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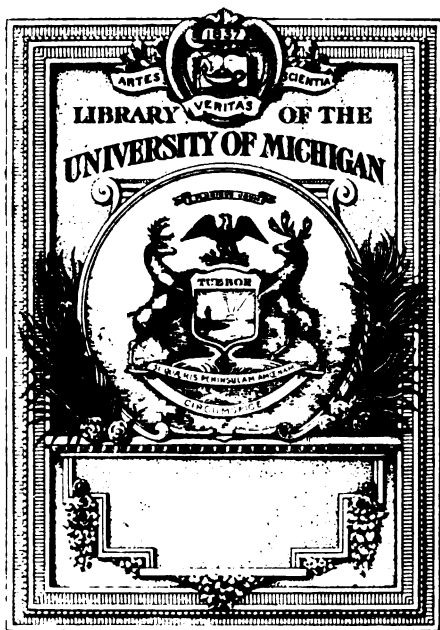
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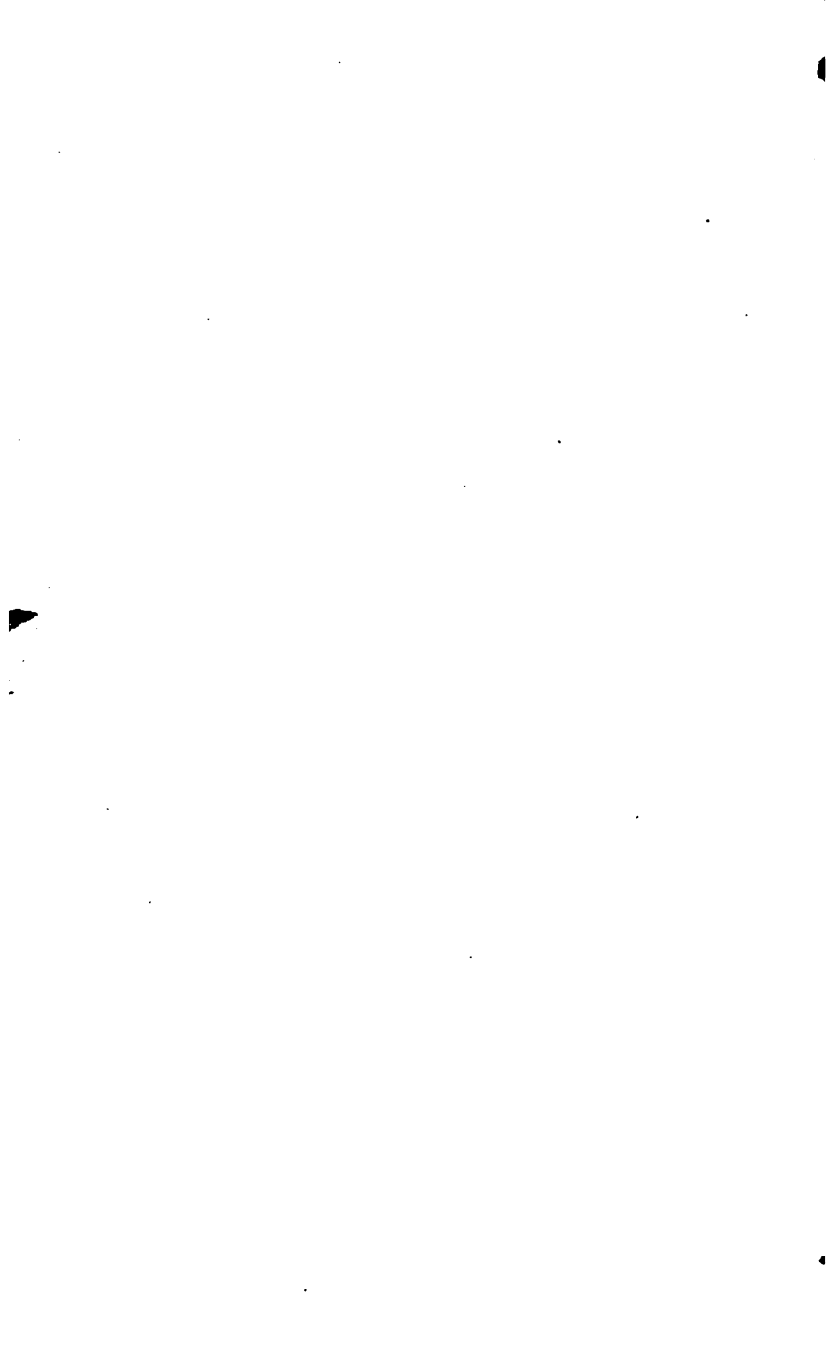
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SUNDERLAND.

Theſaurus Theologicus :

OR, A
Complete System
OF
DIVINITY:
Summ'd up in
BRIEF NOTES
UPON
SELECT PLACES
OF THE
Old and New Testament.

WHEREIN

The Sacred TEXT is reduc'd under
proper Heads, explain'd, and illustrated
with the Opinions and Authorities of the
Ancient Fathers, Councils, &c.

By WILLIAM BEVERIDGE, D.D.
Late Lord Bishop of S. *Asaph*.

V O L. III.

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THE SAURUS THEOLOGICUS.

V O L. III.

R O M. i. 21.

Because that when they knew God, they glorified Him not as God, neither were thankful, &c.

DOCTRINE I.

IT is a great Sin not to glorify GOD as GOD.

I. What is it to glorify GOD?

1. Negatively.

1. Not as if we made Him Glorious, *Exod. xv. 11.*

2. Nor as if we added any thing to His Glory.

2. But Positively.

1. To acknowledge His Glory, *Psal. xix. 1.*

2. To admire it.

3. To live up to it.

4. To speak of it.

II. What is it to glorify GOD as GOD?

1. To acknowledge Him to be GOD.

1. To be what he is in Himself.

1. Of Himself a Spirit.

A 3

2. Infinite

2. Infinite and Incomprehenſible. *Sibi ſoli tantus quantus notus*, Minut.
3. Almighty, *S. Matth. xix. 26. Multa non poteſt Deus, & Omnipotens eſt; & ideo Omnipotens, quia iſta non poteſt. S. Aug.*
4. All-wiſe, *Pſal. cxlvii. 5. Coloff. ii. 3.*
5. True, *Exod. xxxiv. 6.*
6. Good, *S. Luk. xviii. 19. Pſal. cxlv. 7, 9.*
7. Holy, *1 Sam. ii. 2. Pſal. cxlv. 17.*
8. Merciful, *Exod. xxxiv. 6.*
9. Juſt, *Pſal. cxlv. 17.*
10. Omnipreſent, *Pſal. cxxxix.*
11. Eternal, *Exod. iii. 14.*
12. One, *Deut. vi. 4. Non numero, ſed univerſitate*, Ruffin. *שׂאין ייחוד אחד במותו בעולם אחד*. *Maimonid.*
13. Three in Perſons, *1 S. Joh. v. 7. Ἀδελφοί & εἰς τὸ πνεῦμα ὑποτάσσονται ἡ ἡμεῖς ὡς ὡς θεός, S. Athanaſ. S. Matth. iii. 17. Kace pater, Natus corpore, Flamen ave.*
2. To be what he is to us.
 1. Our Maker, *Gen. i. 1. Quapropter rectiſſime credimus omnia Deum feciſſe de nihilo. S. Aug.*
 2. Our Preſerver, *Act. vii. 28. Παρ' αὐτοῦ γὰρ εἰνὴν ἡμῖν τὸ ἐπιγίνω, τὸ μὴ ἀπολείδει.*
 3. Our Governour, and the Diſpoſer of all Things, *Pſal. lxxv. 6. S. Matth. k. 29, 30.*
 4. Our Redeemer, *Iſa. xlvii. 4.*
2. To fear Him as GOD.
 1. As an Heart-ſearching GOD, *Pſal. cxxxix.*

cxxxix. 2. Ὅτι περὶ τῆς ἐξουσίας τοῦ πατρὸς ὁμολογῶνται, *S. Chryſoſt.*

Οὐ μόνον τὰς ἐμὰς περὶ θεοῦ περὶ ξένου, ἀλλὰ τὴν ἐξουσίαν μοι περὶ θεοῦ λογισμῶν, *Theodoret.*

2. A Sin-revenging GOD, *Exod. xxxiv. 7.*
3. A Sin-pardoning GOD, *Pſal. cxxx. 4. Hoſ. iii. 5.*
3. Hope in Him as an (*Pſal. xxvii. 1. xlii. 1, 2.*)
 1. All-wise, 2 *Pet. ii. 9.*
 2. Almighty,
 3. All-gracious,
 4. All-faithful God. *Promiſſa tua ſunt, & quis falli timeat, cum promittit veritas? S. Aug.*
4. Rejoice in Him, *Phil. iv. 4.*
 1. As a reconciled GOD in Chriſt.
 2. A Soul-ſatisfying GOD in Himſelf.
5. Deſire Him as GOD, *Pſal. lxxiii. 25.*
 1. As One, without Whom we cannot but be miſerable.
 2. As One, in Whom we cannot but be happy.
6. Love Him as GOD, *Deut. vi. 5.*
 1. As the chiefest Good in Himſelf, *S. Luk. xviii. 19.*
 2. The Fountain of all Goodneſs in the Creatures.
7. Worſhip Him as GOD.
 1. Him alone, *Iſa. xlii. 8.*
 2. In Spirit and Truth, *S. Joh. iv. 24.*
8. Serve Him as GOD, *S. Matth. v. 16. S. Joh. xv. 8.*
 1. Him alone, *Iſa. xlii. 8.*
 2. In all Things, *1 Cor. x. 31.*
9. Serve Him as GOD, ſo as to do all to His Glory, *1 Cor. x. 31.*

1. *Motives* to it. Consider,
 1. You are His, not your own, 1 Cor. vi. 19, 20.
 2. You have nothing of your own, all is His, 1 Cor. iv. 7.
 3. Whatsoever you do, it is by His Strength, S. Job. xvi. 5.
 4. GOD doth all Things to His own Glory.
 1. Creation, Prov. xvi. 4.
 2. Providence, S. Job. xi. 4. Exod. ix. 16.
 3. Redemption, Ephes. i. 5, 6.
 5. Every time that we make not GOD's Glory our *ultimate* End, we commit Idolatry. For,
 6. There is Nothing, besides GOD's Glory, worthy to be the End of a rational Soul, because all Things else are below it, 1 S. Pet. iv. 11. Psal. lxxiii. 26.
 7. Whatsoever does not some way tend to the Glory of GOD, it is a Sin, Rom. iii. 23.
2. *Directions.*
 1. Often think of the Greatness and Glory of GOD, Psal. xcv. 3. xcvi. 4, 10. cxxxviii. 5. and cxlv. 3, 4, 5.
 2. Whatsoever ye do, intend, in your doing it, the Glory of GOD, Josh. vii. 19. 1 S. Pet. iv. 16. Isa. viii. 13.
 1. In your Natural,
 2. In Humane,
 1. Thinking, Prov. iv. 23. Jer. iv. 14.
 2. Speaking, Coloss. iv. 6. Ephes. iv. 29. Psal. cxlv. 2.
 3. Acting, properly so called, 1 S. Pet. ii. 12.
 3. Spiritual Meditation, Psal. cxix. 148. Jon. ii. 7.
 1. Praying,

1. Praying, 1 *Cor.* xiv. 15. *Pſal.* v. 3. and 1. 23.
2. Hearing, S. *Luk.* viii. 18. S. *Jam.* i. 23. iv. 5. *Hebr.* iv. 2.
3. Reading, S. *Job.* v. 39. *Aſt.* xvii. 11.
4. Receiving the Sacraments, 1 S. *Pet.* iii. 21. 1 *Cor.* xi. 27.

III. How does it appear to be a Sin, not to glorify GOD as GOD?

1. GOD here accuses the Gentiles of it, and blames them for it.
2. Not to glorify GOD as GOD, is, not to glorify Him at all.

IV. Who are guilty of this Sin?

1. Such as do not acknowledge there is a GOD, *Pſal.* xiv. 1.
2. Such as do not know the GOD they acknowledge.
3. Such as do know Him, but do not glorify Him.
4. Such as do glorify Him, as they think, but not as GOD: And they are,
 1. Such as have not right Apprehenſions of Him;
 2. That have not right Affections for Him;
 3. That do not perform right Worſhip and Obedience to Him.

Uſe.

1. Reproof; you know GOD, but do not glorify Him as GOD.

1. You know that He is an all-knowing GOD, *Hebr.* iv. 13.
2. An all-powerful GOD, S. *Matt.* xix. 26.
3. That He is the chiefest Good, S. *Luk.* xviii. 19.

4. That

4. That in Chriſt He is a merciful and gracious G O D, S. *Joh.* iii. 16.
5. That He will bring all Things into Judgment, *Eccleſ.* xii. 14.

But you do not live up to this Knowledge; and therefore not glorify Him as G O D.

2. Examine whether you have not been Guilty of this Sin, *Dan.* v. 22.

1. Examine your Hearts;
2. Words;
3. Lives.
3. Humble yourselves for your Guilt of it.
4. Reform it.

Consider,

1. The Glory of GOD is the firſt Thing that ought to be prayed for, S. *Matt.* vi. 9.

2. Consider the fearful Judgments inflicted upon thoſe who were guilty of it, *Act* xii. 23. *Rom.* i. 24.

3. Consider the dreadful Curses denounced againſt ſuch as do not glorify Him, *Mal.* ii. 2.

4. Unleſs you glorify G O D as G O D, your Religion is in vain.

5. You all know how to glorify Him.

6. To glorify G O D, is itſelf the Glory of Heaven.

7. Do you glorify Him here, and He will glorify you hereafter, 1 *Sam.* ii. 30.

II. DOCTRINE.

It is a great Sin, not to be thankful to GOD.

1. What is it to thank G O D? It implies,
 1. An Acknowledgment, that what we have, comes from Him, *Pſal.* ciii. 1, 2.
 2. Confession, that we are unworthy of it, *Gen.* xxxii. 10.

3. High

3. High and raiſed Apprehenſions of GOD's Goodneſs.
4. Magnifying and Extolling the ſame, *Pſal.* lxvi. 16.
5. Improving what we have to GOD's Glory, *S. Matth.* v. 16.
2. What ſhould we be thankful to GOD for?
All Things.

1. Temporal.

1. For making us, *Pſal.* cxxxix. 14.
2. For making us rational Creatures.
3. For bringing us up, *Pſal.* xxii. 10.
4. For upholding and preſerving us daily,
S. Mar. viii. 6.
5. For whatſoever Evil we have not.
6. For whatſoever Good we have: As,
 1. Health of Body.
 2. Proſperity in our outward Eſtate.
 3. Comfort in our Relations.
 4. Gifts and Parts, *1 Cor.* xiv. 18.
 5. The Uſe of our Senſes.
2. Spiritual, *Eph.* i. 3.
 1. Chriſt, *S. Job.* iii. 16. *Gal.* iv. 4, 5.
 1. His Satisfaction on Earth, *Gal.* iv. 4, 5.
 2. His Interceſſion in Heaven.
 2. The Goſpel, *S. Matth.* xi. 25. *Eph.* iv. 11, 12, 13.
 3. The working any Grace into us, *2 Cor.* 9, 15.
 4. Keeping us from Temptations, *Rev.* iii. 10.
 5. Preſerving under, *1 Cor.* x. 13.
 6. Delivering us out of, Temptations,
1 Sam. xxv. 32. *2 Pet.* ii. 9.
 7. For our good Works, *1 Tim.* i. 12.
1 Chron. xxix. 14.

8. Our

8. Our Afflictions, *Job. i. 21,*
9. Means of Grace.
 1. Publick Prayer.
10. Hope of Glory, *2 Thess. ii. 16. 1 S. Pet. i. 3, 4.*
 2. Hearing the Word read and preached.
 3. The Administraction of Sacraments.
3. How appears it to be a Sin, not to be thus thankful?
 1. It is contrary to GOD's Command, *Psal. c. 4. Col. iii. 15. 1 Thess. v. 18.*
 2. The Unthankful are reckoned amongst the greatest of Sinners.
 3. GOD is pleased to punish severely such as are guilty of it.
 4. It is robbing GOD of His Glory.

U S E.

1. Reproof to all ; especially such as use GOD's Creatures without giving Him Thanks for them, *S. Mark viii. 6. xiv. 23. Act xxvii. 35. 1 Tim. iv. 3, 4.*

2. Examine yourselves,

3. Be thankful. Consider,

1. It is all GOD requires, *Psal. lxxix. 30.*

2. It is no more than every one of you may do.

3. The more thankful we are to GOD, the more bountiful will He be to us.

4. He takes notice who thanks Him, *S. Luk. xvii. 17.*

5. A truly thankful Heart, is a good Evidence of Sincerity.

6. To thank GOD, will be our Happiness to Eternity, and therefore should be our Business in Time, *Revel. iv. 9, vii. 12.*

R O M. iv. 25.

Who was delivered for our Offences, and raised again for our Justification.

I. DOCTRINE.

CH R I S T was delivered for our Offences.

1. Who was He delivered by?
 1. GOD, *Act. ii. 23.*
 2. *Judas.*
2. What to?
 1. To Shame, *Iſa. xiii. 3.*
 2. To Pain, *Iſa. liii. 4, 5.*
 3. Death, *Gal. iii. 13.*
3. What for? Our Offences.
 1. All Men are guilty, *Pſal. xiv. 3. Gal. iii. 22.*
 2. This Guilt cannot be taken away, but by ſatisfying GOD's Juſtice, *Hebr. ix. 22.*
 3. No Creature can ſatisfy it, *Pſal. xlix. 7, 8.*
 4. Hence Chriſt undertook it, *1 Tim. ii. 5.*
 5. Neither could He do it but by Suffering; *Hebr. ix. 22. S. Matth. xx. 28. 1 Tim. ii. 6.*
 6. No Suffering would ſerve the turn but Death, and that on the Croſs.
 7. By His Death He hath ſatisfy'd for our Offences, *1 S. Job. ii. 2. Rom. iii. 25. Rev. i. 5.*
 8. Hence our Sins came to be pardoned; and ſo He being delivered for, we are delivered from, our Offences.

1. As to the Guilt, *Mal. i. 21.*
2. The Strength of them, *Aſt. iii. 26.*

U s e.

1. Admire the Mercy of GOD in delivering His Son for us.
2. Be mindful of Him.

II. DOCTRINE.

He was raised again for our Justification.

1. How raised again? From Death by GOD,
Aſt. ii. 23, 24. S. Matth. xxviii. 13, 14,
15. S. Luk. xxiv. 4, 5, 6.
 1. He was a real Man.
 2. He really died, *S. Matth. xxvii. 10.*
 3. Really aroſe again, *S. Luk. xxiii. 37, 38,*
39, 40. S. Joh. xx. 27.
2. What is Justification? *Terminus Forinſecus,*
 oppoſed to Accuſation, *Rom. viii. 33.*
 1. Man hath ſinned, *Rom. iii. 23.*
 2. This he is accuſed for,
 1. By GOD's Juſtice.
 2. Law.
 3. Satan.
 4. His own Conſcience, *Rom. ii. 15.*
1 S. Joh. iii. 20.
3. Chriſt hath born our Punishment, *Iſa. liii. 6.*
4. He hath alſo performed Obedience for us.
5. This His Righteouſneſs is imputed to us,
2 Cor. v. 21.
6. By this we are cleared from the Charge brought againſt us.
7. This is our Juſtification.
3. In what Senſe did Chriſt riſe for our Juſtification? Or what Dependence hath our Juſtification on Chriſt's Reſurrection?

1. Chriſt

1. Chriſt undertook to ſatisfy GOD's Juſtice for us.
2. This He could not do, but by ſuffering Death.
3. So long as dead, He had not ſatisfy'd Juſtice, 1 *Cor.* xv. 14.
4. His Riſing again argued Death conquer'd, and Juſtice ſatisfy'd, *Act.* ii. 24.
5. Therefore being riſen, He cleanses us from our Sins, and ſo juſtifies us, *Rom.* viii. 34.

U S E.

1. Is Chriſt riſen ?
 1. Then ſhall we riſe, 1 *Cor.* xv. 12.
 2. Let us mind the Things where He is, *Col.* iii. 1.
2. Was it for our Juſtification ? Then believe in Him, that you may be juſtify'd, *Rom.* v. 1.
 1. In the Merits of His Death.
 2. The Truth of His Reſurrection.
 3. The Conſtancy of His Interceſſion, 1 *S. Joh.* ii. 1.

R O M. vi. 12.

Let not Sin therefore reign in your mortal Bodies.

DOCTRINE.

WE should not suffer Sin to reign in our mortal Bodies.

1. What is it for Sin to reign over us?
 1. All Men by Nature are sinful, *Rom. iii. 10, 11, 12.*
 2. There is no Sin but all Men by Nature are prone unto, *Psal. li. 5.*
 3. But there is some Sin that every one is inclined to, more than to others, *Psal. xviii. 23.*
 1. By the Constitution of his Body, *1 Cor. ix. 27.*
 2. Vocation.
 3. Condition in the World, *Prov. xxx. 8, 9.*
 4. Custom, *Jer. xiii. 23.*
 5. Temptations, *1 Pet. v. 8.*
 4. The Sins we are inclined most to, may have a Prevalency over us; either,
 1. Partial, *Rom. vii. 20, 21.*
 2. Plenary without Resistance, *Rom. vi. 12, 20.*
 5. When Sin hath a full Prevalency in us, it is said to reign over us.
 1. Because we are subject to its Power, *Rom. vi. 6.*
 2. Obey its Motions, *Rom. vi. 16. vii. 5.*

2. Why

II. Why ſhould not Sin reign over us ?

1. Becauſe it hath no Right, or Title to this Kingdom, but only GOD.

1. As our Creator, *Gen.* i. 1.

2. Preſerver, *Act.* xvii. 28.

3. Redeemer, *1 Cor.* vi. 20.

2. Becauſe we are bury'd with Chriſt in Baptiſm; and ſo are free from Sin, *Rom.* vi. 1, 2, 3, 7, 10, 11. 14.

3. Becauſe if it reign in us, it will ruin us; *Rom.* vi. 23.

U S E.

1. Examine whether Sin reign in you or no;
2 *Cor.* xiii. 5.

That is a reigning Sin;

1. Which is your chief End, and greateſt Pleaſure, *Col.* iii. 5. *Claſum arca cuſto-*
dit Jovem, *Suet. Phil.* iii. 19.

2. Which is made habitual by Cuſtom, *Jer.* xiii. 23.

3. Which your Thoughts run moſt upon and ſtudy moſt for, *1 S. Job.* iii. 8, 9.

4. Which we moſt willingly ſubmit to, *Job.* viii. 44. *Rom.* vi. 13. vii. 21, 22.

5. Which we do not love to hear reprov'd, or preach'd againſt.

6. That for whoſe Sake we commit others, *Pſal.* xviii. 23. as *David's* Murder for Adultery.

7. Which moſt diſtracts us in holy Duties, *1 S. Job.* ii. 15.

2. Exhortation. Let not Sin reign in you.

Conſider,

1. It is the greateſt Slavery in the World,

2 *S. Pet.* ii. 19. *Tit.* iii. 3.

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B

2. Chriſt

2. Christ came into the World to redeem thee from it, *Rom. iii. 26.*
3. If Sin reign in thee, thou hast no Part, no Portion in Christ, *S. Matth. vi. 24.*
4. If Sin reign in thee, Satan reigns over thee, *2 Tim. ii. 26.*
5. Thou wilt have but bad Wages for thy Service to Sin.
 1. In this Life.
 1. The Torture of a guilty Conscience.
 2. A Curse upon thy Estate, *Mal. ii. 2.*
 3. The Wrath of an offended GOD, *Psal. vii. 11.*
 2. In the Life to come.
 1. Separation from GOD.
 2. Chained up in Hell, *Rom. vi. 23.*

M E A N S.

1. Believe in Christ.
2. Pray against Sin, *Psal. cxix. 133. Rom. vii.*
- 24- 3. Watch thy Heart especially, *Prov. iv. 23.*

R o m. vi. 23.

The Wages of Sin is Death.

I. **W**HAT is Sin? *ἀνομία*, 1 S. Joh. iii. 4.
Several Sorts of Sin.

1. In Respect of the Law.

1. Omission, *Matth. xxv. 42.*

2. Commission, *Ezek. xviii. 24. Rom. ii. 6.*
1 S. Joh. iii. 8.

2. The Subject.

1. The Heart and Thoughts, *Psal. cxix. 14.*

2. The Tongue, S. *Jam. i. 26.* and iii. 6.

3. The Hands, *Job xxxi. vii. Psal. xviii. 20.*

3. Time, Law and Gospel, S. *Joh. iii. 19.*

II. What is Wages? *ὀψώνια*.

III. What Death? *Gen. ii. 17.*

1. Generally, all Evil, *Gen. ii. 17. Isa. lxvi. 4.*
Hebr. x. 31. and xii. 29.

2. Particularly.

1. Temporal, *Gen. vi. 19. Zech. vii. 12, 13.*

1. Losses in Estate.

2. Reproaches in our Names, *Prov. xiv.*
34.

3. Sickness in our Bodies, 1 *Cor. xi. 30.*
Deut. xxviii. 21, 22.

4. Death, 1 *Cor. xi. 30. Numb. xvi. 29.* and
xxv. 9.

2. Spiritual.

1. Error in Judgment, *Rom. i. 25. 2 Cor. iv. 4.*

2. Dulness of Apprehension, *Psal. xiv. 4.*
S. *Matth. xiii. 14, 15.*

1. *It is Christ that died.*1. Christ died for our Sins, *Isa. liii. 5, 6.*
1 *S. Joh. ii. 2.*

2. Believers died in Him.

3. Hence they cannot be condemned, because He hath made Satisfaction for our Debts.

2. *Yea rather, That is risen again.*1. Christ did really rise, *S. Luc. xxiv. 6.*2. His Rising shews that He hath completed our Redemption, and satisfied for our Sins, *Act. ii. 24.*3. He rose as He died, the Head of the Church, *Rom. iv. 25.*4. All Believers therefore rose with Him, *Coloss. iii. 1.*5. Hence there can be no Condemnation to them, because by His Resurrection He and they in Him were acquitted, *Rom. viii. 1. Hebr. v. 9.*3. *Who is even at the Right Hand of G O D.*
Which betokeneth,1. His Honour, *Hebr. i. 3. and viii 1.*2. His Happiness, *Psal. xvi. 11.*3. His Power, *S. Mar. xiv. 62. Psal. cx. 1.*
By which Power, he will1. Destroy Sin, 1 *S. Joh. iii. 8.*2. Satan, *Hebr. ii. 14.*3. Death, 1 *Cor. xv. 26. Hos. xiii. 14. 1 Cor. xv. 55, 56.*Hence they cannot be condemned, 1 *S. Joh. ii. 1.*4. *Who also makes Intercession for us; which he doth,*1. By Appearing for us before GOD, *Hebr. ix. 24.*

2. By

2. By Vertue of His Sacrifice, *Hebr. x. 12, 14.*
3. Pleading our Cause, that the Father would accept us through Him, 1 *S. Joh. ii. 1.*
4. By the Father's always hearing Him, *S. Joh. xi. 42. Mal. xvii. 5.*

U S E.

1. Strive after being in Christ above all Things.
Consider,
 1. You are all Guilty, *Gal. iii. 22. Rom. iii. 19.*
 2. Condemned too, *S. Joh. iii. 18.*
 3. There is no way to be acquitted, but by Christ, *Act. iv. 12.*
 4. None that come to GOD by Him, but may be saved, *Hebr. vii. 25.* By Him we may come to GOD.
 5. Therefore if you come by Faith to Him, there can be no Condemnation to you, *S. Matth. xi. 28, 29.*
2. Meditate often upon these four Things.
 1. The Death,
 2. Resurrection, *2 Tim. ii. 8.*
 3. Exaltation,
 4. Intercession of Christ.
3. Be thankful to GOD for sending Christ, *Rom. xi. 33.*
4. Bless His Name for making known Christ to you, *S. Matt. xi. 25.*
5. Triumph over all spiritual Enemies, and be not dismay'd at them, *Rom. viii. 34, 35, 37, 38, 39.*

ROM. x. 17.

*So then Faith cometh by Hearing, and
Hearing by the Word of GOD.*

**Aea n nigns iē angn.*

I. **W**HAT Faith?

1. An historical, S. *Jam.* ii. 19.
2. A dogmatical, *Act.* viii. 13, 23. S. *Luk.* vi. 41.
3. A temporary, S. *Luk.* viii. 13. S. *Joh.* v. 35.
4. A Faith of Miracles, S. *Luk.* xvii. 6. 1 *Cor.* xiii. 2.
5. A saving Faith, *Rom.* x. 10. *Act.* xvi. 31. 1 *S. Pet.* ii. 6.

II. What Word, by the hearing whereof Faith comes?

1. Not the Word of Men.
2. Not the Word of Angels, *Gal.* i. 8.
3. But the Word of GOD.

III. What is meant by Hearing this Word?

Hearing it,

1. Read,
2. Expounded,
3. Preached.

IV. How is Faith wrought by the Word? Not as by the principal, but only instrumental Cause. Thus,

1. The

1. The Miniſter commiſſionated from GOD, ſpeaks it to the Ear, ſometimes of GOD's Mercy to Man, ſometimes Man's Duty to GOD, &c.
2 Tim. iv. 2.

2. The Ears of the Hearer take in what the Mouth of the Preacher ſpeaks, and convey it to the Underſtanding: But That cannot receive it,
1 Cor. ii. 14. Therefore,

3. The Spirit goes along with the Word, and enables the Underſtanding to receive, and underſtand it.

4. The Spirit having enabled the Underſtanding to receive it, it inclines the Will to embrace it, *Phil. ii. 13. Rom. vii. 15. Hebr. iv. 12.*

U S E.

1. Repreheſion;

1. To thoſe that think themſelves above Ordinances.

2. To thoſe that will not come up to them; in particular, eight ſorts of Perſons this Doctrine meets with, as the Angel did *Balak* with a drawn Sword.

1. Such as will not ſo much as come to hear.

2. Such as will come, but not to hear, but out of Cuſtom, or to ſtop the Mouth of a brawling Conſcience.

3. Such as will come to hear, but will not hear, when they are come, *Ezek. xxxiii. 31.* They come and bring their Ears too, but they are either ſtopt, *Pſal. lviii. 4, 5.* dull, *Matth. xiii. 15.* or itching, *2 Tim. iv. 3, 4.*

4. Such as will hear when they are come, but do not mind or underſtand what

what they hear, *Ezek. xxxiii. 32.*

Act. ix. 7. Conf. c. xxii. 9.

5. Such as mind what they hear, but will not believe what they mind.
6. Such as do believe what they mind, but will not resolve to practise what they believe, *Ezek. xxxiii. 32.*
7. Such as will resolve to practise what they believe, but will never practise what they resolve, *S. Jam. i. 2, 3, 4, 5.*

MOTIVES.

1. Consider whose Word it is.
2. What a Word it is, *Psal. xix. 7. Rom. i. 16. S. Jam. i. 21.*
3. Consider what thou mayst get by coming to it; what thou mayst lose by staying from it.
4. Consider the time will come, when thou wilt curse thyself for every Opportunity thou hast lost, or else bless GOD for every Opportunity thou hast embraced, *S. Matth. xxiii. 39.*

DIRECTIONS.

1. Before Hearing.
 1. Consider what thou art going about, and Whom thou art going before.
 2. Set aside all worldly Thoughts, as *Abraham*, his Servants, and *Nehemiah*, *Neh. xiii. 19, 20.* especially Sins, *S. Jam. i. 21.*
 3. If thou wouldst have GOD pour forth His Blessings upon thee in Preaching, do thou pour out thy Spirit before Him in Prayer, *Psal. x. 17. and lxxv. 2.*

1. For the Miniſter, *Rom. xv. 30.*
 2. Yourſelves, that GOD would put in with the Word, *Iſa. viii. 11.*
 4. Come with an Appetite, *S. Matth. v. 6. Job xxix. 23.*
 5. Come with large Expectations:
 6. With ſtrong Reſolutions to praſiſe.
 2. In,
 1. Hear it reverently.
 2. Diligently with Hearts, as well as Ears.
 3. Meekly, *S. Jam. i. 21.*
 4. With Faith, *Hebr. iv. 2.*
 5. Apply it to thyſelf, *Job v. 27.*
 6. Renew your Reſolutions to praſiſe the particular Duty, lifting up your Spirit to GOD in Ejaculations.
 3. After, Sermon ;
 1. Meditate upon what thou haſt heard with thyſelf, *1 Tim. iv. 13.*
 2. Confer of it with others.
 3. Square thyſelf according to it, that thy Life may be as a Comment upon the Sermon, *S. Jam. i. 22. S. Matth. vii. 24, 25.*
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R O M. xi. 33.

*O the Depth of the Riches both of the
Wisdom and Knowledge of God!*

Ὡ βάθος τῆς πλύτης καὶ τῆς σοφίας καὶ τῆς
γνώσεως τοῦ Θεοῦ.

OBSERVATION.

THE Great GOD is a Wise GOD, *Job ix. 4.*
and *xxxvi. 5.* *Rom. xvi. 27.* *1 Tim. i. 17.*
S. Jude 25.

Where, by Wisdom, I mean, that Attribute in GOD, whereby He orders and manages whatsoever He takes in Hand, by the best Means, in the best Manner, and to the best End, that possibly can be imagined; so that it is impossible for us, or, I may say, for Himself too, to find out better Means to make use of, a better Way to go in, or a better End to aim at, than Himself makes use of, goes in, and aims at, in every Thing that ever did or ever shall come from Him.

And if we descend into Particulars, we may read this His infinite Wisdom,

I. In His Contrivance of the World; so that you cannot look upon the Workmanship of the least Creature, but it sufficiently argues the Wisdom of its glorious Creator; and for our clearer apprehending this infinite Wisdom, let us consider, how before the Sun, Moon, Stars, Heaven, Earth, or any Creature else was, there was no other Being in the whole World but this One
most

moſt Glorious GOD. This Great GOD, yet, it ſeems, was pleaſed, and had ſo decreed from Eternity, to make Himſelf known to ſome Beings, beſides Himſelf. This He could not do, unleſs Himſelf created ſome ſuch Perſons, as may thus conſider and admire His Glory, and alſo ſome ſuch Creatures, wherein His Glory might be thus conſidered and admired. Hence it pleaſed this Sacred Deity to fall to the Raiſing of this ſtately Fabrick of the World, that you and I live in. By what Means doth He do it? Even by His Word. He did but ſpeak the Word, and immediately the empty Womb of Nothing delivered itſelf of that Lump and confuſed Chaos, which the Great GOD, afterwards, by His Wiſdom and Power, digeſted into that Frame, Faſhion and Order we now ſee it in; and verily, His infinite Wiſdom ſhined forth ſo clearly in the Management of every particular Circumſtance in this great Work, that ſhould I hold my Tongue, as my Saviour ſaith in another Caſe, the very Stones would immediately cry out, *Oh the Depth, &c.* So that we cannot look above us, about us, below us, within us; we cannot look upon the leaſt Spire of Graſs, or Piece of Earth, the Stones we ſtand on, or the Seats we ſit on, but we may ſtill hear every Thing crying aloud in our Ears, or calling upon us to cry out, *Oh the Depth, &c.* If to Heaven, *Pſal. cxxxvi. 5.* If to the Earth, *Prov. iii. 19.* Man, *Pſal. cxxxix. 14, 15.*

II. Providence.

1. Preſervation; for His Wiſdom appears as much in preſerving Things in the Beings He gave them, as in firſt giving Beings unto them; the

the Means whereby He upholds the World, is the ſame with that whereby He made it, *Hebr.* i. 3.

2. Government; Sun, Moon, Stars, Earth, Clouds, *Jeb xxxvii.* 16. Men.

3. Redemption. And verily, if upon Conſideration of the Works of the Creation, we may cry out, *Oh the Depth*: Here, *Oh the Depth of the Depth*, &c. The greateſt Wiſdom is ſeen in bringing about Things of the greateſt Difficulty; and the greateſt Difficulty is in bringing into One, Things of the greateſt Diſtance and Oppoſition, which cannot but be acknowledged to be in the Work of Redemption. For, What is there in the World that is at a greater Diſtance from, and Oppoſition againſt, GOD, than Man. GOD is a Holy Spirit, Man ſinful Fleſh, and ſo more contrary to Him, than either the Beaſts or Devils themſelves; the Beaſts, though Fleſh, yet are not ſinful; the Devils, though ſinful, yet are they Spirits; but Man is neither a Spirit, nor yet void of Sin, and by Conſequence, of all the Creatures in the World, the moſt contrary and oppoſite to a Holy God; yet in this Work, we have GOD reconciled to Man, and Man reconciled to GOD; and that by GOD's aſſuming of the Humane, and Man's partaking of the Divine Natures; ſo that three Things, eſpecially in this great Work, manifeſt the Wiſdom of Him that did it.

1. GOD's being reconciled to Man.

2. Man's being reconciled to GOD.

3. In the Manner how all this is brought about by GOD's cloathing Himſelf with the Humane, and filling Man with the Divine Nature.

U s e .**I. INFERENCES.**

1. Sinners Misery.
 2. Saints Happiness.
 3. Heaven's Glory, 1 *King*. x. 8.
 2. Exhortation.
 1. Admire Him.
 2. Interest yourselves in Him.
 3. Rely upon Him, *Psal.* ix. 8. 2 *Pet.* ii. 9.
 4. Labour you after this true Wisdom of GOD, to be made Partakers of it.
 5. All that desire Wisdom, come to the Lord for it, *S. Jan.* i. 5. *Prov.* ii. 6. 1 *Kings* iii. 12.
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R O M. xii. 1.

I beseech you therefore, Brethren, by the Mercies of G O D, that ye present your Bodies a living Sacrifice, holy, acceptable unto G O D, which is your reasonable Service.

1. **I** Beseech you, not command you, though equivalent. *Generosus est animus hominis, facilius ducitur quam trahitur*, Sen. 1 Cor. iv. 21.

2. Therefore, because of G O D's Wisdom and Goodness, Rom. xi. 33, 34.

3. Brethren, 1 Cor. xv. 58.

4. By the Mercies of G O D. Δι' αὐτῶν ἐν τέτοιον παρακαλῶ δι' ὧν ἐσώθητε, S. Chrylost. Καὶ τί θαυμάζεις εἰ αὐτὸς ἐπαρακαλεῖται παρακαλῶν ὅτι γε καὶ πρὸ οἰκτιρμῆς τοῦ Θεοῦ περιβάλλεται, Idem.

Νόμους τίθῃσι, καὶ κρύπτει τὴν Χρυσίαν, Theodoret.

Per misericordiam Dei, quâ magis nihil, per quam liberati sumus, Hieronym.

5. That you present, as the Sacrifices to the Priest, which were Types of Christ.

6. Your Bodies.

1. The Body in particular, every Member to the Service of G O D, Coloss. iii. 5.

2. The whole Man.

7. A Sacrifice.

8. Living, Θυσίαν ζῶσαν. Ἐπειδὴ γὰρ ἔπε θυσίαν ἵνα μὴ τις νομίῃ, ὅτι κατὰ σφῶν κελύει τὰ σώματα ταχέως ἐπὶ γὰρ ζῶσαν, S. Chrylost.

Οὐ γὰρ σφαγῆται κελύει τὰ σώματα, ἀλλ' ἐν τῇ ἀμαρτίᾳ νικᾷ, Theodoret.

9. Holy,

9. *Holy, without Spot*, 1 S. Pet. i. 15, 16. *Ephes. v. 27.*

10. *Acceptable to G O D*, *Pſal. li. 17, 19. and lxi. 30, 31. Iſa. i. 12, 13. and lxi. 2. Hebr. xi. 5.*

11. *Your reasonable Service.*

1. Because performed by reasonable Creatures.

2. Because there is ſo much Reason for it, which could not in the *Jewiſh* Laws be given.

3. Performed by the Spirit, or rational Part of the Soul, S. *Joh. iv. 24.*

Λέγων λογικὴν λατρείαν τὴν τοιαύτην θεοσέβειαν, *Orig. Τί δὲ ὄντι λογικὴ λατρεία; ἡ πνευματικὴ διακονία, ἡ πολιτεία ἡ κατὰ Χριστὸν*, S. *Chryſoſt. in loc.*

DOCTRINE.

We ſhould devote ourſelves wholly to the Service of G O D.

I. How?

1. Our Souls.

1. Our Underſtandings, *Hof. iv. 1. 1 Cor. ii. 2.*

2. Thoughts, *Pſal. x. 4.*

3. Judgments, 2 *Pet. ii. 1.*

4. Will, *Pſal. lxxiii. 25.*

5. Affections,

1. Concupiſcible, S. *Matt. xxii. 37.*

2. Iraciſcible, *Pſal. cxix. 113.*

2. Our Bodies.

1. Our Eyes to behold His Works, *Pſal. viii. 3.*

2. Our Ears to hear His Word, *Rev. iii. 22.*

3. Our Tongues to praiſe His Name, *Pſal. xxix. 1. and lxxi. 24.*

4. Our Hands to perform His Work.
5. And our Feet to run in the Way of His Commands.
6. Our Hearts to love Him, *Prov. xxiii. 26.*
3. Our Estates, *Prov. iii. 9.*

II. Why should we devote ourselves thus to His Service ?

1. Because we are His, *1 Cor. vi. 19, 20.*
 1. All we *are* is His.
 2. All we *do*, *Act. xvii. 28.*
 3. All we *have*, *Gen. xiv. 19.*
2. Because this is the End,
 1. Of His Creating, *Prov. xvi. 4.*
 2. Preserving,
 3. Redeeming us, *Act. iii. 26.*
3. Because, unless we serve Him wholly, we do not serve Him at all, *Numb. xiv. 24.*

U S E.

Exhortation. Devote yourselves to G O D.

Consider,

1. This is no more than what you have vowed in Baptism.
2. His Service is the highest Honour, *Prov. xii. 26.*
3. The only Freedom, *Rom. viii. 21.*
4. And the greatest Pleasure in the World.
5. Serving Him, is serving yourselves.
6. Serve Him now, and enjoy him for ever, *S. Matth. xxv. 23.*

Free,

1. From the Tyranny of Sin, *Rom. vi. 12, 14.*
2. From the Curse of the Law, *Gal. iii. 10, 13.*

3. From

3. From the Wrath of GOD.
4. From the Tortures of a guilty Conſcience;
2 *Cor.* i. 12.
5. From the Snares of the World.
7. I beſeech you by His Mercies,
 1. In forbearing you hitherto, *Lam.* iii. 12.
 2. In providing for your Bodies, 1 *Tim.* vi. 17.
 3. In ſending His Son to die for you, *Rom.* v. 8.
 4. In offering Him to all that will accept Him, *Iſa.* lv. 1. *Mal.* xi. 28.
 5. In vouchſafing you the Means of Grace.
 1. His Word, S. *Joh.* v. 39.
 2. His Ordinances, *Rom.* x. 17.
 3. His Sacraments.
 6. In forewarning you of your Danger;
S. *Matth.* xxv. 41.
 7. In encouraging you with ſo many Promiſes, *Ezek.* xxxiii. 19. S. *Joh.* 6. 37.
 8. In calling upon you, and beſeeching you
at this Time to come to Him:

R O M. xii. 2.

And be not conformed to this World.

I. DOCTRINE.

WE are not to be conformed to this World.

I. What are we to understand by the World?

1 S. *Joh.* ii. 16.

1. The Lust of the Flesh, *Tit.* ii. 12.

2. The Lust of the Eye, *Eccles.* v. 11.

3. The Pride of Life, *Rom.* i. 30.

II. What is it not to be conformed?

1. Not to approve of, 1 S. *Joh.* ii. 15.

2. Nor imitate this World, 1 S. *Pet.* iv. 4.

3. To use it as if we used it not, 1 *Cor.* vii.

30, 31.

III. Why?

1. We are separated from the World to GOD,
1 S. *Pet.* ii. 9, 10, 11, 12.

2. We have put on Christ, *Gal.* iii. 27.

3. All that is in the World, &c. is not of the Father, &c. 1 S. *Joh.* ii. 16.

4. Contrary to the Love of GOD, 1 S. *Joh.* ii. 15.

5. The Fashion of this World passeth away,
1 *Cor.* vii. 21.

U S E.

Conform not to this World.

1. You have higher Things to mind, *Coloss.* iii.
1, 3. *Phil.* iii. 20.

2. This

2. This World cannot ſatisfy you, *Eccleſ. i. 8.*
3. You muſt give an Account of what you do here, 1 *S. Pet. iv. 4,* 5. 2 *S. Pet. iii. 11.*

II. DOCTRINE.

We ſhould be transformed by the renewing of our Mind. *Μεταμορφωθῆτε.*

I. What is it to be transformed? To be new Creatures, 2 *Cor. v. 17.*

1. In our Judgments. Concerning,
 1. GOD, *S. Matth. xix. 17.*
 2. Chriſt, *Phil. i. 21.* and *iii. 8.*
 3. The World, *Eccleſ. i. 1, 2.*
2. Our Thoughts, *Pſal. i. 2.*
3. — Conſciences, *Act. xxiv. 16.*
4. — Wills, *Lam. iii. 24.*
5. — Affections, *Coloff. iii. 2.*
 1. Love and Hatred, *S. Matth. xxii. 37.*
 2. Deſire and Abhorrence.
 3. Joy and Grief, *Pſal. xlii. 1, 2.*
 4. Hope and Fear, *Pſal. xxvii. 1.*
 5. Anger and Meekneſs, *S. Matth. xi. 29.*
6. Words, *S. Matth. xii. 36.*
7. Actions, 1 *S. Pet. i. 15, 16.*
 1. Towards GOD, *Act. xxiv. 16.*
 2. Towards Men, *Act. xxiv. 16.*
 1. Love, *S. Matth. v. 44.*
 2. Juſtice, *S. Matth. vii. 12.*
 3. Mercy, *Rom. xii. 8.*

II. Why transformed?

1. Till transformed, we are altogether ſinful, *Prov. xv. 8.*
2. We can enjoy no Happineſs here below, *xlviii. 22.*

3. Nor be capable of Happiness hereafter, *Heb.*
 xii. 14. *1 Cor.* ii. 14.

U S E.

1. Examine whether you be transformed,
 or no.

1. Look to your Heads, *2 Cor.* xiii. 5.
2. Your Hearts, *Prov.* iv. 23. ורצון לבבך.
3. Your Lives, *S. Matth.* xii. 33.

Reasons for this Examination.

1. Many have been mistaken about it.
 Some think they are renewed, because
 turned,
 1. From one ~~Set~~ to another.
 2. From one Sin to another.
 3. Or from Debauchery to mere Mo-
 rality.
2. This is the most dangerous of all Mi-
 stakes.
3. If you never examine yourselves, you
 have the more Cause to fear your
 Condition.

Signs or Marks of our being transformed.

All our Actions to GOD and Man,

1. Proceed from new Principles.
 1. Obedience to GOD, *1 Sam.* xv. 22.
 2. A Desire to please Him, *1 Theff.* iv. 1.
Hebr. xi. 5.
2. After a new Manner.
 1. Not hypocritically, but sincerely, *2 Cor.*
 i. 12.
 2. Not proudly, but humbly, *S. Luk.*
 xvii. 10.
 3. Not interruptedly, but constantly,
S. Luk. i. 75.
3. To a new End, *1 Cor.* x. 31. *S. Matth.*
 v. 16.

MEANS.

1. Read the Word written, *S. Jam. i. 21.*
 2. Hear it preached, *S. Job. xi. 43.*
 3. Meditate upon it.
 4. Pray, *Psal. li. 10.*
 5. Receive the Sacraments.
 2. Exhortation.
 1. By Renovation you become such again as you were created, *Gen. i. 26.*
 2. GOD Himself will change to you,
 1. His Hatred to Love, *Isa. lxvi. 2.*
 2. His Anger to Mercy ;
 3. All His Actions to your Good, *Rom. viii. 28.*
 3. If now transformed from the World to GOD, hereafter you shall be transformed from Misery to Happiness.
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R O M. xii. 3.

For I say, through the Grace given unto me, to every Man that is among you, not to think of himself more highly than he ought to think; but to think soberly according as G O D hath dealt to every Man the Measure of Faith.

H E R E is observable,

1. The Apostle's Power; *I say*, or command, *1 Cor. xiv. 37. 2 S. Pet. iii. 2.*

2. The Original of it by Grace.

1. All Power is originally in G O D, *Rom. xiii. 1.*

2. It is derived to Creatures by free Gift; *Given to me, Coloss. i. 25.*

3. To the Apostle by special Grace, for he had it immediately from G O D, *Gal. i. 1, 15. 1 Cor. xv. 10. Ephes. iii. 7.*

3. The Extent of this Power to every one, *2 Cor. xi. 28. Coloss. i. 28. 1 Theff. ii. 11.*

4. The Prohibition, not to think too highly of themselves, especially as to their spiritual Endowments.

1. Knowledge, *Jer. ix. 23. 1 Cor. viii. 1.*

1. We know but little in Naturals.

2. Less in Spirituals, *1 Cor. ii. 14.*

3. Imperfect in both.

1. In Naturals.

1. We know but few Things.

2. Those but by Conjectures, *S. Luk. viii. 18.*

2. In

2. In Spirituals, 1 *Cor.* xiii. 9. and viii. 2.
 1. We know but little,
 1. Of GOD, *Hof.* iv. 1. *Jer.* ix. 3.
 2. Of Christ, 1 *Cor.* ii. 2.
 3. Of our Souls ;
 4. Of our Estate as to GOD, 2 *Cor.* xiii. 5.
 5. As to the World to come.
 2. All our Knowledge we owe to GOD, *S. Matth.* xi. 25.
2. Gifts of the Ministry.
 1. None can perform their Duty aright, *Ecclef.* vii. 20. 2 *Cor.* iii. 5.
 2. What Gift we have, we are bound to GOD for, 1 *Co.* iv. 7.
 3. We can do no Good with it, without GOD, *S. Job.* xv. 5. 1 *Cor.* iii. 6.
3. Graces.
 1. Few have all.
 2. They we have, are imperfect, *Phil.* iii. 11, 13.
 1. Love to GOD, *S. Matth.* xii. 37.
 2. Faith in Christ, *S. Luk.* xvii. 5.
 3. Repentance of Sin, 2 *Cor.* vii. 10.
 4. Justice to our Neighbour, *S. Matth.* vii. 12.
 5. Charity to the Poor, 1 *Cor.* xvi. 2. 2 *Cor.* ix. 6.
 3. If we think too highly of ourselves for them, they are no true Graces, *S. Matth.* xi. 29. 1 *Tim.* i. 15. *Ephes.* iii. 8.

U S E S.

1. *Information.* What Cause have we then not to be proud?

1. Of

1. Of Strength, *Jer. ix. 23.*
 1. Wherein the Beasts excel us.
 2. Whereof we may each Moment be deprived, *Isa. ii. 22.*
2. Of Riches ;
 1. Which cannot make us happy.
 2. But keep us from Happiness, *S. Matth. xix. 23, 26.*
 3. Which we must part with before we can be happy.
3. Honours ;
 1. Which depend upon the Thoughts of others.
 2. May deprive us of true Honours, *S. Joh. xii. 43.*
2. *Exhortation.* Study Humility, 1 *S. Pet. v. 5.*
 1. Towards GOD, *Mic. vi. 8. Isa. lvii. 17. and lxvi. 2.*
 Considering,
 1. How many Sins you are guilty of, *Psal. xix. 12.*
 2. How many you are defiled with, *Isa. i. 5, 6.*
 2. Towards Men.
 Consider,
 1. You know not but they are better and more dear to GOD than yourselves, *Rom. xiv. 3, 4. Phil. ii. 3.*
 2. If you excel them in some Things, they may excel you in others, *Rom. xii. 4.*
 3. The more proud you are, the less Cause you have to be so proud ;
 Pride causing,
 1. Division among Men, *Prov. xiii. 10.*
 2. Separation from GOD, 1 *S. Pet. v. 5.*

R O M. xiii. 1.

Let every Soul be ſubject to the higher Powers.

I. **E**very Soul, or Man, *Exod.* xii. 4. *Gen.* xlvii. 27.

1. Secular Person.

2. Ecclesiastical or Religious. Πᾶσι ταῦτα διατάττει, καὶ ἱερεῦσι, καὶ μοναχοῖς, καὶ τοῖς βασιλεῦσι μόνον, S. Chryſoſt. καὶ ἀποστολῶν, καὶ εὐαγγελιστῶν, καὶ ποιμένων, καὶ ὁσιούων, Idem. S. *Matt.* xvii. 27.

II. The Object, *To the higher Powers*, or chief Magistrates established in each Nation.

1. To see that G O D be rightly worshipped, 2 *Chron.* xiv. 2, 4. and xvii. 6, 9.

2. To preserve Peace, 1 *Tim.* ii. 2. *Pſal.* lxxii. 7.

3. To execute Justice, *Pſal.* lxxii. 2. *Rom.* xiii. 4.

III. The Act, *Be subject* : We owe them,

1. Prayers, 1 *Tim.* ii. 1.

2. Fear, *Prov.* xxiv. 21. 1 *S. Pet.* ii. 17.

3. Not to speak Evil of him, *Eccleſ.* x. 20. 2 *S. Pet.* ii. 10. S. *Jude* 8.

4. Render their Dues to them, *Rom.* xiii. 7.

5. Subjection and Obedience, *Tit.* iii. 1.

1. Otherwise, the Magistrates Power is in vain.

2. The Publick Good depends upon our Obedience.

3. We are bound to obey for Fear, *Rom.* xiii. 2, 3, 5.

4. For

4. For the Lord's ſake, *Rom. xiii. 5.*
5. *He that reſiſteth, reſiſteth the Ordinance of GOD.*

IV. The Reaſon of the Command: *All Power is of GOD.*

This appears,

1. From Scripture.

1. Every Power is ordained of GOD, *Rom. xiii. 1, 2.*

2. The Magiſtrate is the Miniſter of GOD, *αἰσχυρὸν, Rom. xiii. 4.*

3. By GOD Kings reign, *Prov. viii. 15, 16.*

4. They judge under Him, *2 Chron. xix. 5, 6, 7.*

5. He ſets up Kings, *Dan. ii. 21, 37. and v. 21.*

6. GOD firſt ordained the Power of the Sword in the Hand of Men, *Gen. ix. 6.*

7. GOD gave particular Direction for chuſing moſt of the Kings of *Iſrael*; as *Saul, David, Jehu*; and ſo now.

2. From Reaſon.

1. He is the firſt Cauſe of all Things, *S. Joh. xix. 11.*

2. All Power depends on Him, *Act. xvii. 28.*

3. As the Stream from the Fountain.

3. All Power in Men is GOD's Power in their Hands, *2 Chron. xix. 6.*

4. Power is good and neceſſary, therefore from GOD, *S. Jam. i. 17.*

5. It is Part of the Law of Nature, *Rom. ii.*

U S E S.

1. Be ſubject,

1. To all, 1 S. *Per.* ii. 18.
2. In all Things, 1 S. *Per.* ii. 13.
3. For Conſcience-ſake, *Rom.* xiii. 5.

Conſider,

1. Obeying them is obeying GOD.
2. Reſiſting them, is reſiſting GOD,
1 *Sam.* xv. 22. *Iſa.* i. 2.
3. The Saints in all Ages have been ſubject to their higher Powers.
4. They who reſiſt, ſhall receive to themſelves Damnation, *Rom.* xiii. 2.

2. Be ſenſible of, and humble for the Publick Breach of this Command, upon this Day.

Magiſtratus eſt ovīlax tō dīnalu x̄ iōu.

Conſider the Greatneſs of the Sin.

1. It was not againſt any Inferior, but the Supreme Magiſtrate.
2. Not againſt a ſinful Uſurper, but a moſt pious and religious Prince.
3. He was not only reſiſted and reviled, but murdered by his own Subjects.
4. It was not a Sin of Ignorance or Raſhneſs, but committed with the greateſt Deliberation.
5. And under Pretence of Religion too.
6. It was not the Act of particular Perſons only, but the Body of the whole Nation were guilty of it. Not only in that their Representatives in Parliament were the Promoters and Actors of it, but likewise, in that the greateſt Part of the Nation encouraged and aſſiſted them in it.

R O M. xii. 9.

*Let Love be without Diffimulation, abhor
that which is Evil.*

I. OBSERVATION.

WE are to love without Diffimulation.
1. What is it to love without Diffimulation?

1. It ſhould proceed from the Heart, 1 Tim. i. 5.
2. Be expreſſed in Actions, 1 S. Joh. iii. 18.
2. Why ſhould we thus love?
 1. Otherwiſe it is Hypocriſy before GOD.
 2. A Deceiving our Neighbour.
 3. No true Love. *Cum autem omnium rerum Simulatio eſt vitioſa, (tollit enim iudicium veri, idque adulterat) tum amicitie repugnat maxime. Vid. Cicer. de Amicit.*

U S E S.

1. Love one another.

Conſider,

1. It is the Fulfilling of the Law, Rom. xiii. 8, 9, 10.
2. It is the ſpecial Command of Chriſt, S. Joh. xiii. 34.
3. The principal Mark of a true Chriſtian, S. Joh. xiii. 35. 1 Cor. xiii. 2.
2. We ſhould abhor that which is Evil.
 1. What Evil?
 1. Sin, 1 S. Joh. iii. 4.
 2. Punishment, Iſa. xlv. 7.

2. What

2. What is it to abhor it ?
It muſt conſiſt in,
 1. Our ſettled Judgment that 'tis Evil.
 2. An Hatred of it, for its own ſake, *Pſal.* xix. 113.
 3. An Aversion from it, *Ezek.* xxxiii. 11.
3. Why ſhould we abhor it ?
Because,
 1. It is contrary to GOD's Nature.
 2. Repugnant to His Laws, S. *Joh.* iii. 4.
 3. Deſtructive to our own Souls.

Uſes.

1. Repent of the Sins you have already committed. For,
 1. By them you have incurr'd GOD's Diſpleaſure, *Pſal.* vii. 11.
 2. Made yourſelves liable to eternal Torments, *Rom.* vi. 23.
 3. There is no way to avoid both, but by Repentance, S. *Luk.* xiii. 3.
1. Abhor it ſo, as not to commit Sin hereafter.

Conſider,

1. It is the greateſt Folly, *Pſal.* xiv. 4. and xciv. 8.
2. Slavery, *Rom.* vi. 20.
3. It defiles thy Soul, S. *Jam.* i. 21. S. *Matth.* xv. 20. *Joh* xv. 16.
4. Is the Death of the Soul, *Rom.* vii. 24. *Ephes.* ii. 1.
5. Hath been the only Cauſe of all the Miſery thou haſt felt.
6. Deprives thee of GOD's Mercy, and makes thee like to Satan, S. *Joh.* viii.

7. Unless you abhor Evil, G O D will abhor you, *Isa.* lix. 2.
8. Unless you abhor Sin in yourselves now, you will abhor yourselves for Sin to Eternity.

M E A N S.

- i. Always remember you are Christians, 2 *Tim.* ii. 19.
 2. Avoid the Occasions of Sin, 1 *Theff.* v. 22.
 3. Often think whom it displeases, the Great G O D, *Gen.* xxxix. 9.
 4. Live always as under His Eye, *Psal.* cxxxix. 7.
 5. Remember the Time will come, when thou must answer for it, *Eccles.* xi. 9.
-

R O M. xii. 9.

Cleave to that which is good.

I. **W**HAT is Good? That which hath all Things required to its Perfection. *Bonum est quod habet omnia ad propriam perfectionem requisita.*

And there is;

1. Transcendent Good, G O D, S. *Luk. xviii. 19.*
2. Natural, Perfect In its Nature, *Gen. i. 31.*
3. Moral, that is, conform to right Reason, *1 Tim. ii. 3.*

II. What is it to cleave to that which is good?

1. To approve of it.
2. To desire it, *Rom. xii. 9.*
3. To be constant in practising good Works, so as to cleave to them, and be one with them, *Rom. xii. 1.*

III. Why are we to cleave to that which is good?

1. Because we are constantly receiving Good from G O D.
2. We are commanded to be always doing Good, S. *Luk. i. 75. Prov. xxiii. 17. Psal. cxix. 96.*
3. When we do not Good, we sin.

IV. How are we always to do Good?

To this is required,

1. Faith in Christ.

3. Neither can we love GOD without it,
1 *S. Joh. iii. 17.*
4. This is the true Religion, *S. Jam. i. 27.*
5. Because we are all Brethren.
 1. In *Adam*, as to the Flesh, *Act. xxii. 1.*
 2. In *Christ*, as to the Spirit, 1 *Cor. xv. 58. Phil. i. 14.*

U S E.

Be kindly affectionate to all Persons.

1. *Object.* They are wicked.
 1. Thou canst not say they are more wicked than thyself, 1 *Tim. i. 15.*
 2. Thou knowest not but they may be saved and not thyself, *S. Matth. vii. 1.*
 3. Thou art to hate their Sins, yet love their Persons, *Psal. xcix. 8.*
2. *Object.* They wronged me.
 1. Thou knowest not, but their Iniquity was thy Good, as in *Joseph's Brethren.*
 2. Thou hast injured GOD, *S. Matth. vi. 14, 15.*
 3. Others Sins cannot absolve thee from thy Duty.
3. *Object.* But they are still my Enemies.
 1. Then thou hast a special Command to love them, *S. Matth. v. 44, 45.*
 2. And the Reason of it, *Matth. v. 45, 46.*
- II. DUTY. In Honour, preferring one before another, *Rom. xiii. 7. 1 S. Pet. ii. 17.*
 1. What is the Honour due to others?
An Acknowledgment of what is Excellent in others, expressed by outward Signs.
 1. An Acknowledgement.
 2. Of what is Excellent.
 1. Authority, 1 *S. Pet. ii. 17.*
 2. Superiority.
 3. Vertue, *Prov. xii. 26.*

3. Expressed by outward Signs, *Gen. xlii. 6.*
Alt. xxvi. 25.
2. How are we to prefer one before another?
 1. By having low and modest Thoughts of ourselves, *Prov. xxvi. 12.*
 2. By having a just Esteem of others Excellencies, *1 S. Per. ii. 17.*
 3. By accounting all others better than ourselves, *Phil. ii. 3. Isa. lxxv. 3.*

U S E.

Prefer one before another.

Consider,

1. This is necessary for preserving Peace.
2. For avoiding Confusion.
3. For the manifesting ourselves Christians.

III. D U T Y.

Not slothful in Business.

1. Here is supposed we have all Business to do.
 1. In our particular Calling and Station in the World, *1 Thess. iv. 11.*
 2. In our general Calling, *Phil. ii. 12.*
 1. Repentance, *S. Luk. xiii. 3.*
 2. Faith, *Alt. xvi. 30, 31.*
 3. To get our Sins pardoned;
 4. And so GOD reconciled;
 5. And our Souls in a Capacity for Heaven, *Hebr. xii. 14.*
2. How are we not to be slothful in Business?
 1. Not to live as if we had nothing to do.
 2. Not to be slothful in doing what we do, *Eccles. ix. 10.*
 3. Especially, not to be indifferent as to the grand Affairs of our Souls, *Rev. iii. 16.*

U S E.

Be not slothful in Business.

Consider,

1. You have a great deal of Work to do.
2. But a little Time to do it in, *S. Jam. iv.*
- 13.
3. Eternity depends upon your doing your Work here.

R O M. xii. 11.

Fervent in Spirit, serving the Lord.

I. D U T Y.

F*ervent in Spirit.*

1. What is it to be fervent in Spirit?
To be serious and earnest in Matters of Religion.

1. In the Exercise of Graces.

Fervent,

1. In our Love to GOD, *Deut. vi. 5.*
S. Matth. xxii. 37.
2. In our Desires of Him, *Psal. xlii. 1, 2.*
3. In our Trust on Him, *Job xiii. 15.*
4. In our Rejoicing in Him, *1 S. Pet. i. 8.*
5. In our Zeal for His Glory, *1 Cor. x. 31.*

Which yet,

1. Must be tempered with Knowledge,
Rom. x. 2.

2. Regulated by His Word.

6. In Repentance for our Sins, *Job xlii. 5, 6.*

7. In

7. In Faith in Jeſus Chriſt, *S. Jam. ii. 26.*
2. In the Performance of Duties.
 1. Fervent in Prayer, *1 Cor. xiv. 15.*
 2. In Hearing, *Ezek. xxxiii. 31.*
 3. In Meditation, *Pſal. xxii.*
2. Why thus fervent in Spirit?
 1. This is the End of GOD's giving us ſuch active Spirits, that we might employ them for Him, *Prov. xvi. 4.*
 2. Theſe are Buſineſſes of the greateſt Concern, *Deut. xxx. 13.*
 3. Whatſoever is not done with Zeal and Fervency, is no good Work, *Eccleſ. ix. 10.*

U S E S.

1. Bewail your former Indifferency in Matters of Religion.
2. Be more ſerious for the future.
 Consider,
 1. They are great Works you perform, *2 Cor. ii. 16.*
 2. You cannot be too ſerious in them, *S. Luk. xvii. 10.*
 3. Heaven will recompence all your Labours, *1 Cor. xv. 58.*

II. D U T Y.

Serve the Lord.

1. What is it to ſerve GOD?
 It implies,
 1. Our devoting ourſelves wholly to Him and His Way, *2 Cor. viii. 5. S. Matth. vi. 24.*
 2. Subjecting ourſelves to His Will and Laws, *Pſal. ii. 11, 12.*

3. Worshipping Him with all Acts of Divine Worship, *S. Matth. iv. 10. S. Luk. ii. 37.*
4. Our walking in Holiness and Righteousness before Him, *S. Luk. i. 74, 75.*
5. Our improving all for His Glory, *S. Matth. xxv. 21.*
2. How should we serve Him?
 1. Reverently, *Hebr. xii. 28, 29. Psal. ii. 11.*
 2. Obedientially, *1 Sam. xii. 14.*
 3. Sincerely, *S. Joh. iv. 24. Psal. li. 6.*
 4. Readily and willingly, *1 Chron. xxviii. 9.*
 5. Only, *S. Matth. iv. 10.*
 6. Wholly, *Deut. x. 12. Psal. cxix. 6.*
 7. Continually, *S. Luk. i. 75.*
3. Why serve the Lord?
 1. He made us, *Prov. xvi. 4.*
 2. Maintaineth us, *Act. xvii. 28.*
 3. Hath redeemed us, *1 Cor. vi. 19, 20.*

U S E.

Serve the Lord.

Consider,

1. Unless you serve the Lord, you must serve Sin and Satan, *S. Matth. vi. 24.*
2. His Service is the only Liberty, *Rom. viii. 21.*
3. The highest Honour in the World, *1 Sam. ii. 30.*
4. You all vowed to serve Him in Baptism, *Deut. xxvi. 17, 18.*
5. All you can do, is much less than you owe Him, *S. Luk. xvii. 10.*
6. If you serve Him, He will protect and cause all Things to serve you, *Rom. viii. 28.*
7. Serve Him here, and He will reward you hereafter, *S. Matth. xxv. 21.*

R O M. xii. 12.

Rejoycing in Hope, patient in Tribulation.

I. DUTY.

WE ought to rejoyce in Hope.

1. What is it to rejoyce?

1. Negatively.

1. It is not to have the Senses pleased.

2. Nor doth it conſiſt in the Imagina-
tion.

2. Poſitively. It conſiſts,

1. In the Removal of Sorrow from the
Heart, *Pſal. xlii. 5.*

2. In the Soul's Content and Satisfa-
ction, *S. Luk. i. 47.*

2. What is Hope? It conſiſts,

1. In the Belief of good Things to be had;
1 S. Pet. i. 13.

2. In the Expectation of them; *Pſal. lxxii. 5.*

3. In making uſe of all lawful Means for
the obtaining them, *Hebr. x. 23, 24,*
25. Eph. iv. 14.

3. What is it to rejoyce in Hope? To reſt
ſatiſfied with the Expectation of the good Things
G O D hath promiſed.

1. An Intereſt in Chriſt, *1 S. Pet. i. 8. Rom.*
viii. 32, 33, 34.

2. Pardon of Sin; *Pſal. xxxli. 5.*

3. The Love of G O D, *Rom. v. 1.*

4. The working together of all Things for
our Good, *Rom. viii. 28.*

5. Continual Supplies of Grace, *2 Cor. xii. 9.*

6. A joyful Reſurrexion, *1 Cor. xv. 19, 20.*

7. The

7. The Enjoyment of GOD for ever, *Psal.* xlii. 2.
4. What grounds have we to hope for these Things, so as to rejoice in it?
 1. The Faithfulness of GOD, *Tit.* i. 2.
 2. His Power, *S. Math.* xix. 26.
 3. The Merits of Jesus Christ, *2 Cor.* i. 20.

U S E.

Rejoice in Hope.

Consider,

1. Otherwise you dishonour GOD by mistaking His Promises, *Rom.* iv. 20.
2. You dishonour Religion by accusing it of Uncertainties.
3. You deprive yourselves of the highest Happiness in this Life.
4. The more joyful in Hope, the more active in Duty.
5. Rejoice in Hope now, and rejoice in Sight hereafter.

II. D U T Y.

We must be Patient in Tribulations.

1. What are Tribulations?
 1. Whatsoever is hurtful to us.
 2. Whatsoever vexeth us.
2. What to be Patient?
 1. Not to murmur against GOD, *Ezek.* xvi. 3, 7, 8.
 2. Nor despair of Deliverance, *Psal.* xlii. 5.
 3. Nor use unlawful Means to get out of them.
 4. To rest satisfied with them, *1 Sam.* iii. 18.
 5. To be thankful for them, *Job* i. 21, 22.
1 Theff. v. 18.

3. Why

3. Why are we to be Patient ?

1. They come from GOD, 2 *Sam.* xvi. 10, 11, 12. *Pſal.* xxxix. 2.
2. Are no more than we deſerve, *Lam.* iii. 39.
3. Are leſs than we deſerve, *Eſa.* ix. 13.
4. Impatience does but heighten them.
5. By Patience we change them into Mercies, as in *Job*, *Joſeph*, *David*.

U s e.

Be Patient.

1. No Afflictions but others have born, 1 *S. Pet.* v. 9. and iv. 12.
2. Chriſt Himſelf hath undergone more than we can, *Rom.* viii. 29. 1 *S. Pet.* iv. 13. and ii. 23.
3. GOD knows how to deliver us, 2 *S. Pet.* ii. 9.
4. By Patience you make a Vertue of Neceſſity.
5. Will do you much good by them, *Hebr.* xii. 6, 7, 8. By,
1. Convincing you of Sin, *Job* xxxvi. 8, 9, 10.
2. Purgiſg you from Sin, *Pſal.* cxix. 6, 7.
3. Your Graces are hereby proved or evidenced, 1 *S. Pet.* i. 6, 7.
4. Your Graces improved, *Rom.* v. 3, 4, 5.
5. Your Relation to GOD ſhewn, *Hebr.* xii. 6, 7, 8.
6. Your future Condemnation prevented, 1 *Cor.* xi. 32.
7. You are prepared for Heaven, *Aſ.* xiv. 22. 2 *Cor.* iv. 17.

See the Error of Papists, who pray to the Cross. O crux ave, spes unica, auge piis justitiam, reisque dona veniam. To the Virgin Mary, &c. S. Roche for the Plague. Apollonia for the Tooth-ach. S. Eulogius for Horses. S. Anthony for Hogs. S. Gallus for Geese, &c.

II. Why should we pray?

1. GOD hath commanded it, *1 Thess. v. 17.*
2. Encouraged us with a Promise, *Psal. l. 15. S. Matth. vii. 7.*
3. Made it the Condition of all Promises, *Ezek. xxxvi. 37.*
4. It is Part of Divine Worship.
5. Hereby we give Glory to GOD.
 1. Of Omnipresence, *Psal. cxxxix. 2, 3.*
 2. Of Omniscience, *Psal. cxxxix. 7.*
 3. Of Omnipotence.
6. All Blessings are sanctified by it, *1 Tim. iv. 5.*
7. Only by this we acknowledge our Dependence upon Him.

III. How should we pray?

1. Before Prayer, consider, *Psal. x. 17.*
 1. Who it is you go to pray to? *Exod. xxxiv. 6.*
 2. What you have to pray for? *1 S. Job. v. 14.*
 3. How unworthy you are to ask or receive, *Gen. xxxii. 10.*
 4. That Christ is interceding for you, *Ephes. iii. 12. Hebr. vii. 25.*
2. In Prayer.
 1. Pray with that Humility, Reverence and Submission, as becomes a sinful Creature,

ture, *Gen.* xviii. 27. *S. Luk.* xviii. 13.
Exra ix. 6.

2. Utter nothing rashly before Him, nor
 mingle Stories with Petitions, *Ecclef.*
v. 1, 2.
3. Let every Petition proceed from the
 Heart, *S. Job.* iv. 24.
4. Pray only in the Name of Christ, *S. Job.*
xiv. 13, 14. and *xvi.* 23. *Hebr.* vii.
 25.
5. Let your Affections and Apprehensions
 go together, *1 Cor.* xiv. 15.
6. Pray in Faith, *S. Mar.* xi. 24. *S. Jam.* i. 6.
7. Without Wrath, *1 Tim.* ii. 8. *S. Matth.*
vi. 14, 15.
8. For others as well as for yourselves,
1 Tim. ii. 1. *Eph.* vi. 18.
9. Pray to a right End, *S. Jam.* iv. 3.
10. Add Praise to Prayers, *Phil.* iv. 6.
1 Tim. ii. 1.
 1. Praising GOD is all He expects for
 His Mercies.
 2. 'Tis the best Sacrifice we can offer,
Psal. lxxix. 30, 39.
 3. It is the Work of Heaven, *Rev.* vii. 9.
 and xix. 1.
3. After Prayer.
 1. Consider what you have prayed for.
 2. Expect it, *Psal.* v. 3.
 3. Use Means for the obtaining it.

IV. When should we pray? Or how continue
 instant in Prayer, *Eph.* vi. 18. *1 Theff.* v. 17.

1. Be always in a praying Frame.
2. Take all occasions of praying, *2 Sam.* ix. 13.
3. Never faint in Prayer, *S. Luk.* xviii. 1.
2 Cor. xii. 8, 9.

4. Make

4. Make Prayer your daily Exercise.

1. We muſt ſerve GOD daily, *S. Luk. i. 75.*
2. The Sacrifices of the Old Teſtament were daily, *Num. xxviii. 3. Aët. iii. 1.*
3. Chriſt directs us to aſk our daily Bread, *S. Matth. vi. 11, 33.*
4. The Saints in all Ages prayed daily, *Pſal. iv. 17. and cxix. 164. Dan. vi. 10. 1 King. viii. 48. S. Luk. ii. 37.*
5. The *Heathens* and *Turks* do it.
6. We daily need Mercies.
7. We daily receive Mercies from GOD,

Object. I have oft prayed, but am never heard;
Job xxi. 15.

1. However, we are bound to ſerve G O D.
2. If we get no Good, it is our own Fault.
 1. As to the Matter, 1 *S. Job. v. 14.*
 2. Means, *S. Jam. i. 6.*
 3. End of Prayer, *S. Jam. iv. 3.*
3. Perhaps, you never expected it.
4. Or have not uſed the right Means for it.
5. You have not prayed long enough, 2 *Cor. xii. 9. S. Luk. xviii. 1.*
6. Tho' you have not received that required, you have other Mercies, 2 *Cor. xii. 9.*
7. You may be answered, and not know it.

U s e.

Continue iſtant in Prayer.

1. Otherwiſe ye live in continued Sin.
2. Prayer is the moſt honourable Work.
3. The moſt pleaſant, *Pſal. lxxxix. 10.*
4. The only way of getting real Mercies, *S. Jam. i. 5.*
5. Right Praying is a Sign of a true Convert, *Aët. ix. 11.*

ROM. xii. 13.

*Distributing to the Necessity of the Saints.*I. **W**H O are the Saints ?

1. All that truly believe in Christ, as sanctified:

2. All that profess to believe in Him, *Phil. i. 1. Col. i. 2. Rev. vii. 9.*

II. What Necessities ?

.. That they need;

1. Our Advice.

2. Prayers, *1 Tim. ii. 1.*

3. Our Estates.

III. What is it to distribute ?

1. To give them freely.

2. To communicate with, because Christians;
1 Cor. xii. 26, 27. Ταῖς ἑαίαις ἐπὶ ἀγίων κοινωνήσας.

IV. Who ought to give ?

1. Every one is to be willing to give, *2 Cor. viii. 13.*2. They only are actually to give, who have any thing of their own to give, *1 S. Joh. iii. 17. Isa. lxi. 8.*3. Hence Men of a lower Estate are bound to give too something, *Eph. iv. 28.*

V. How much is every one bound to give ?

1. In general, Bountifully, *2 Cor. ix. 6.*2. Proportionably to our Estates, *1 Cor. xvi. 2.*

3. More

- 3. More than we ſpend on our Luſts.
- 4. As much as is not neceſſary for ourſelves,
2 *Cor.* viii. 14.
- 5. Sometimes what is neceſſary, 2 *Cor.* viii. 3.

VI. How ought we to give?

- 1. Out of a Senſe of Duty, not for Vain-Glory, *S. Matth.* vi. 1, 2.
- 2. Out of Love and Pity to our Brother, 1 *Cor.* xiii. 3.
- 3. Willingly, 2 *Cor.* viii. 10, 11, 12.
- 4. Chearfully, *Rom.* xii. 8. 2 *Cor.* ix. 7.
- 5. Readily, without delay, *Prov.* iii. 27, 28.
- 6. Thankfully, 1 *Chron.* xxix. 13, 14.
- 7. For a right End.
 - 1. Not for Praise from Men.
 - 2. Much leſs Salvation from GOD.
 - 3. But for His Honour, *Prov.* iii. 9.

U S E S.

- 1. Repent of your Neglect of this Duty.
- 2. Perform it for the future.

Conſider,

- 1. The Law of GOD commands it.
- 2. The Law of Nature, *S. Matth.* vii. 12.
- 3. GOD hath made it our Brother's Due, and ſo we rob Him, unleſs we give.
- 4. There is a Bleſſing entailed upon it, *Aſt.* x. 35.
- 5. Hereby we imitate GOD, *S. Matth.* v. 48. *S. Luk.* vi. 36.
- 6. Unleſs we give, we have no Love for GOD, 1 *S. Joh.* iii. 17.
- 7. Nor true Religion, *S. Jam.* i. 27.
- 8. What we have, is not our own, but GOD's, to be laid out according to His Will, *S. Luk.* xvi. 12. 1 *Chron.* xxix. 11.

9. Yet Himself will repay us what we have so disbursed, *Prov.* xix. 17.
10. Hence this is the way to lay up our Treasures in Heaven, *1 Tim.* vi. 17, 18.
19. *S. Matth.* vi. 19, 20.
11. It is the best way to prosper and sanctify what ye have here, *Prov.* xxviii. 27.
Deut. xv. 7, 8, 9, 10, 11.
12. You shall be judged according to your Performance or Neglect of this Duty, *S. Matth.* xxv. 34, 35, 41, 42.

R O M. xii. 13, 14, 15, 16.

Ver. 13. ----- *Given to Hospitality.*

Ver. 14. *Bless them which persecute you : bless, and curse not.*

Ver. 15. *Rejoice with them that do rejoice, and weep with them that weep.*

Ver. 16. *Be of the same Mind one towards another. -----*

---- *Τὴν φιλοξενίαν διώκοντες.*

I. **W**HAT is *Hospitality*?

It implies,

1. Our Indifferency about the World.
2. Willingness to communicate what we have to others, *1 Tim.* vi. 17.
3. Our supplying Strangers as well as others with Necessaries, *1 S. Pet.* iv. 9.

REASONS-

REASONS.

1. *A Priori.* We ſhould do to others, as we would have them do to us, *S. Matth. vii. 12.*

2. *A Poſteriori.* Becauſe of the Good we may get by it. Some have entertained Angels, *Hebr. xiii. 2. Gen. xviii. 3. and xix. 2.* And Prophets, *1 King. xvii. 10, 12, 14, 16. 2 King. iv. 8, 16, 17, 34. S. Matth. xxv. 43.*

II. *Bleſs them which curſe you.*

1. We muſt expect Reproaches.

2. We muſt not recompenſe Curſes for Curſes, *S. Matth. v. 44. 1 Cor. iv. 12. 1 S. Pet. ii. 23.*

3. But pray for a Bleſſing upon them, *S. Luk. xxiii. 34. 1 S. Pet. ii. 21, 22, 23.*

III. *Rejoice with them that rejoice, and weep with them that weep.*

That is,

1. Rejoice at others Proſperity.

1. Spiritual, *S. Luk. xv. 10. Act. xi. 23. Phil. i. 3.*

2. Temporal.

2. Be troubled at others Loſſes and Troubles, *Job ii. 11. and xlii. 11.*

REASON.

We are Members of one another, *1 Cor. xii. 26, 27.*

IV. *Be of the ſame Mind one towards another.*

1. So as to love one another, *S. Job. xlii. 34.*

2. To be at Peace together, *Rom. xii. 18. Hebr. xii. 14.*

1. Peace is the Effect of Charity.
2. The Cause of Felicity.
 1. Common, *S. Jam.* iv. 1.
 2. Proper to each Person, *S. Luk.* xxi. 19.

V. *Mind not high Things.* Μὴ τὰ ὕψηλα φρονεῖτε.

1. What high Things?

1. Negatively. Not the highest or heavenly Things, *Col.* iii. 1, 2. *S. Matth.* vi. 33.
2. Positively. Of this World, *Jer.* xlv. 5.
 1. Great Riches, *1 Tim.* vi. 9.
 2. Great Honours.
 3. Great Power and Place, *Act.* v. 36.
 4. Great Employments.
 5. Great Pleasures.

2. How not mind them? φρονεῖτε. So *Coloss.*

iii. 2. φρονεῖτε.

Not so,

1. As to think of them, *Psal.* i. 2.
2. To desire them, *Coloss.* iii. 2. *Psal.* lxxiii. 25.
3. To hope for them.
4. To admire them, *S. Luk.* xxi. 5, 6.
5. To labour after them, *S. Joh.* vi. 27. *S. Matth.* vi. 33.

3. Why not mind them?

1. They are below you.
 1. As ye are rational Creatures.
 2. As believing Christians.
2. You have higher Things to mind, *Phil.* iii. 20.
3. Minding of Earth and Heaven both, is inconsistent, *S. Matth.* vi. 24. *1 S. Joh.* i. 15.

U S E.

Mind not high Things.

Conſider,

1. They are uncertain.
 2. Unconstant, *Prov.* xxiii. 5.
 3. Unsatisfying, *Ecclef.* i. 8. and iv. 8.
 4. Dangerous, *1 Tim.* vi. 10.
 5. Momentary, *S. Luk.* xii. 20.
-

R O M. xii. 16.

*----- Be not wiſe in your own Conceits.*I. **A**S to rational Wiſdom or Knowledge.

1. Of natural Cauſes.
 1. You know not the firſt Conſtitution of them, *Job* xxxviii. 4, 5, 6.
 2. Nor GOD's preſent Diſpoſal of them, *Act.* xvii. 28.
 3. Nor their own Working and Nature.
2. Future Events, *S. Jam.* iv. 13, 14.
 1. You know not the Cauſes that muſt concur to produce them.
 2. Nor whether GOD will ſet them on Work or no, or hinder them, *S. Jam.* iv. 15. *1 Cor.* iv. 19.
3. The Providences of GOD, *Pſal.* cxxxix. 5, 6.
 1. To the Evil, *Pſal.* lxxiii. 3, 22.
 2. To the Good.
4. The Intrigues of State, *Prov.* xx. 3.
5. The ſpiritual Eſtate of others, *S. Matth.* vii. 1.

1. You know not your own Condition, *1 Cor.* ii. 11.
2. There is no way in the World whereby to know others.
6. The Interpretation of Scripture, *S. Mar.* xii. 24.
 1. Prophecies, *Act.* viii. 30, 31.
 2. Mysteries, *Rom.* xi. 33.
 3. Difficult Places, *2 S. Pet.* iii. 15, 16.
7. Determination of Theological Controversies.

USE.

Be not Wise in your own Conceits.

1. It is a Sin, *Isa.* v. 21. *Prov.* iii. 7.
2. You are not wise, *Job* xi. 12.
3. This will hinder you from true Wisdom, *Prov.* xxvi. 12.

DIRECTIONS.

- I. Have low Thoughts of your own Knowledge.
2. Labour each Day to know more,
 1. Of GOD.
 2. Of Christ, *1 Cor.* ii. 2.
- II. As to practical Wisdom.
 1. Wherein?
 1. We must not conceit ourselves to be Saints, *1 Tim.* i. 15. *Isa.* lxxv. 5. *S. Luk.* xviii. 11.
 2. Nor that we are holier than others.
 3. Nor that we perform Duties aright.
 1. Reading the Scripture.
 2. Praying, *S. Jam.* iv. 3.
 3. Hearing, *Act.* ii. 37.
 4. Meditation, *Phil.* iii. 20.

4. Nor that we exercise Graces aright.
 1. Repentance, 2 *Cor.* vii. 10.
 1. We may repent of some Sins, not of all.
 2. Our Repentance is proportional to none of our Sins.
 2. Faith.
 1. It may be only Historical.
 2. Partial, receiving only Part of Jesus Christ, *S. Joh.* i. 12.
 3. Upon wrong Grounds, Education, not Divine Testimony, 1 *S. Joh.* v. 10.
 4. Not on Christ only, *Phil.* iii. 8, 9.
 3. Love.
 1. We do not love GOD with all our Hearts, *S. Matth.* xxii. 37.
 2. Nor constantly.
 4. Trust.
 1. It may be only for Spirituals, 1 *S. Pet.* v. 7.
 2. Not with all our Heart, *Prov.* iii. 5.
 5. Thankfulness.
 1. Not proportional to our Mercies.
 2. Nor for all Things, 1 *Theff.* v. 18.
 6. Charity.
 1. It may be from wrong Principles, *S. Matth.* vi. 1.
 2. In a wrong Manner, *Rom.* xii. 8.
2. Why not thus conceited of ourselves?
 1. We know not our own Hearts, *Jer.* xvii. 9.
 2. We are too apt to have too high Thoughts of ourselves.
 3. This will keep us from looking after true Holiness.

U S E S.

Be not Wiſe in your own Conceits.

1. Many have been miſtaken, *S. Matth. vii. 22.*
2. The leſs Holy you are, the more you are apt to conceit yourſelves to be ſo.
3. Theſe Conceits of Holineſs are not conſiſtent with true Grace, *S. Jam. iv. 6.*
4. Therefore, ſo long as you conceit yourſelves to be holy, you may conclude yourſelves to be ſinful.
5. You ſhall not be judged by your own Conceits, but by the Law of GOD.

D I R E C T I O N S.

1. Oft conſult your own Hearts, *Pſal. iv. 4.*
2. Compare your Actions with GOD's Laws.
3. Still remember what a fearful Thing it is to be miſtaken in a Thing of this Weight.

R O M. xii. 17.

Recompense to no Man, Evil for Evil.

1 Theſſ. v. 15.

I. **W**HAT Evils are we not to recompense to others?

1. Not hate others, because they hate us, S. *Matth.* v. 44.

2. Not curse others, because they curse us, 2 *Sam.* xvi. 10. S. *Matth.* v. 44.

3. Not defraud others, because they defraud us, *Lev.* xix. 13. 1 *Theſſ.* iv. 6.

4. Not speak Evil of others, because they speak Evil of us, *Tit.* iii. 2. 1 *S. Pet.* iii. 9.

5. Not neglect our Duty to them, because they do it to us.

1. Praying for them, 1 *Tim.* ii. 1.

2. Bitying their Miseries, *Rom.* xii. 15.

3. Helping them in their Necessities, *Gal.* vi. 10.

2. Why not recompense Evil for Evil?

1. It is contrary to the Rule, S. *Matth.* vii. 12.

2. Hereby we do ourselves more Injury than they did.

3. Yea, and more than we can do them.

U S E.

Recompense to no Man Evil for Evil.

Consider,

1. None can injure us without G O D, *Iſa.* xlv. 7.

2. Injuries patiently born are but Occasions of Vertue.

3. It

3. It is better to bear an Injury, than to cauſe one; *ἀδινείδης ἢ ἀδινείν*, *Aristot.*

4. We muſt follow our Saviour's Example,
1 *S. Pet.* ii. 23.

5. It is one of the nobleſt Vertues of a Chriſtian, to live above Injuries.

II. *Provide Things honeſt in the ſight of all Men.*

1. How provide?

1. Think of them, 1 *Tim.* iv. 15.

2. Intend them, *Pſal.* xvii. 3.

3. Endeavour them, 2 *S. Pet.* i. 5.

4. Practiſe them, 1 *S. Joh.* iii. 18.

5. Continue the Practice of them, 1 *Cor.* xv.
58. *Rev.* ii. 25, 26.

2. What honeſt Things?

1. Towards G O D.

1. Love to His Perſon, *Dent.* vi. 5.

2. Faith in His Words, 1 *S. Joh.* v. 10.

3. Trust on His Promiſes, *Hebr.* xiii. 5, 6.

4. Fear of His Threatnings, *Amos* iii. 8.

5. Obedience to His Precepts.

2. Towards Men.

1. To our Superiors, Subjection, *Rom.*
xiii. 1.

2. To our Inferiors, Humility.

3. To all.

1. Truth, *Lev.* xix. 11.

2. Equity, *Lev.* xix. 35, 36.

3. Love, *S. Matth.* v. 45.

4. Honour, 1 *S. Pet.* ii. 17.

5. Prayers, 1 *Tim.* ii. 1.

2. How in the Sight of all Men?

1. So as to make open Profeſſion of our Religion, *Rom.* i. 16.

2. To manifeſt our Integrity in it unto all,
2 *Cor.* viii. 21.

4. Why

4. Why in the ſight of all Men ?

1. Negatively. Not to gain Credit for them, *S. Matth. vi. 1.*

2. Poſitively.

1. To ſtop others falſe Accuſing us,
*1 S. Pet. iii. 16.*2. To be an Example to others, *1 Cor. xi. 1.*3. For the Glory of GOD, *S. Matth. v. 76.*
1 S. Pet. ii. 12.

U S E.

Provide Things honeſt, &c.

Conſider,

1. Hereby you will keep your Conſcience void of Offence, towards GOD and Men,
*Act. xxiv. 16.*2. Excite others to Vertue, *S. Jam. v. 20.*

3. Be an Honour to your Religion.

4. Be certain of GOD's Bleſſing here, *Pſal. xxxix. 12.*5. And entitled to Heaven hereafter, *S. Matth. xxv. 4, 6.*

R O M. xii. 18.

*If it be possible, as much as lieth in you,
live peaceably with all Men.*

Here is,

I. **T** H E Preface. *If it be possible.*

Which Words may be look'd on,

1. As limiting the Command.

1. *If it be possible*; for it may be impossible,
S. *Matth.* xviii. 7.

1. Because of others Malice, S. *Jam.* iv. 1.

2. Our own Conscience, *Act.* xxiv. 16.

1. In Reproving others.

2. In Standing for the Truth.

2. *As much as in you lies.*

1. That we do not disturb the Peace our-
selves.

2. Nor give Occasion to others to do it.

2. As strengthening the Command, so that we
are to perform it to the utmost of our Power.

II. The Command. *Live peaceably with all
Men.*

Here is,

1. The Command; *Live peaceably.*

2. The Extent of it; *With all Men.*

1. *Live peaceably.*

1. What is it to live peaceably?

To it is required,

1. Give Offence to none, S. *Matth.*
xviii. 7.

2. Pass by others Offences to you, 1 *Cor.*
xiii. 7.

3. Con-

3. Conſtrue Things in the beſt Senſe,
1 *Cor.* xiii. 5.
4. Part with ſomething of your own
Right, *Gen.* xiii. 8, 9.
5. Have a Care of thoſe Paſſions that
cauſe Strife, *S. Jam.* iv. 1.
 1. Anger, *Ephes.* iv. 26, 31.
 2. Envy, *S. Jam.* iii. 14.
 3. Pride, *Prov.* xiii. 10.
 4. Hatred and Malice, 1 *S. Joh.* iii.
15.
 5. Implacableneſs, *Rom.* i. 31. *Pſal.*
cix. 5, 6, 7.
2. The Extent; *To all Men*, *Hebr.* xii. 14.
 1. To Superiors, *Rom.* xiii. 1. *S. Matth.*
xvii. 27.
 2. Inferiors.
 3. Equals.

U S E.

Live peaceably with all Men.

Conſider,

1. Ye know not where the leaſt Strife may
end.
2. It diſturbs you as much as others, *S. Luk.*
xxi. 19.
3. If you live in Peace, GOD will be with
you, 1 *King.* xix. 11, 12, 13. 2 *Cor.* xiii. 11.

Avenge not yourſelves.

1. What is it to avenge ourſelves?

1. It ſuppoſeth a Wrong received from o-
thers.
2. Malice in the Receiver of it.
3. A Deſire of as great Wrong to them.
4. An Endeavour to do the ſame to them.

5. The

5. The actually recompensing Injuries, &c. to others for them we receive.
2. Why ſhould we not avenge ourſelves?
 1. None is a competent Judge in his own Caſe.
 2. There are Laws eſtabliſhed in all Nations for the righting all Perſons, *Rom. xiii. 4.*
 3. By avenging ourſelves, we cannot attain the Ends of Vengeance.
 1. To avoid the Perſons that wronged us.
 2. To amend others, *Deut. xix. 19, 20.*
 3. To ſecure the Perſon offended, *1 Tim. ii. 2.*
 4. Vengeance belongs to GOD, *Deut. xxxii. 35. Rom. xii. 29. Hebr. x. 30. Numb. xxxi. 2.*
 5. We are to overcome Evil with Good, *Rom. xii. 21.* So as,
 1. To bear Injuries patiently.
 2. To do Good for Evil, *Rom. xii. 20.*
 3. To give place to Wrath, *ver. 19.*
 1. Your own Wrath; taking time to conſider.
 2. Thine Enemy's Wrath; *S. Ambroſ.*
 3. GOD's Wrath; *S. Chryſoſt.*

U S E S.

1. Avenge not yourſelves.
Conſider,
 1. By avenging yourſelves, you do yourſelves the greater Injury.
 2. GOD may juſtly avenge Himſelf of you.
 3. You uſurp His Power.

4. He will avenge you Himself, 1 S. Pet. ii. 23.
 5. By not avenging Injuries, they become Mercies.
 2. Live at Peace and Unity together.
Consider,
 1. This is the special Command of Christ, S. Joh. xiii. 34.
 2. The best Badge of a Christian, 1 S. Joh. iv. 12.
 3. If you love others, you love yourselves.
 4. You must answer for all Differences before Christ.
 5. Live together in Love now, and ye shall live together in Heaven for ever, Hebr. xii. 14.
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R O M. xiii. 7.

Render therefore to all their Dues.

- I. **T**O G O D. We owe,
1. Fear, *S. Matth. x. 28.*
By Reason,
 1. Of His Sovereignty, *Mal. i. 6.*
 2. His Justice.
 3. His Power, *Jer. v. 22.*
 2. Love, *Deut. vi. 5.*
 1. For His Excellency in Himself, *Cant. v. 16.*
 2. His Love to us, 1 *S. Joh. iv. 10, 11.*
 3. Desires, *Pſal. lxxiii. 25.*
Because,
 1. He is the Ocean of Happiness in Himself, *S. Matth. xix. 17.*
 2. The Fountain of it to us, *Pſal. xxxvi. 9.*
 4. Faith in what He ſaith, 1 *S. Joh. v. 10.*
 1. Because of His own Veracity, *Hebr. vi. 18.*
 2. The Certainty of the Revelations confirmed by Miracles, 2 *S. Pet. i. 18, 19.*
 5. Trust on what He Promises, *Prov. iii. 5. Rom. iv. 20.*
 1. Because of His Freedom in making,
 2. His Faithfulness in keeping, His Promises, *Deut. vii. 9.*
 6. Thankfulness, 1 *Theſſ. v. 18.*
Because,
 1. We are unworthy of any Mercy, *Gen. xxxii. 10.*
 2. It is all we can return, *Mic. vi. 8.*
7. Obe-

7. Obedience, 1 *Sam.* xv. 22.

1. Sincere, *Rom.* vi. 17.

2. Universal, S. *Luk.* i. 6. *Psal.* cxix. 6.

3. Constant, S. *Luk.* i. 75.

We owe Him Obedience,

1. By reason of our Creation.

2. Preservation, *Act.* xvii. 28.

3. Redemption, 1 *Cor.* vi. 20.

4. Vow in Baptism.

5. Our Profession of the Christian Religion, 2 *Tim.* ii. 19.

8. Honour and Adoration, *Mal.* i. 6.

Of

1. His Wisdom, *Rom.* xi. 33.

2. Omniscience, *Psal.* cxlvii. 5.

3. Omnipresence, *Psal.* cxxxix. 5, 6, 7.

4. Omnipotence, S. *Matth.* ix. 26.

5. Mercy, *Exod.* xxxiv. 6.

6. Justice.

7. Eternity, *Exod.* iii. 14.

USE.

Render unto GOD His Due.

Consider,

1. Otherwise you rob GOD, *Mal.* iii. 8.

2. You rob yourselves, your Happiness consisting in obeying GOD.

You rob yourselves,

1. Of the Comforts of a good Conscience,

2 *Cor.* i. 12.

2. Of Joy in the Holy Ghost, *Rom.* xiv.

17.

3. Of the Favour of GOD, *Isa.* lix. 2.

4. Of a Blessing here, *Deut.* xxviii. 1.

5. Of Happiness hereafter, *Hebr.* xii. 14.

3. By paying Him His Due, you secure yourselves,

1. From present Curfes, *Mal. ii. 2. Rom. viii. 28.*
2. Future Torments, *2 Theff. i. 8, 9.*
4. He will call you to account, *2 Cor. v. 10.*
5. Render His Due, and He will render to you His Promise in Heaven, *S. Matth. xxv. 46.*

II. We owe to Men. Ἀπόδοτε ἑνὶ πᾶσι τὰς ὀφειλάς, ἃ γὰρ ὄντι τούτο δεῖναι, ἀλλ' ὑποδέναι, *S. Chrysoft.*

1. Superiors, Civil, Ecclesiastical, Oeconomical.

1. Subjection, *v. 1. Tit. iii. 1.*
2. Tribute, *S. Matth. xvii. 24, 25, 27.*
3. Custom.
 1. We ought to have a Care of the publick Good.
 2. It is a Debt of Gratitude for the Benefits we receive from the Magistrate.
 3. A Debt of Justice, for his Trouble in the Management of publick Affairs, *Rom. xiii. 6.*
 4. Fear, *Prov. xxiv. 21.*
 5. Honour, *1 S. Pet. ii. 17.*
 1. So as to acknowledge them to be ordained of G O D.
 2. Love them for their Office sake.
 3. Be thankful for the Benefits we receive from them.
 4. Fidelity and Allegiance, *2 Sam. xx. 2.*
 5. Entertain no ill Thoughts of his Person or Actions, *Eccles. x. 20.*
2. Inferiors, *Job 31. 13, 14, 15.*
 1. We owe Humility and Respect, *Phil. ii. 3.*
 2. Charity and Relief, *1 Tim. vi. 17. Job xxxi. 16, 17, 19, 20, 21.*

Consider,

Consider,

1. He that pities the Poor, lends to GOD,
Prov. xix. 17.
2. This is the only way to lay up our Treasures in Heaven, *S. Matth. vi. 19, 20.*

III. To all we owe,

1. Love, *Rom. xiii. 8.*
 1. This is Christ's Special Command, *S. Joh. xiii. 34.*
 2. Without this we have no Love for GOD;
1 S. Joh. iv. 20, 21.
2. Honour, *1 S. Pet. ii. 17.*
 1. Because none but excel us in some Things,
Phil. ii. 3.
 2. All are made in the Image of GOD, *Gen. i. 26.*
 3. We are all Professors of the Christian Religion, *S. Mar. ix. 41. 1 S. Pet. iii. 7.*
3. Charitable Thoughts, *1 Cor. xiii. 5.*
 1. We know not others Hearts, *1 Cor. ii. 11.*
 2. Nor GOD's Intentions towards them;
S. Jam. iv. 12.
4. Do Good to all, *Gal. vi. 10.*
 1. Hereby we imitate GOD; *S. Matth. v. 44, 45.*
 2. Give Glory to GOD; *S. Matth. v. 16.*
5. Speak well of all, *S. Jam. iv. 11.*
6. Pray for all, *1 Tim. ii. 1. S. Matth. v. 44.*
 1. For their Spiritual, *1 Tim. ii. 4.*
 2. Their Temporal Good.
7. Be just and honest to all, *S. Matth. vii. 12.*
- 1 *Thess. iv. 6.*
 1. Otherwise, if we defraud others, we can get no Good by it, *Prov. x. 21.*
 2. But much Hurt, *Hagg. i. 6.*

USE.

Render to all their Dues.

Consider,

1. Unless we render to Men their Dues, we cannot render them to GOD.

2. Unless we do it, we sin against the very Light of Nature.

3. GOD will bring us into Judgment for all unjust Dealings, *Eccles. xii. 14.*

ROM. xiii. 13, 14.

Ver. 13. *Let us walk honestly as in the Day; not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envy.*

Ver. 14. *But put ye on the Lord Jesus Christ. -----*

I. IN general: *Walk honestly*, Tit. ii. 12.

1. Soberly.

2. Righteously.

3. Godly.

II. In particular,

1. *Not in Rioting and Drunkenness*, Isa. v. 13.

1. This deprives us of the Use of Reason.

2. And so, for the present, blots out the Image of GOD.

3. Makes

3. Makes Men unfit for Duty; *S. Luk. xxi. 34. Hof. iv. 11.*
4. Expoſeth a Man to all other Sin.
5. Hath a particular Curſe entailed upon it, *Iſa. v. 11. Prov. xxiii. 29, 30, &c.*
2. *Not in Chambering and Wantonneſs,* *Hebr. xiii. 4.*

To avoid this;

1. Be careful to keep a good Conſcience, *Gen. xxxix. 9.*
2. Watch over your Spirits, *Mal. ii. 16. Job xxi. 1.*
3. Pray againſt it, *Pſal. cxix. 37.*
3. *Strife and Envying.*
 1. They are Signs of a carnal Mind, *1 Cor. iii. 3. Gal. v. 19, 20. S. Jam. iii. 14, 15.*
 2. Proceed only from Pride and Ignorance, *1 Tim. vi. 4.*
 3. Produce Confuſion and evil Works, *S. Jam. iii. 16, 17.*

But put ye on the Lord Jeſus Chriſt.

1. By Baptiſm, *Gal. iii. 27.*
2. By Faith, we put on,
 1. His Righteouſneſs.
 1. Chriſt took our Nature upon Him, *S. Joh. i. 14.*
 2. Suffered for our Sins, *Iſa. liii. 5, 6.*
 3. By this He expiated our Sins, and purchaſed Righteouſneſs for us, *1 S. Joh. ii. 2.*
 4. All Believers are intereſted in all His Sufferings and Righteouſneſs, *Gal. ii. 16.*
 5. Hence their Sins are hid, as it were from the Eyes of G O D, *Rom. viii. 33, 34. Phil. iii. 8, 9.*

2. His Graces.

1. Humility, 1 S. Pet. v. 5. S. *Matth.* xi. 29.
2. Self-denial, S. *Matth.* xvi. 24.
3. Temperance, 1 *Cor.* vii. 31.
4. Patience, S. *Luk.* xxi. 19. S. *Jam.* i. 3.
5. Thankfulness, 1 *Theff.* v. 18.
6. Heavenly-mindedness, *Phil.* iii. 20.
7. Charity, *Act.* x. 38. S. *Jam.* i. 27.
8. Constancy and Perseverance, *Rev.* i. 26.

U S E.

Put on the Lord Jesus Christ.

Consider,

1. Your Sins are many, and it is only by Him they can be pardoned, 1 S. *Joh.* ii. 1.
2. Your Sins are strong, and only by Him subdued.
3. G O D angry, only by Him appeased, S. *Matth.* iii. 17.
4. Your Hearts corrupted, only by Him cleansed, 1 *Cor.* i. 2.
5. Your Souls are immortal, and it is only by Him, that they can be saved, *Act.* xvi. 30, 31.

I COR. VI. 20.

For ye are bought with a Price: Therefore glorifie GOD in your Body, and in your Spirit, which are GOD's.

I *WE are bought with a Price.*

1. Who bought us? Chriſt our Saviour and Redeemer, *S. Joh. iii. 16. Jeſus, Job xix. 25.*

2. What did He buy us from?

1. From the Slavery of Sin, *Rom. vi. 16. and xii. 14.*

2. From the Power of Satan, *Act. xxvi. 18.*

3. From the Wrath of GOD, *S. Matth. iii. 17.*

4. From the Curſe of the Law, *Gal. iii. 10, 13.*

5. From eternal Torments, which we were ſubject to, *1 Theſſ. i. 10.*

3. What Price did He buy us with?

1. Negative. Not with corruptible Things, *1 S. Pet. i. 18.*

2. Poſitive. By His Blood, *1 S. Pet. i. 19.*

1. It is only by this our Sins could be pardoned, *Eph. i. 7. 1 S. Joh. ii. 2.*

2. That GOD would be appeaſed, *Rom. v. 1.*

3. That our Perſons could be juſtified, *Rom. iii. 24.*

4. Our Corruptions ſubdued, *Tit. ii. 14. Mal. i. 21. Act. iii. 26.*

5. Our Souls freed from eternal Death, *1 Cor. xv. 55, 56, 57.*

U S E S.

1. Chriſt paid a Price for our Redemption,
αὐτεν, ἀντίαυτεν, S. Matth. xx. 28. 1 Tim. ii. 6.

2. We are none of our Own.

2. *Exhortation.*

1. Be thankful for it, *S. Matth. xi. 25.*

2. Live as thoſe who are bought with a Price.

3. Glorifie GOD in Soul and Body, *Rom. iii. 31.*

II. *We are to glorifie G O D in Soul and Body.*
 Here,

1. The Duty, *Glorifie G O D.*

1. Negative.

1. Not as that GOD needed our Glory.

2. Or we could give or add Glory to Him,
Job xxii. 2.

2. Positively.

1. Acknowledge His Glory, *Pſal. l. 23.*
Rom. xl. 33.

2. Manifeſt your Belief, that He is a glorious G O D, by good Works,
S. Matth. v. 16.

Hereby you ſhew the Glory,

1. Of His Omnſcience, *Pſal. cxxxix.*
 5, 6, 7.

2. Juſtice.

3. Mercy.

4. His Power,

5. His Faithfulneſs to His Promiſes.

2. The Extent of the Duty.

1. Body, *Rom. xii. 1.* Or outward Actions,
Pſal. cxlv. 4, 5, 6.

1. Your Diſcourſes concerning Him

2. Your

2. Your Behaviour before Him, *Job* xlii. 5, 6.
3. Your Obedience to Him.
2. Spirit, or inward Actions.
 - Glorifie Him,
 1. In your Understandings, by knowing Him, *1 Cor.* ii. 2.
 2. Your Thoughts, by meditating on Him, *Pſal.* i. 2, *Phil.* iii. 20.
 3. Your Wills, by chuſing Him, *Pſal.* lxxiii. 25, 26.
 4. Your Affections, by loving Him, *S. Matt.* xxii. 37.
 5. Your Conſcience, by not daring to offend Him, *Act.* xxiv. 16.
3. Reasons of the Duty, becauſe they are GOD's.
 1. He made them, *Gen.* i. 1, 26.
 2. Preserves them, *Act.* xvii. 28.
 3. Redeemed them.

U S E.

Glorify G O D.

Conſider,

1. This was the End of our Creation, *Prov.* xvi. 4.
2. Unleſs you glorify Him, every thing will be accuſed to you, *Mal.* ii. 2.
3. No Action is good, that is not done to the Glory of GOD, *1 Cor.* x. 31.
4. Your Happineſs here conſiſts in glorifying GOD, *Pſal.* xix. 11.
5. Glorify Him here, and He will glorify you hereafter, *1 Cor.* ii. 9.

I COR. ix. 24.

So run, that ye may obtain.

Οὕτως τρέχετε, ἵνα κτήσασθε.

I. **W**HAT Race must we run? Of Vertue,
S. *Matth.* xii. 13, 14.

1. Of Piety towards GOD, *Act.* xxiv. 16.
2. Equity towards Men, S. *Matth.* vii. 12.
3. Sobriety as to ourselves, *Tit.* ii. 12. I *Cor.* ix. 25.

II. Whom do we run with?

1. Sin, *Rom.* vi. 12.
2. Satan, I S. *Pet.* v. 8. *Eph.* vi. 12.
3. The Flesh, *Gal.* v. 17. *Rom.* vii. 18, 23.
4. The World, I S. *Joh.* ii. 15, 16.
5. Men, S. *Matth.* v. 16. I S. *Pet.* ii. 12.

III. How long is the Race?

1. It begins at our Birth;
2. Ends at our Death, I *Cor.* xv. 58. *Deut.* vi. 2.

IV. What do we run for?

1. For Honour, I *Sam.* ii. 30. *Phil.* iii. 14.
 2. For Pleasures, *Psal.* xvi. 11.
 3. For Riches, S. *Jam.* ii. 5. I *Tim.* vi. 18. *Prov.* x. 4.
 4. For our Lives, *Deut.* xxx. 19. *Prov.* xii. 28.
 5. For Heaven; consisting, (*Rev.* ii. 17, 26. c. iii. 5, 12, 21.)
1. In the Freedom from all Evils.
 2. In the Enjoyment of all Goods.

V. How

V. How muſt we run, *that we may obtain?*

1. Lawfully, *2 Tim. ii. 5. 1 Cor. 9. 25.*
2. Underſtandingly, *1 Cor. xiv. 15.*
3. Directly, *Deut. v. 32.*
4. Penitently looking back on your Sins, *Jer. viii. 6.*
5. Chearfully, *1 Theſſ. v. 16. Hebr. xii. 1.*
6. Believingly, *2 Cor. v. 7.*
7. Continually, *Phil. iii. 13.*
8. To the end, *S. Matth. x. 22.*

U S E S.

1. Conſider what Progreſs you have made in this Race.

1. Have you repented? *Pſal. li. 2, 3, 95. S. Luk. xiii. 3. 15. 18. 19.*
2. What Ground have you got of your Sins?
3. How do ye find your Faith in Chriſt? *S. Job. iii. 16.*
4. What Graces do you grow in? *2 S. Pet. iii. 18.*
5. In what readineſs are you to die? *S. Luk. ii. 29.*
2. *So run now, that ye may obtain?*

Conſider,

1. You have ſtood ſtill, if not run back too long already, *Eccleſ. xii. 1.*
2. It is a ſafe Race, *Prov. x. 9. c. iii. 23, 24.*
3. And pleaſant, *Prov. iii. 17. Pſal. xix. 11.*
4. You have the beſt Company, *Prov. xii. 26.*
5. Your Souls lie at Stake.
6. You can run but once, *Job xiv. 14. Hebr. ix. 27.*
7. The Prize will make amends for all your Labour, *1 Cor. xv. 58. 2 Tim. iv. 7, 8.*

I COR. X. 14.

*Wherefore, my dearly beloved, flee from
Idolatry.*

I. **W**HAT is Idolatry? The worshipping
of any Thing besides GOD:

1. Outwardly.
2. Inwardly.

II. What Idols must we not worship?

1. Heathenish, *Rom. i. 23.*
2. Jewish, *1 Kings xii. 28.*
3. Turkish.
4. Papistical.
 1. The Cross, *Isa. xlv. 19.*
 2. The Host.
 3. Images, *Exod. xx. 4.*
 1. Of Christ.
 2. Of Saints.
 3. Of GOD, *Exod. xxxii. 4, 5. Deut. iv. 12, 15, 16.*

III. What outward Worship must we not give
to them?

1. Praying, *Isa. xlv. 17.*
2. Thanksgiving, *Judg. xvi. 23, 24. Dan. v. 4.*
3. Offering Sacrifices, *2 King. xvii. 35.*
4. Burning Incense, *Jer. xviii. 15. and xlv. 17.*
5. Building Temples or Altars, *Hos. viii. 14. x. xii. 11.*
6. Asking Counsel, *Hos. iv. 12.*

7. Bowing

7. Bowing down to them, and so adoring of them, *Alt. x. 25, 26. Rev. xxii. 8, 9.*

U S E S.

1. Worship nothing but G O D.
2. Do not worship Him under any Image or Similitude.

II. Inward Idolatry, *Ezek. xiv. 7.*

So,

1. Covetousness, *Coloss. iii. 5. Eph. v. 5.*

A covetous Man

1. Minds his Riches more than G O D.
2. Takes more Pains for them, *S. Matth. vi. 24.*
3. Loves them better, *1 Tim. vi. 10.*
4. Fears to lose them, *Alt. xix. 25.*
5. Puts his Trust in them, *S. Luk. xii. 18, 19. 1 Tim. vi. 17.*
6. Makes them his chiefest Good, *S. Luk. xviii. 19.*
7. Sacrifices both Body and Soul for them, *S. Matth. xvi. 26.*

2. Carnal Pleasures, *Phil. iii. 19.*

A Voluptuous Man

1. Loves Pleasure more than G O D, *2 Tim. iii. 4.*
2. Takes more Delight in them, *Rom. viii. 5, 6.*
3. Takes more Pains for them, *Rom. xvi. 18.*

3. Popular Applause, *S. Joh. xii. 43.*

The Ambitious Man

1. Desires his own Honour more than G O D's.
2. Prizes it more, *Dan. iv. 30.*

3. Is more troubled at the Loss of it, than of GOD's Favour, *2 Sam. xvii. 23.*
4. Sin, especially beloved Sin, which
 1. You prefer before GOD.
 2. Will not part with for His sake.
 3. Venture more for it, than for GOD.
5. Satan.
 1. You do his Will more than GOD's, *S. Job. viii. 44.*
 2. Are more pleased with his Works than GOD's.

II. Whence proceeds this inward Idolatry?

1. From Ignorance in the Mind.
2. Perverseness in the Will.
3. Disorder in the Affections.

III. How doth it appear, that this is plain Idolatry?

1. Others worship Idols with their Bodies, we with our Souls.
2. These give the principal Part of Divine Worship to these Things.
3. These Things alienate our Minds from GOD, *Ephes. ii. 12.*

U S E S.

1. Have no other Gods but the LORD, *Exod. ix. 3.*

Consider,

1. They cannot save you, *Isa. xlv. 20. Jer. ii. 28.*
2. Take you off from the Service of the True GOD, *Psal. x. 4. 1 King. vii. 28.*
3. Separate you from the True GOD, *Isa. lix. 2.*

4. Incense

4. Incenſe GOD's Wrath againſt you.
 5. Yea, deſtroy you for ever, *1 Cor. vi. 9.*
 2. Worſhip Him alone, *S. Matth. iv. 10.*
 1. He made you, *Pſal. cxxxix. 14.*
 2. He made you to worſhip Him, *Prov. xvi. 4.*
 3. He preſerves you, *Act. xvii. 28.*
 4. He keeps you to ſerve Him.
 5. He redeemed you, *1 Cor. vi. 20.*
 6. Your Happineſs conſiſts in worſhipping Him, *Pſal. xix. 11.*
 7. Worſhip Him here, and enjoy Him hereafter, *Hebr. xii. 14.*
 3. Worſhip Him aright.
 1. Love Him, *S. Matth. xxii. 37.*
 2. Fear Him, *Iſa. viii. 13.*
 3. Long for Him, *Pſal. xlii. 2.*
 4. Pray to Him, *Pſal. lxxv. 2.*
 5. Truſt on Him, *Prov. iii. 5.*
 6. Rejoice in Him, *Pſal. xxxvii. 4.*
 7. Obey Him, *1 Sam. xv. 22.*
-

I COR. X. 16.

The Cup of Bleſſing which we bleſs, Is it not the Communion of the Blood of Chriſt? The Bread which we break, Is it not the Communion of the Body of Chriſt?

WHosoever rightly receives the Sacrament of the Lord's Supper, doth really partake of the Body and Blood of Chriſt.

I. What is the Sacrament of the Lord's Supper?

1. GOD had no ſooner made Man, but He enters into a Covenant of Works with Him, *Lev. xviii. 5.*

2. The Covenant of Works being broken, He enters into a Covenant of Grace, *Gen. iii. 15.*

3. This Covenant of Grace He was pleaſed to ſeal under the Old Teſtament, *Rom. v. 11.* with ſeveral Sacraments: Some,

1. Tranſitory, the Clouds and fiery Pillar, Manna, *Red-Sea*, Water out of the Rock.

2. Fixed, Circumciſion, *Gen. xvii.* and the Paſſover, *Exod. xii.*

4. Under the New Teſtament, He was pleaſed to change theſe Seals into Baptiſm and the Lord's Supper.

5. Theſe of the New differ in ſeveral Things from the Old.

[*Vid. Expoſit. on S. Luk. xxii. 19. Vol. II. p. 194.*]

6. They

6. They agree also in several Things ;

1. The Author.
2. The principal Thing signify'd.
3. The Relation of the outward Signs, &c.
4. Instrument.
5. End.

7. The Things they agree in, constitute or make up the Essence of a Sacrament in general.

8. These Things therefore being all applied to the Lord's Supper, will discover the Nature thereof to be an Ordinance instituted by Christ, wherein, under the outward Signs of Bread and Wine, Christ is represented, offered, conveyed, and sealed to the worthy Receiver.

1. It is an Ordinance instituted by Christ, and in his Institution of it, two Things are considerable.

1. His *Facta*.
2. His *Dicta* ; which were,

Περασθῆνα,

Οεῖσθαι,

Ἐξυῆτινα,

Νομοθεῖσθαι.

2. An Ordinance, wherein, under the Signs of Bread and Wine, Christ, with all His Benefits, &c. are represented, offered, conveyed, sealed to us.

II. What is required to our Receiving of the Sacrament worthily.

1. Knowledge.

1. Of the Fundamentals of Religion.

1. GOD, that He is what He is.

2. Christ Jesus.

1. His Person.

2. His Office.

3. The Holy Ghost.

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G

1. His

1. His Nature.

2. His Work.

Without the Knowledge of theſe Things,
we cannot receive the Sacrament wor-
thily.

1. Becauſe theſe are Fundamentals.

2. The Knowledge of the Nature of the
Sacraments.

Without this, we cannot diſcern the
Lord's Body.

3. Of the Ends.

1. To remember Chriſt's Death, *1 Cor.*
xi. 26. Gal. iii. 1.

2. To ſignifie our Communion with
Chriſt, *S. Joh. vi. 57.*

3. To ſignifie the Continuation of the
Covenant of Grace, for Remiſſion
of Sins, *S. Matth. xxvi. 28.*

4. To aſſure us of our Reſurrection
and Life eternal, *S. Joh. vi. 57,*
58.

5. To confirm our Faith, *Judg. xiii. 23.*

6. To tie Chriſtians together in the
Bonds of Charity, *1 Cor. xi. 27.*

7. To bind Chriſtians, as by an Oath
of Allegiance, to ſerve the Living
G O D.

8. To be a Means of Grace, in the
Uſewhereof GOD conveys Grace
into us.

Now unleſs a Man knows theſe Ends,
he cannot intend them.

2. Repentance; for until thou haſt repented,

1. Nothing thou doſt, but proceeds from a
Fountain of Sin.

2. And ſo cannot pleaſe GOD.

3. Nay much diſpleaſeth Him.

3. Thy

4. Thy Heart is not fit to receive the Blessings of the Sacrament.
5. Thou canst not draw nigh to GOD.
6. GOD will not draw nigh to thee.
Therefore repent ; so as,
 1. Really to be humbled for thy former Transgressions.
 1. Original ; imputed, inherent.
 2. Actual.
 1. Of thy Thoughts.
 2. Affections.
 3. Words.
 4. Actions.
 5. Relations.
 6. Performances.
 2. Thoroughly resolved against thy future Corruptions.
 1. To be more watchful over thy Affections.
 2. More faithful in thy Relations.
 3. More constant in thy Duties.
 4. More circumspect in thy whole Life and Conversation.

U S B.

1. Receive it worthily, acting your Knowledge; Repentance, Faith, Love.
 1. Knowledge ; meditating upon,
 1. The Justice, *Exod.* xxxiv. 6, 7. *Psal.* xcix. 8.
 2. The Mercy, *Psal.* cxlv. 8, 9.
 3. The Wisdom,
 4. The Love, of G O D.
 5. The Condescension of Christ.
 6. The Analogy of the Signs : Of the Sacrament, to the Thing signified in it.

1. The Consecration, *Act. ii. 23.*
2. The Breaking the Bread.
3. The Pouring forth the Wine.
4. The Offering it to all, *Iſa. lv. 1.*
S. Matth. xi. 28.
5. Its being received.
6. Its feeding the Body, *S. Job. vi. 55.*
2. Repentance.
 1. Mourning for Sin.
 2. Turning from Sin.
3. Faith ; believing,
 1. That as the Bread is broken, ſo was Chriſt for thy Sins.
 2. As really as the Bread, is Chriſt proffered thee.
 3. That this Chriſt is as able to nourish thy Soul, as the Bread thy Body.
 4. That as really as thou eateſt the Bread, thou partakeſt of Chriſt.
4. Love and Joy in GOD.

U S E.

2. After Sacrament.
 1. Examine,
 1. How thou drewſt nigh to GOD.
 2. How GOD drew nigh to thee.
 3. What Good thou haſt gotten.
 2. Be humble for thy Miſdemeanors, *Job xlii. 5, 6. Iſa. vi. 5.*
 3. Be thankful for what thou haſt received.
 4. Live like one that hath received the Sacrament, *2 Tim. ii. 19.*
Like one that hath profeſſed,
 1. Knowledge, *Pſal. ix. 10.*
 2. Repentance, *Lament. iii. 19.*
 3. Faith, *2 Tim. ii. 19. S. Jam. ii. 24.*
 4. Love,

5. That.

5. That hath partaked of Chriſt, and all His Benefits here.

1. Remiſſion, *S. Joh. v. 14.*
 2. Juſtification, *Rom. viii. 1.*
 3. Reconciliation.
 4. Sanctification.
 5. Adoption, *S. Joh. i. 12.*
 6. Conſolation.
Hereafter,
Glorification.
-

I COR. X. 31.

Whether therefore ye eat or drink, or whatſoever ye do, do all to the Glory of GOD.

I. **W**HAT is GOD's Glory?

1. In Himſelf glorious in all Perfections, *Exod. xxxiii. 18, 20.*

2. In us, by acknowledging His Glory, *Pſal. lxxix. 9.*

II. What is it to do all to GOD's Glory?

1. Not that we can make Him more glorious.

2. But,

1. To teſtify our Acknowledgment of His Glory.

2. To raiſe in others the ſame Acknowledgment, *S. Matth. v. 16.*

III. How are all Things to be done to His Glory? *S. Joh. xv. 8. and xvii. 4. 1 S. Pet. ii. 12.*

1. Spiritual Actions.

1. By praying reverently, *Hebr. xii. 28.*
2. By hearing attentively.
3. Mentioning His Name devoutly, *Deut. xxviii. 58.*
4. Reading His Word believingly.
5. Meditating on Him affectionately, *Pſal. xxxix. 3.*

2. Civil Actions.

1. By Mercy to the Poor, & *Matth. v. 16. and vi. 1.*
2. Justice to all, S. *Matth. vii. 12.*

3. Natural Actions.

1. Performing them thankfully, 1 *Tim. iv. 3, 4. Pſal. l. 23.*
2. Making them only ſubſervient to the Worſhip of GOD, S. *Joh. xvii. 4.*

IV. Why are all Things to be done to His Glory?

1. He commands it.
2. No Action is good without it.
3. Nothing elſe is worth doing any Thing for.
4. GOD doth all Things for His own Glory, *Prov. xvi. 4. Exod. ix. 16. S. Joh. xi. 4.*
5. You receive all Things from His Mercy, *Rom. xi. 36.*

U S E.

Do all Things to GOD's Glory.

I. MOTIVES. Conſider,

1. You are Chriſtians, 1 *Cor. vi. 20.*
2. Our Saviour taught us to pray firſt, *Hallowed be thy Name.*
3. Curſed is he that doth it not, *Mat. xii. 23. Mal. ii. 2. Rom. i. 21.*

4. This

4. This was the End of your Creation, *Prov.* xvi. 4.

5. If you honour GOD, He will honour you, *1 Sam.* ii. 30.

1. In your Titles, *Rev.* i. 6. *1 S. Pet.* ii. 9.

2. In your Relations, *Iſa.* liv. 5. *S. Luk.* xii. 32. *Hof.* ii. 16, 19. *S. Joh.* xx. 17.

3. Free Admission, *Hebr.* iv. 16.

4. Aſſiſtance and Retinue, *Hebr.* i. 14, 20. *2 King.* vi. 16.

5. With His Reſidence, *S. Joh.* xv. 4. and xvii. 23.

6. With Supplies.

7. With the Entail of Promiſes.

6. This is the Employment of Heaven, *Rev.* iv. 10, 11.

7. And the Way to it.

II. DIRECTIONS.

1. Whatſoever ye do, let it be according to GOD's Word, *Iſa.* viii. 20.

2. Do it in Obedience to His Word, *1 Sam.* xv. 22.

3. Do it as in His Sight, *Pſal.* cxxxix. 5, 6, 7.

4. Do it with all your Might, *Eccleſ.* ix. 10.

5. Do it with Faith, *Rom.* xiv. 23. *Hebr.* xi. 6.

6. Do it with Meekneſs and Humility, *S. Jam.* i. 20.

7. Do it with Chearfulneſs and Alacrity, *Rom.* xii. 8.

I COR. xi. 1.

*Be ye Followers of Me, even as I also
am of Christ.*

I. DOCTRINE.

WE ought to follow the Examples of former Saints, so far as they walk in the Laws of GOD.

1. Though by Nature all be Sinners, yet by Grace many in all Ages have been Saints.

2. The Lives of many Saints are recorded for our Imitation, S. *Jam.* v. 10, 11, 17. *Phil.* iv. 9. and iii. 17.

3. But every thing that is recorded of them, is not to be followed by us.

1. Not such Actions of theirs, as are condemned.

2. Not all such, which are not condemned, *Gen.* xix. 8. xlii. 15, 16. and xxvii. 25, 26, 27.

3. Nor all such, as are approved.

For,

1. Some things are only as in part approved, S. *Luk.* xvi. 8. *Exod.* i. 19, 20.

2. Some things were done by the extraordinary Call and Instinct of GOD, *Num.* xv. 7, 8. 2 *King.* i. 10. S. *Luk.* ix. 54, 55. So *Abraham* offering to sacrifice his Son. *Unde constat, quod non omnia quæ à sanctis & justis viris legimus facta, transferre debemus ad n. res.* S. *Aug.*

4. In our Imitation of the Saints, we must observe,
 1. Whether what they do be according to the Law of G O D.
 2. The Circumstances of their Actions, *Amos vi. 5.*

U S E S.

1. Read the Lives of former Saints. *Longum est iter per precepta, breve & efficax per exempla, Seneca. 1 Cor. x. 11.*
2. Follow their Examples.

Especially,

 1. The whole Course of their Life.
 2. The particular Graces wherein they are recorded as Eminent, *Num. xii. 3. 1 Sam. iii. 18. Job i. 21. Act. v. 41.*

II. DOCTRINE.

Christ is the grand Example of a Christian; which we ought to imitate.

1. What is it to imitate Christ?

It implies,

1. That we do what He did, S. *Job. xiii. 15, 16.*
2. In Imitation of Him.
3. As He did it.
 1. Understandingly, S. *Job. iv. 22.*
 2. Obedientially, S. *Luk. ii. 49. 1 Sam. xv. 22.*
 3. Sincerely, S. *Job. iv. 24. 2 Cor. i. 12.*
 4. Wholly, S. *Matth. iii. 15. S. Job. xvii. 4.*
 5. Believingly, S. *Job. xi. 41, 42.*
 6. Cheerfully, *Isa. liii. 7. Hebr. x. 34. Rom. xii. 8.*
 7. Humbly,

7. Humbly, *S. Matth. xi. 29.*

8. To the Glory of GOD.

Because,

1. GOD doth all Things for His own Glory, *Prov. xvi. 4.*

2. He is the ultimate End of all Things.

3. Whatsoever is not done to the Glory of GOD, is a Sin, *1 Cor. x. 31.*

2. What are those Works, which we are to imitate Christ in ?

1. Christ was truly GOD from Eternity,
S. Joh. viii. 58. πρὶν Ἀβραὰμ γένεσθαι, ἐγὼ εἰμι, S. Joh. i. 1.

2. Became truly Man, in Time, *S. Joh. i. 14. 1 Tim. ii. 5.*

3. He was and is truly both GOD and Man in one Person, *Act. xx. 28.*

4. Whatsoever Christ did in the Flesh, He did under one of these three Notions.

5. We are not to follow Christ, in what He did as GOD ; such are His Acts,

1. Of Omnipotence.

1. Healing the Sick, *S. Matth. ix. 20, 21. S. Matth. viii. 13.*

2. Casting out Devils, *S. Matth. viii. 16. and xiv. 17, 21.*

3. Feeding thousands with five Loaves, *S. Matth. xv. 34, 38.*

4. Raising the Dead, *S. Mar. vi. 41. S. Joh. xi. 43.*

2. Of Omniscience, *S. Luk. xi. 17. and xiii. 32.*

3. Of Sovereignty, *S. Matth. xxi. 2, 7.*

6. Nor in what He did as GOD-Man, in the Acts,

1. Of His Prophetical-Office, *Deut. xviii. 15. S. Joh. xv. 15. Act. iii. 22.*

2. His

2. His Priestly-Office.

1. Satisfying for our Sins, 1 S. *Job.*
ii. 5.

2. Interceding for our Souls, *Hebr.* vii.
25.

3. His Kingly-Office, *Isa.* ix. 7.

7. But we are to follow Him in what He
did as meer Man.

1. He was subject to His Parents, S. *Luk.*
ii. 57.

This Subjection consisteth,

1. In reverencing them, *Lev.* xix. 3.

2. In obeying them.

1. Harkening to their Instructions,
Prov. xiii. 1. and xxiii. 22.

2. Performing their lawful Com-
mands, *Col.* iii. 20. *Eph.* vi. 1.

3. Submitting to their Corrections,
Prov. xxix. 17.

3. In Thankfulness.

1. Acknowledging their Care.

2. In providing for their Necessities,
1 *Tim.* v. 4. *Gen.* xlvii. 12.
S. *Job.* xix. 26, 27.

Consider,

1. This is pleasing to GOD, *Eph.*
vi. 1.

2. It hath a promised Blessing,
Eph. vi. 2, 3. *Exod.* xx. 12.

2. He committed no Sin, 1 S. *Pet.* ii. 22.
Isa. li. 9. 1 S. *Job.* iii. 5.

1. How are we not to sin?

1. Not with Love to it, *Psal.* cxix.
104, 113.

2. Nor with Delight in it, *Prov.* ii.
14.

3. Nor

3. Nor ſo as to continue in it, *Rom.*
vii. 24.

2. *Motives.* Conſider,

1. What a righteous Law it tranſgreſſeth,
1 *S. Joh.* iii. 4

2. What a precious Soul it defileth, *Tit.* i.
15.

3. What a gracious GOD it diſpleaſeth,
Iſa. i. 2.

4. What glorious Mercies it depriveth us of,
Jer. v. 25.

1. The Love of GOD, *Iſa.* lix. 2.

2. The Peace of Conſcience.

3. Eternal Happineſs.

5. What dreadful Miſeries it produceth.

1. In this, *Mal.* ii. 2.

2. In the other World, 2 *Theſſ.* i. 9.

3. We muſt imitate Chriſt in Prayer.

4. In Love.

5. In Submission.

6. In Meekneſs and Holineſs.

7. In hearing.

8. In finiſhing His Work.

9. In taking all Opportunities of doing
Good.

3. *Means.*

1. Watch always over thy Heart, 1 *S. Pet.* v.
8. *Prov.* ix. 23.

2. Live ſtill as under the Eye of GOD,
Pſal. xiii. 9.

3. Conſider that thou art a Chriſtian.

I C O R. xi. 23.

For I have received of the Lord. -----

T H E Sacrament of the Lord's-Supper is of Divine Institution.

I. What is a Sacrament? An Oath. *Sacramento contendere pro jurejurando affirmare*, Cicero.

Στεφλιωτικὸς ὄρκος, by *Herodian*, l. 8. is called;
τῆς Ρωμαϊκῆς ἀρχῆς σέμνον μυστήριον.

In general, it is the visible Sign of an invisible Grace.

1. As G O D hath used Covenants, so also Sacraments always.

2. They are Part, not of His natural, but instituted Worship.

3. They are all Pledges of the Covenant of Grace.

4. They all represent Christ the Mediator,

1. To suffer,

2. Or having suffered.

5. In all Sacraments, there are two Parts:

1. The Thing signifying.

2. The Thing signified.

II. What is the Lord's-Supper?

A Sacrament, wherein the outward Signs are Bread and Wine.

III. What are we to understand by Divine Institution?

That it was instituted of G O D, as the other were not, which the Church of *Rome* maintain to be

be Sacraments, *viz.* Confirmation, Orders, Penance, Matrimony, and Extreme-Union.

IV. How does it appear to be of Divine Institution? *S. Luk. xxii. 19, 20.*

V. Wherefore was it instituted by GOD?

1. When GOD had made Man, he entred into a Covenant of Works with Him, *Lev. xviii. 5.*

2. This Covenant Man broke, and so became miserable.

3. Hence GOD, of His Mercy, enters into a Covenant of Grace, *Jer. xxxi. 33.*

4. This Covenant of Grace was established in Christ, *Hebr. xii. 24. 2 Cor. i. 20.*

5. This Covenant Man is also apt to miscarry in; so as,

1. To be forgetful of it.

2. Not to believe in it.

3. To receive no Benefit from it.

6. Hence GOD instituted this Sacrament.

1. To make us mindful of this Covenant and Christ, *S. Luk. xxii. 19.*

2. To confirm and seal it to us, *Rom. iv.*

II.

3. To convey the Benefits of it to us.

U S E S.

1. Be thankful for this Sacrament.

2. Do not neglect the Use of it.

3. Prepare yourselves for it.

1. Acquaint yourselves with the Nature of it.

2. Repent.

3. Act Faith in Christ.

In

In the following Words we have,

1. The Symbols and Rites of the Sacrament.
2. The Words added to the Rites.
3. The End.
4. The right Use of the Sacraments.

Two Things premised,

1. The Author, *Jeſus Chriſt*, whom he mentions ;

1. To ſhew us the Divine Authority of it.
2. To make us uſe it with Reverence.
3. That we may receive the more Comfort from it.

2. The Time. In the ſame Night. He was betrayed ; *παρεδίδωτο*.

1. *Traditus à Patre*, Rom. viii. 32. *παρέδωκεν αὐτόν*.

2. *Proditus à Juda*, Mar. xiv. 10. *ἵνα παραδῷ αὐτόν*.

But why not ſooner ?

1. Becauſe it ſucceeded the Paſſover.
2. Becauſe it might be his laſt Will and Teſtament.
3. That we may remember His Death.

This premised : Here is,

1. The Rites or Symbols.

1. *He took Bread ; Not Himſelf.*

2. *He gave Thanks ;* *Εὐχαριſτεύας*,
1 Tim. iv. 4, 5. *Εὐλογῆſας*,
καὶ both.

So we ſhould give Thanks,

1. For GOD's Love in ſending Chriſt.
2. For Chriſt's Love in coming.
3. For the Benefits we have by His Death.
4. For our Admittance to the Sacrament.

3. He

3. *He brake it* ; *κλάσας τὸ ἄρτον*, *Act.*
 iv. 20. to signify that **His**
Body was broken for our Sins,
Isa. liii. 4, 5.

U S E S.

1. Be thankful for this Sacrament.
2. Address yourselves aright to it. That is,
 1. With Fear and Reverence.
 Considering,
 1. **G O D's** Greatness, *Job* xlii. 5, 6.
 2. Our Vileness, *Isa.* vi. 5.
 2. With Sorrow and Repentance.
 Considering,
 1. Our Sins.
 2. Christ's Sufferings.
 3. With Faith and Confidence.
 Considering,
 1. **G O D's** Promise.
 2. Christ's Intercession.

I C O R. XI. 24.

---- And ſaid, Take, eat. ----

IT is the Diſciples of Chriſt only, that ſhould take and eat, *S. Matth. xxvi. 26.*

I. Who are Chriſt's Diſciples?

He that,

1. Knows G O D, in His Exiſtence and Properties.

2. That knows Chriſt.

3. Believes in Chriſt.

1. That He was begotten of G O D His Father from Eternity, and ſo was G O D.

2. Born of the Virgin His Mother in Time, and ſo was Man.

3. That He ſuffered for the Sins of Men, and ſo is a Saviour.

4. That He fulfilled the Prophecies of the Old Teſtament, and ſo is the *Meſſiah*.

5. That He now intercedes for us, and ſo is our Mediator.

4. Believes in the Trinity, *S. Matth. xxviii. 19.*

5. Makes Profeſſion of this Belief.

So as,

1. Not to deny Him in Word, *S. Matth. x. 32, 33.*

2. Nor in Deed, *1 Tit. i. 16.*

II. R E A S O N S.

1. Becauſe the Sacrament is a Pledge and Badge of our Chriſtian Religion.

2. None can be worthy Partakers of it, without they be Disciples.
3. Our Saviour Himself commands we be first Disciples, and then baptized,
S. *Matth.* xxviii. 19. *Πορεύσθε ἐν, μαθητῶσθε πρὶν αὐτὸ τὸ ἔθνη.*

USES.

1. Be Christ's Disciples.
2. Live like Christ's Disciples.
 1. Believing on Him.
 2. Loving Him, S. *Luk.* xiv. 26.
 3. Obeying Him.

And He said, Take, eat, ἄδελφοί, φάγετε.

1. Take. *Non ore sed manu.* So S. Cyprian saith, *Populum sacra mysteria propriis manibus accepisse à Diaconis.*

How should we take it ?

1. Knowingly, 1 *Cor.* xi. 29.
 1. What it is in itself; Bread, 1 *Cor.* x. 16.
 2. What it represents unto us; the Body of Christ. *Hæc oblatio est figura corporis & sanguinis Domini nostri Jesu Christi.* S. Ambros.
2. Humbly. Considering,
 1. GOD's Greatness that gives.
 2. Our Vileness that do receive, *Isa.* vi. 5.
3. Believingly.
 1. That Christ is really present with us, S. *Matth.* xviii. 20.
 2. Doth really offer His Body to us.
 3. That if we worthily receive, we are really Partakers of all the Merits of His Death and Passion, 1 *Cor.* x. 16.

So

So that,

1. Our Sins ſhall be pardoned, *S. Matth.* xxvi. 28.
2. Our Natures cleaned, *Act.* iii. 26.
4. Thankfully.
 1. That He was pleaſed to offer Himſelf for us.
 2. That He is now pleaſed to offer Himſelf to us.

Obſerve,

2. *Eat*, not take and *lay up*; not take and *carry about*; *break*, not take and *worſhip*; but take and *eat*.
2. Take and eat Bread, not yet my Body:
 1. With Repentance, *Exod.* xii. 8.
 2. Faith.
 3. Thankſgiving, 1 *Tim.* iv. 4, 5.

U S E S.

1. Prepare yourſelves for this ſpiritual Banquet.
2. Receive it with Faith.
3. Feed with Thankfulneſs.
4. Endeavour to get that Nouriſhment from it, as to ſerve GOD better hereafter:

I COR. xi. 24.

--- *This is my Body, &c.*

WHAT are we to understand by these Words, *This is my Body*?

I. Negatively. Not that it is really the Body of Christ, or transubstantiated. This Error was broached by *Damascene* and *Amalarius*; opposed by a Synod at *Constantinople* of 338 Bishops, in the East: *Paschasius*, *Radbertus*, *Bertrannus*, *Johannes Scotus Erigena*, and *Berengarius*, in the West. The Word *Transubstantiation*, coined in the *Lateran Council*, anno 1215. *Transubstantiatis pane in corpus, vino in sanguinem.*

This,

1. Is not grounded on Scripture.

1. Not on S. *Joh. vi. 55.* For,

1. These Words were said before the Sacrament was instituted, *ver. 4.*

2. This doth not prove Bread to be turn'd into Christ's Body, but Christ's Body into Flesh.

3. These Words are to be understood spiritually, *v. 50, 51, 56.* "Α λέγει, ἐκ ἐκ σαρκινὰ, ἀπὸ πνευματικὰ, S. *Athanas.*

2. Not on 1 Cor. xi. 24. [See Gen. xli. 26. *Dan. ii. 38.* 1 Cor. x. 4.]

2. Contrary to the Scriptures, as τὸτο τὸ σῶμα μου, nothing can be the Antecedent to *this*, but Bread; for the Body of Christ was not yet consecrated.

[See 1 Cor. xi. 25. S. *Matth. xxvi. 20.* 1 Cor. x. 16.]

3. It

3. It takes away the Nature of the Sacrament, there being no Sign.

II. Positively. *This is my Body*; that is, the Sign and Sacrament of my Body. [See Gen. xvii. 10, 11. Exod. xii. 11.] *Hoc est corpus meum, id est, figura corporis mei.* Tertull.

Non enim Dominus dubitavit dicere, hoc est corpus meum, cum signum daret corporis sui. S. Aug.

Which was broken for you.

1. How broken? Bruis'd, pierc'd, S. *Joh.* xix. 33, 34. He suffered Torment.

2. For what?

1. GOD is our Governour.

2. Hath given us Laws to observe, *Gen.* xxvi. 5.

3. Annexed Promises and Threatnings to His Laws, *Lev.* xviii. 5. *Gal.* iii. 10.

4. Man hath broken these Laws, *Psal.* xiv. 22.

5. And so is obliged to the Punishments.

6. These Punishments He cannot bear, without being eternally Miserable, S. *Matt.* xxv. 46.

7. Hence Christ, the Son of GOD, undertakes to bear them for him, *Isa.* xxxiii. 4, 6.

8. This He could not do, unless He became Man.

9. Neither must He be Man only, but He must suffer, *Hebr.* ix. 22.

10. These His Sufferings are the Things represented by the Bread and Wine.

3. For whom? Believers, S. *Joh.* iii. 16.

4. What Benefits have we by these Sufferings?

1. It is only by them our Sins can be pardoned, *S. Matth. xxvi. 28.*
2. GOD reconciled, *Rom. v. 1.*
3. Our Natures renewed, *Act. iii. 26.*
4. Our Souls saved, *Hebr. ii. 10. and v. 9.*

U S E S.

1. Admire the Love of Christ in Dying for us.
2. Be always mindful of it.
3. Frequent the Sacraments, especially appointed to put us in mind of it, but come preparedly.
 1. Penitently.
 2. Believingly.
 3. Charitably.

I COR. XI. 24, &c.

--- Do this in Remembrance of Me.

Here is,

- I. **A** Duty. *This do.*
II. The End. *In remembrance of Me.*

I. The Duty. *This do.*

1. What must we do?

1. The Minister must,

1. Take Bread.

2. Bless it.

3. Break it.

4. Give it to the Disciples, S. *Matth.*
xxvi. 26.

The People must,

1. Take it.

2. Eat it.

2. How must we do this?

1. Understandingly, I *Cor.* xi. 29.2. Penitently, *Exod.* xii. 8.3. Believingly, *Hebr.* xi. 5.1. That Christ is really present, S. *Matth.*
xviii. 20.2. Really died for Sin, *Rom.* iv. 24, 25.

3. Really offers His Merits to us.

4. Will really nourish our Souls to eternal Life, S. *Joh.* vi. 55.4. Reverently, *Ecclef.* v. 1.5. Charitably, S. *Matth.* v. 23, 24.

6. Joyfully.

7. Thankfully.

II. The End. *In remembrance of Me.*

We are to remember,

1. What He was from Eternity, GOD, *Rom.*
- ix. 5.
2. What He became, Man, *S. Joh. i. 4.*
3. What He did, and how He lived.
 1. Humbly, *S. Matth. xi. 29.*
 2. Charitably.
 3. Righteously, 1 *S. Pet. ii. 22.* *S. Matth. iii. 15.*
 4. Inoffensively, *S. Matth. xvii. 27.*
 5. Obedientially.
4. What He suffered.
 1. Contempt, *Isa. liii. 3.*
 2. Pain in His Body, *Isa. liii. 3.*
 3. Grief of Heart, *S. Matth. xxvi. 37. S. Luk. xxii. 44.*
 4. Death.
 1. A shameful,
 2. A painful,
 3. A cursed Death, *Gal. iii. 13.*
 5. Whom He suffered so much for; For us, *Isa. liii. 5, 6.*
 6. What Benefit we have by it.
 1. Pardon, *Rom. v. 1.*
 2. Reconciliation to GOD, *2 Cor. v. 18.*
 3. Mortification of Sin, *Rom. viii. 1, 2.* *S. Matth. i. 21.*
 4. Grace here.
 5. Glory hereafter, *S. Joh. iii. 16.*
 7. What He did after His Death.
 1. He rose again, *Rom. iv. 25.*
 2. Ascended, *Act. i. 11.*
 3. Sits at the Right Hand of GOD, *Rom. viii. 34.*

4. Maketh Interceſſion for us, 1 S. Joh. ii.
1, 2.

5. Will e'er long come and judge us,
2 Cor. v. 10.

For Preparation ;

1. Review your Lives.

2. Examine your Hearts, 1 Cor. xi. 28.

1. The Strength of your Sins.

2. The Growth of your Graces.

3. Pray to GOD for His Aſſiſtance.

1 COR. xi. 26.

*For as oft as ye eat this Bread, and
drink this Cup, ye do ſhew the Lord's
Death till He come.*

I. OBSERVATION.

IT is Bread we eat, and Wine we drink, in the
Sacrament, not the real Body and Blood of
Chriſt.

II. OBSERVATION.

We are to eat this Bread, and drink this Cup.

1. What is it to eat this Bread, and drink this
Cup ?

1. To ſave loſt Man, the Son of GOD
aſſumed the Humane Nature, Gal. iv.

4, 5.

2. Being Man, our Sins were laid on Him,
Iſa. liii. 6.

3. Hence He came to ſuffer, Iſa. liii. 5.

4. It

4. It is only by His Sufferings that our Sins can be pardoned, *Col. i. 14.*

5. We can have no Benefit by His Sufferings, unless we believe, *S. Joh. iii. 16, 18.*

6. We cannot believe on Him aright, unless we often think of Him.

7. Hence, that we might often call Him to mind, the Sacrament of the LORD's Supper was ordained, wherein every Circumstance represents something of Christ; *1 Cor. xi. 24.*

1. The Consecration, *Act. ii. 23.*

2. The Bread, His Body.

3. The Breaking of the Bread, *Isa. liii. 5.*

4. The Wine, His Blood, *S. Matth. xxvi. 28.*

5. The Pouring forth of the Wine, *S. Joh. xix. 34.*

6. The Offering of both to the Receiver, *Isa. lv. 1.*

8. Therefore, the right eating this Bread, and drinking this Cup, consisteth in three Things.

1. In remembering Christ.

1. What He was from Eternity ; GOD, *S. Joh. i. 1.*

2. What He became in Time ; Man, *S. Joh. i. 12.*

3. What He did ; Miracles, *Act. x. 38.*

4. What He suffered.

1. Reproach in His Name, *S. Matth. xxvi. 65. and xxvii. 29.*

2. Grief in His Heart, *S. Matth. xxvi. 38.*

3. Pain in His Body, *S. Matth. xxvii. 29, 30, 31.*

4. Death

4. Death itſelf, the Death of the Croſs, *Phil.* ii. 8.
2. In aſſenting to theſe Things, we remember, 1 *S. Job.* v. 9, 10.
3. In applying the Benefits of them to ourſelves.
 1. Remiſſion of Sins, *Col.* i. 14.
 2. Juſtification, 2 *Cor.* v. ult.
 3. Inherent Holineſs, *Aſt.* iii. 26.
 4. The Favour of GOD here, *Rom.* v. 1.
 5. The Salvation of our Souls hereafter, *S. Job.* iii. 16.

III. We ought to eat this Bread, and drink this Cup often.

This appears,

1. From Chriſt's Command, *S. Luk.* xxii. 19.
2. From the Practice of the Primitive Church, and of the Apoſtles.

Eucharistiæ Sacramentum in omnibus mandatum à Domino, etiam antelucanis cœtibus, Tertull.

Τῇ τῷ ἡμῖν λεγομένη ἡμέρᾳ, Juſt. Mart.

S. Chryſoſtom calls it, *καθημερινὴν θυσίαν.*

Eucharistiam quotidie ad cibum salutis accipimus, *S. Cyprian.*

S. Baſil received four Times a Week, but ſaith, that to receive it every Day, is *καλὸν καὶ ὑπομελές.*

The Apoſtles received it every Day, *Aſt.* ii. 46. or, at leaſt, upon the LORD's Day, *Aſt.* xx. 7.

3. From the End of the Sacrament.

1. To repreſent Chriſt's Death to us, 1 *Cor.* xi. 26.

2. To ſeal it, *Rom.* iv. 11.

3. To

3. To convey it, S. *Joh.* vi. 53, 54, 55.
4. From the Necessity of frequent Communion.
 1. To manifest ourselves to be Christians.
 2. To enable us to walk as such, S. *Joh.* vi. 56. and xv. 5.

I COR. xi. 28.

But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.

THese Words shew how we should be prepar'd for a worthy Receiving the Blessed Sacrament. *Let a Man examine,* &c. δοκιμαζέτω.

Wherefore examine,

- I. Your Knowledge.
- II. Repentance.
- III. Faith.

I. Knowledge, 1 Cor. xi. 29.

We are to know,

1. The Author; Christ who was Author, 1 Cor. xi. 23.
 1. Not as G O D.
 2. Nor as Man.
 3. But as G O D-Man, and Head of the Church.
2. The Institution, 1 Cor. xi. 23, 24, 25.

Where observe,

 1. What Christ did.
 1. He took Bread and Wine.
 2. Blessed them; Εὐλογήσας and εὐχαρισήσας, בָּרַךְ and הוֹדָה, 1 Cor. x. 16
 3. He

3. He broke the Bread, as the Eaſtern Cuſtom was, and poured out the Wine.
4. He gave to the Diſciples, *v.* 24.
2. What He ſaid ; His Words are,
 1. *Παραλαμβάνει*, commanding ; *Take*, not *ore ſed manu tenus*. *Eat*, not lay it up and worſhip, *S. Matth.* xvi. 16. *Drink ye all*, *v.* 17.
 2. *ὁμολογία*, deſcribing the Thing ſignified ; *This is my Body* ; not ſubſtantially, but ſacramentally.
 3. *Ἐξηγῆσθαι*, explaining each Part, *S. Luk.* xxii. 19, 20.
 4. *Νομολογία*. *This do.*
3. The Nature.
 1. It is a Sacrament,
 2. Wherein, under the outward Signs of Bread and Wine,
 3. Chriſt is ſignified to us, *1 Cor.* i. 30.
4. The End.
 1. To remember Chriſt's Death, *1 Cor.* xi. 24, 25, 26.
 2. To repreſent it. *This is my Body.*
 3. To offer it, *S. Matth.* xi. 28. *Iſa.* lv. 1.
 4. To convey it too.
 5. To ſeal it, not *ſignum* only, but *ſigillum*, *Rom.* iv. 11.

USES.

1. Examine whether ye know theſe Things.
2. Endeavour to know them more and more, *2 S. Pet.* iii. 18.
3. Improve your Knowledge to Practice.

II. Repentance.

1. Wherein doth Repentance conſiſt ?
 1. In Conviction of our Sins, *S. Job.* xvi. 7.

1. Of

1. Of Original Sin, *Pſal.* xvii. 5.
2. Actual, *Pſal.* xvii. 3, 4.
3. Habitual, *Rom.* vii. 24.
2. Contrition for them.
 1. Because they tranſgreſs ſo Righteous a Law, 1 *S. Joh.* iii. 4.
 2. Diſpleaſe ſo Gracious a Father, *Iſa.* vi. 5.
 3. Defile ſo Precious a Soul, *Tit.* i. 15. *Iſa.* i. 6.
 4. Deprive us of ſo great Happineſs and Bleſſing, *Iſa.* lix. 2.
 5. As make us obnoxious to eternal Miſeries, 2 *Theſſ.* i. 8, 9.
3. Conversion from them, *Ezek.* xxxiii. 11.
 1. Sincere, *Joel* ii. 13.
 2. Universal, *Ezek.* xviii. 31.
 3. Conſtant.
2. What Neceſſity of Repentance, in the Receiving of the Sacrament?
 1. No Repentance, no Faith, *S. Mar.* i. 15.
 2. Chriſt is there offered only to the Penitent, *S. Math.* xi. 28.
 3. By Repentance, our Hearts are prepared to receive Him there offered.

U S E S.

1. Examine whether you have repented.
 1. Are you ſorry for your Sins? *Pſal.* xxxviii. 18.
 2. Are you out of Love with them? 1 *S. Pet.* ii. 6.
 3. Are you reſolved to forſake them, *Pſal.* xxxix. 1. and xvii. 3.
2. Repent.
 1. Without Repentance, no Pardon, *Ezek.* xviii. 21, 22.
 2. No

2. No Peace, *Isa.* xlviii. 22.
3. No Duty accepted, *Prov.* xv. 8.
4. You are in daily Danger of Hell.
5. You must all perish, *S. Luk.* xiii. 3.

Examine,

III. Your Faith, [*Vid.* Vol. II. p. 317, 318, 319. &c.

1. By the Grounds of it; the *Testimony of GOD.*

2. By the Effects of it; as,

1. Love to GOD.
2. Thankfulness for Christ.
3. Humility in ourselves.
4. Compassion to the Poor.
5. Charity to all.

Reasons,

1. Without Faith, we cannot discern the LORD's Body, *1 Cor.* xi. 29.
2. We cannot receive any thing.
3. We cannot improve what we receive.

I COR. XI. 29.

For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.

EXPLICATION.

I. **W**HAT by Eating and Drinking? Not the Body and Blood of Christ, but Sacramental Bread and Wine. *Multa parvo & de ipso verbo dici possunt, quod factum est caro verusque cibus, quem nullus malus potest edere, &c.* Orig.

II. What by Unworthily? Not according to Christ's Institution.

III. What by Damnation? Κρίμα, Judgment; he sins, and so must expect Punishment; Οὐ γὰρ μόνον σωτηρίας ἐκείθεν ἐ τῷ δόξῃ παρανόμως τὸ δῶρον δεξιόμενος, ἀλλὰ καὶ δίκας τίσεις τῆς αἰς αὐτὸ παροινίας, Theodore.

Ὡστερ-γὰρ ἡ παρουσία αὐτοῦ, &c. ἔτω καὶ τὰ μυστήρια μείζονος ἐφοδία κολάσεως γίνεσθαι τοῖς ἀναξίως μέλινχοι, S. Chrysost.

IV. What by not discerning the Lord's Body? *Non discernens à cibo communi*, S. Hieron.

Μὴ διακρίνων τὸ σῶμα τοῦ Χριστοῦ. *Magnitudinem corporis Christi*, as the Arab. Translation hath it.

DOCTRINE.

DOCTRINE.

It behoves every one that comes to the Sacrament, to have a great Care he doth not receive it unworthily.

Who are unworthy Receivers?

I. The ignorant Receivers.

1. Such as know not the Fundamentals of Religion, that is, *S. Matth. xxviii. 19.*

1. GOD the Father, *S. Joh. xvii. 3.*

2. GOD the Son.

1. Who He was.

2. What He became.

3. What He suffered.

4. What He did.

5. Where He is.

6. For whom He undertook these Things.

7. What Benefit we receive from them.

3. The Holy Ghost.

2. Such as know not the State of their own Souls.

3. That know not the Nature of the Sacrament, even that it is an Ordinance instituted by GOD, wherein; under the outward Signs of Bread and Wine, Christ, with all the Benefits of His Death and Passion, is represented, sealed, and conveyed to the worthy Receiver.

USE. Examine,

1. How may we know, whether we know GOD?

1. By your Love to Him.

2. Trust on Him, *Psal. ix. 10.*

3. By your Desire for Him.

4. By your Joy in Him.
5. By your Fear of Him.
2. Ourselves.
 1. By our Thoughts of ourselves.
 2. By our constant Endeavour to get ourselves bettered.
3. The Sacrament.
 1. By our Deſire of it.
 2. Preparation for it.

II. The Impenitent, *Act. ii. 33.*

1. What is Repentance?
 1. To ſorrow for the Sins we have committed.
 1. Heartily, *Joel ii. 13.*
 2. Sincerely.
 3. Univerſally.
 4. Conſtantly.
 2. To turn from the Sins for which we ſorrowed.
 1. With full Purpoſe of Heart.
 2. In Obedience to GOD.
 3. From all Sin.
 4. To a right End.
2. How appears it, that the Impenitent is unworthy?
 1. They cannot deſerve the Lord's Body.
 2. They mock the Ordinance, by acting and living contrary to it, and ſo provoke GOD.

Ac per hoc qui non manet in Chriſto, & in quo non manet Chriſtus, proculdubio nec manducat ſpiritualiter carnem Chriſti, nec bibit ejus ſanguinem; licet carnaliter & viſibiliter premit dentibus Sacramentum corporis & ſanguinis Chriſti, S. Aug.

κατάπερ παρίδων αὐτὸν Ἰούδας, ἐπαρμένον
 ὃ εἰς αὐτὸν οἱ Ἰουδαῖοι, ἵνα ἀτιμώσῃ αὐτὸν
 οἱ τὸ πᾶν αὐτὸν σῶμα χροὶν ἀκατάπτει
 δαχτύλοι, καὶ ἐκείνῳ ἐκσφαιρῆς εἰματι,
 Theodoret.

*Indignum dicit esse Domino, qui aliter my-
 sterium celebrat quam ab eo traditum est,
 S. Ambros. Quid est autem reos esse,
 nisi penas dare mortis Domini, Idem.*

U s e.

Examine,

1. Your Heart.
 1. Thoughts.
 2. Affections.
2. Your Life.
 1. Words.
 2. Actions, Jer. ix. 17, 18.

I COR. XV. 20.

*But now is Christ risen from the dead,
and become the First-Fruits of them
that slept.*

I. **W**HAT is meant by His Rising from the Dead?

1. Christ was truly GOD, 1 S. *Joh. v. 20.*
2. He became also truly Man; of Soul and Body, S. *Joh. i. 14.*
3. His Soul and Body were truly separated by His Death upon the Cross.
4. The third Day after, they were truly reunited, so that He became the same Man again, which He was before,

II. How doth it appear?
From the Testimony,

1. Of Men, Eye-witnesses, *ὡτοκῆται.*

1. His Friends, *Mary Magdalen*, S. *Mar. xvi. 9.* *Cleopas* and another, S. *Luk. xxiv. 13.* All the Apostles, but *Thomas*, S. *Joh. xx. 19.* *Thomas* too, *v. 26.* *Cum suam exercuit sollicitudinem, fidem omnium confirmavit*, S. *Aug.*

Ἡ ἀπίστια τοῦ μαθητοῦ τῆς ἡμετέρας πίστεως μητὴρ γενήνη, S. *Chrysoſt.* *Διὰ τοῦτο ἀνέστη ἔχων τὰ σημεῖα τοῦ σώματος*, Id.

Five hundred at one time, 1 Cor. xv. 6. His Disciples before His Ascension, S. *Luk. xxiv. 43, 44, 45, 46.*

2. Enemies, S. *Matth. xxviii. 11, 12.* *Pilate*, in an Epistle to *Tiberius*, mention'd in *Tertull. Euseb.* *Ἡ ὁ ἀληθεία τοῦ Ἰησοῦ ἀναστῆναι ἀνακηρυττομένη διαλάμπει*, S. *Chryſ.*

3. Angels,

3. Angels, S. *Luk.* xxiv. 4, 5, 6. S. *Job.* xx. 12. The Angels testify His Birth, S. *Luk.* ii. 13, 14. comfort Him after tempted, S. *Matth.* iv. 11. in His Agony, S. *Luk.* xxii. 43. ſo at His Reſurrexi- on and Aſcenſion, *Act.* i. 11.

4. GOD Himſelf, by the Apoſtle's Words, *Act.* ii. 32. *Gal.* i. 1. and Works, *Act.* iv. 33.

Quisquis ergo adhuc prodigia ut credat inquirat, magnum eſt ipſe prodigium qui mundo credente non credit, S. Aug.

III. Who raiſed Him ?

1. GOD the Father, *Ephes.* i. 19. *Gal.* i. 1.

2. Himſelf as GOD, S. *Job.* ii. 19, 22. and x. 17, 18. *Kai álñbōs épáθen, ōs ē álñbōs ánéſtēn ē- autón,* S. *Ignat. ad Smyr.* Not only *corpus ſuum le- vando*, as the Socinians, but ſo as the Father raiſed Him.

IV. What means that, *And is become the Firſt- Fruits of them that ſlept ?* *Ἀπαρχὴ τῶν κοιμωμένων ἐν Χρῑστῳ.*

1. That He was the firſt of them that roſe, *Coloſſ.* i. 18. *Rev.* i. 5. but others roſe before, as the Widow of Zarephath's Son, 1^{ſt} *King.* xvii. 22. by *Elijah*; the *Shunamites* Son by *Eliſha*, 2 *King.* iv. 35. and another by the Touch of *Eliſha's* Bone, 2 *King.* xiii. 21. *Jairus's* Daughter, the Widow's only Son, and *Lazarus*, by Chriſt Himſelf; ſo thoſe, S. *Matt.* xxvii. 52, 53. But,

1. Chriſt the firſt by His Own Power, S. *Job.* x. 17, 18.

2. To immortal Life.

3. Thoſe in S. *Matth.* xxvii. 52, 53. roſe only for a while, and afterwards laid down their Bodies, or elſe roſe by Vertue of Chriſt's Reſurrection, as firſt in Order.

2. That Christ's Resurrection is an Argument and Cause of ours, *v. 21.* as after the First-Fruits came Harvest.

U S E S.

1. Information.

1. *Jesus* is the Christ, *Psal. xvi. 10. Act. ii. 31. and xxvi. 22, 23. S. Math. xii. 38, 39. S. Joh. ii. 18, 19.*
2. He is the Son of GOD, *Rom. i. 4. Psal. ii. 7. Act. xiii. 33.*
3. His Religion is certain, and to be professed, *1 Cor. xv. 17.*
4. He hath perfectly satisfied for our Sins, *Rom. iv. 24, 25. and viii. 33, 34. 1 Cor. xv. 17.*
5. He is perfectly able to save us, *1 S. Pet. i. 3. Hebr. vii. 15.*
6. We shall rise, *1 Cor. xv. 21, 22. Rom. viii. 11.*
7. He will come to Judgment, *Act. xvii. 31, 2 Cor. v. 10. 1 Thess. i. 10.*

2. Exhortation.

1. Is Christ risen? Then,

1. Meditate on His Resurrection, *2 Tim. ii. 8.*
2. Believe on Him, *Rom. v. 10.*
3. Fear Him, *S. Math. xxi. 42, 44. Psal. ii. 9.*
4. Rise with Him, *Rom. vi. 4. Ephes. ii. 5, and v. 14. Rev. xx. 6.*
5. Seek those Things that are above, *Col. iii. 1.*

2. Shall we rise? Is He the First-Fruits?

1. Be confident you shall rise, *1 Cor. xv. 12, 13.*

2. Prepare

2. Prepare yourselves for it.
3. Live always in Expectation of it :
Surgite, mortui, & venite ad judicium,
S. Hierom had always in his Thoughts.

I COR. xvi. 13.

*Watch ye, stand fast in the Faith, quit
you like Men, be strong.*

I. **W**HAT is it to watch ?

1. Watching is opposed to carnal Security.

2. It implies a Care of our Souls, *Ephes.* v. 15.

II. What must we watch over ?

1. Our Thoughts, *Psal.* cxxxix. 2.

2. Our Affections, *Prov.* iv. 23. *Coloss.* iii. 2.

3. Our Words, *Psal.* xxxix. 1. xvii. 3. and cxli. 3.

4. Our Actions, *1 Sam.* xv. 22. *1 Cor.* x. 31.

III. What must we watch against ?

1. Ourselves, *Jer.* xvii. 9. *1 S. Jam.* i. 22.

2. Satan, *1 S. Pet.* v. 8.

3. The World, *1 S. Job.* ii. 15.

4. Men.

1. That they seduce us not into Sin, *Prov.* i. 10, 11.

2. Nor into Error, *Act.* xx. 29, 30, 31.
S. Matth. vii. 15. *2 S. Pet.* iii. 17. and ii. 1.

1. Do not receive new Opinions. *Id verum, quod ubique, quod semper, quod ab omnibus creditum est.* Vinc. Lyr.
2. Study Humility, S. *Jam.* iv. 6.

IV. What must we watch for ?

1. For Opportunities of doing good, *Gal.* vi.
10. And performing our Duty, as of praying, receiving the Sacrament, &c.
2. For Death, 1 *Theff.* v. 2, 3.
3. For the Coming of Christ, S. *Matth.* xxiv, 44.

V. When must we watch ?

1. In time of Prosperity.
 1. That you be not proud of it, *Jer.* ix. 23. 1 *Tim.* vi. 17.
 2. Nor trust in it, 1 *Tim.* vi. 17. *Psal.* xlix. 6. and lii. 7.
 3. Nor abuse it, S. *Jam.* iv. 3.
 4. Nor set your Hearts upon it, *Psal.* lxii. 10.
 5. To improve it to GOD's Glory, *Prov.* iii. 9.
2. In time of Adversity, *Eccles.* vii. 14.
 1. Not to be impatient, *Exr.* ix. 13. *Lam.* iii. 39.
 2. But to be thankful, *Job* i. 21.
 3. Not charge GOD with Injustice, *Job* i. 22.
 4. Nor draw sinful Inferences from it, *Eccles.* ix. 1.
 5. To be better by it, *Psal.* cxix. 71. *Hebr.* xii. 10.
3. At all times, S. *Luk.* xxi. 36. 2 *Tim.* iv. 5.

U S E.

Watch ye.

Consider,

1. It is for your Lives, *2 Cor. vi. 5.*
2. Many Enemies watch against you, *1 S. Iet. v. 8.*
3. Unless ye watch, no Sin but you may fall into, *1 Cor. x. 12.*
4. The more we watch over ourselves, the more GOD will watch over us, *Psal. cxxvii. 1. and cxli. 3.*
5. The more watchful we are, the more comfortably we shall live.
6. We have but a short time to watch, *S. Mar. xxvi. 40.*
7. Eternity depends upon it, *S. Matth. xxv. 12, 13.*
8. We know not when Our LORD will come, *S. Mar. xiii. 33, 37. S. Luk. xii. 37.*

II. What Faith must we stand fast in ?

1. That GOD is, *Hebr. xi. 6.*
2. That He is a Rewarder of all that come to Him, *Hebr. xi. 6.*
3. That the way to come to Him, is by Christ, *Hebr. vii. 25.*
4. That this Christ is GOD-Man, *S. Joh. i. 14.*
5. And hath satisfied for our Sins, *1 S. Joh. ii. 1, 2.*
6. And now intercedes for our Souls, *Hebr. vii. 25.*
7. That by His Satisfaction and Intercession, our Sins may be pardoned, *Rom. viii. 33, 34.*
8. That He will come again at the last Day, *Act. i. 11.*

2. That

9. That He will judge all the World, 2 *Cor.* v. 10.

10. That the wicked will then be condemned to Hell, and the righteous received up into Glory, S. *Matth.* xxv. 46.

II. Why stand fast in this Faith ?

1. Otherwise we can do no Acts of Piety, *Hebr.* xi. 6.

2. Nor have our Sins remitted, *Gal.* ii. 16.

3. Nor our Souls saved, *Act.* iv. 12.

USE.

Stand fast in the Faith.

Means.

1. Search the Scriptures, S. *Joh.* v. 39.

2. Converse much with GOD in Prayer.

3. Entertain no doubting Thoughts.

4. Indulge no Sin, lest it debauch your Principles.

5. Oft frequent the publick Ordinances, *Rom.* x. 17.

III. *Quit you like Men.* 'Ανδρίζεσθε.

1. What is it to quit ourselves like Men ?

1. Carry yourselves like Men.

1. Like rational Creatures.

What more rational, than

1. That we should serve Him that made us, 1 *Cor.* vi. 20.

2. Choose the best Things before the worst, *Isa.* lv. 1, 2.

3. Mind our own Good and Welfare, S. *Matth.* xvi. 26.

4. Do to others, as we would have others do to us, S. *Matth.* vii. 12.

5. Submit to GOD's Will, *Lam.* iii. 39.

2. Like

2. Like thoſe who have immortal Souls,
Gen. ii. 7.
3. Like thoſe who are capable of the
Enjoyment of GOD Himſelf, *1 Cor.*
xiii. 12.
2. Be valiant and courageous as Men, *Eph.*
vi. 10, 11.
1. Be not daunted with Afflictions, *2 Cor.*
iv. 16, 17.
2. Nor drawn aſide with Proſperity,
S. Mar. iv. 19.
3. Preſs thro' all Difficulties for Heaven,
Aſt. xiv. 22.
2. Why quit ourſelves thus like Men?
1. We have many potent Enemies, *Eph.*
vi. 11, 12.
2. Without ſpiritual Courage, we can never
conquer them.
3. The Reward will make amends for all,
1 Cor. xv. 58.

IV. Be ſtrong.

1. In Faith, *S. Matth.* xv. 28. *Rom.* iv. 20.
2. Love, *S. Matth.* xxii. 37.
3. Truſt on GOD, *Job* xiii. 15. *Hebr.* xiii.
5, 6.

U S E.

Be ſtrong and courageous.

1. The ſtronger your Graces are, the weaker
will your Temptations be.
2. The ſtronger your Grace is, the greater
will your Comfort be, *S. Job.* xiv. 1.
3. Be but ſtrong, and you need not fear but
to preſs through all Difficulties, and get to
Heaven.

2 COR. i. 12.

For our Rejoicing is this, &c.

IT is lawful to rejoice in our Graces, in a right manner.

1. Unlawful.

1. We must not rejoice in the Graces of GOD, more than in the GOD of our Graces.
2. We must not rejoice in our Graces, as if they were perfect, 1 Cor. iv. 3, 4. Rom. iii. 27.
3. We must not so rejoice in as to rest upon our Graces for Happiness and Salvation.
4. We must not rejoice in our Graces, as if they were *our* Graces, coming from ourselves, 1 Cor. iv. 7. Act. iii. 12.

2. Lawful.

1. To rejoice in them, as Expressions of GOD's Grace and Favour to us.
2. As the Effects of Christ's Suffering for us, Tit. ii. 14.
3. As they make for our Glorifying GOD, S. Matth. v. 16.
4. As Evidences of our Title to Heaven.
3. How doth it appear it is lawful?
 1. They are the Graces and Works of GOD and Christ in us, Phil. ii. 13.
 2. They are subservient to Christ and GOD's Glory.
 3. We may be thankful for them, and therefore rejoice in them.

4. We muſt grieve if we want them, and then ſurely may well rejoice if we have them.
5. GOD Himſelf is pleaſed with them, *Hebr.* xi. 5. and xiii. 16.
6. We may rejoice in outward Mercies, *Eccleſ.* iii. 22.
7. Saints have rejoiced, *Act.* v. 41. *Jer.* ix. 24. *S. Joh.* vi. 4.
4. To get this Rejoicing.
 1. Set the due Value upon Grace.
 2. Labour continually after it.
 3. Aſſure thyſelf upon good Grounds, that thou haſt attained it.

II. The Teſtimony of a good Conſcience, is the ground of all ſolid Comfort.

1. What is Conſcience? *Judicium hominis de ſemetipſo, quatenus ſubjicitur judicio Dei*; called, *συνείδησις βεβαιοῦν ἀναστὶν συνείδησις ἔχει ὁ Θεός.*

1. It propounds what we are to do.
2. Witneſſes what we have done.
3. Paſſeth its Sentence accordingly, *Rom.* ii. 15. 1 *S. Joh.* iii. 20.
2. What is a good Conſcience, 1 *S. Pet.* iii. 16. 1 *Tim.* iii. 9. *Act.* xxiv. 16.
 1. It muſt be renewed, *Jer.* xvii. 9.
 2. Guided by the Scripture, *Iſa.* viii. 20.
 3. Enlightned by the Spirit, *S. Joh.* xvi. 13.
4. The Spirit muſt bear Witneſs with it, *Rom.* viii. 16.
 1. Negatively. Not vocally.
 2. Poſitively.
 1. By diſcovering to us our Intereſt in GOD, 1 *Cor.* ii. 12.

2. Enabling

2. Enabling us to act those Graces, from whence we may conclude our Estate.
5. It muſt ſtir us up to good Works, *Hebr. xiii. 18.*
3. What is the Teſtimony of the good Conſcience? The Judgment it paſſeth upon us.
 1. Of Sin, by accusing,
 2. Of Grace, by excuſing of us.
 1. Particularly to ſome Act, *Pſal. vii. 8.*
 2. Generally to our whole Life, *1 S. Job. iii. 20.*
4. When is the Teſtimony of the Conſcience a ground of Joy?
 1. When it witneſſes we avoid all known Sin.
 2. Perform all known Duties.
 3. Love G O D above all.
 4. Receive Chriſt for our Lord and Saviour, *Hebr. ix. 14.*
5. How muſt we keep a good Conſcience?
 1. Get it rightly informed out of the Word of G O D.
 2. Act according to it, *Rom. xiv. 23.*
 1. Avoiding what that ſaith is a Sin, *1 Sam. xxiv. 5.*
 2. Performing what it ſaith is a Duty.
6. Motives.
 1. Conſcience always ſees thee.
 2. Will be a thouſand Witneſſes, *Rom. ii. 15.*
 3. Without a good Conſcience, thou wilt live in continual Frights, Fears, Torments, *Prov. xviii. 14.*
 4. With it, in continual Joy, the Heathens accounted it a great Happineſs; *Niſ conſcire ſibi. Pindar* ſaith, it is our good Nurſe in old Age. *Prov. xv. 15.*
27 219, Good of Heart.

2 COR. i. 12.

--- That in Simplicity and godly Sincerity. ---

Ἐν ἀπλότητι καὶ εἰλικρινείᾳ Θεῷ.

Simplicity and godly Sincerity are a true Sign of our being in a State of Grace.

1. What is Simplicity? ἀπλότης · *sine plicis*; *Ephes. vi. 5. Coloss. iii. 22.* without Windings, and Turnings, and Hypocrisy. It is discovered,

1. In our Understandings, assenting to GOD's Word, because it is His Word, αὐτοῦ ἔφα, 2 Cor. x. 5.

2. Wills.

1. Choosing GOD only for His Portion, *S. Matth. vi. 24.*

2. Fixing every Affection only on Him, in the highest Degree, *S. Jam. i. 8. διψυχὸν ἀνδρ.*

1. Love.

2. Fear.

3. Trust.

4. Joy.

3. Resigning our Wills wholly unto GOD's, *S. Luk. xxii. 42. Phil. ii. 14, 15.*

3. Words, speaking what we think.

1. To GOD.

2. Man.

4. Actions, that they be,

1. Uniform.

2. The same inwardly as outwardly, *Isa. xxix. 13.*

3. That

3. That we do not cover or leſſen the Sinfulneſs of them to GOD, *Pſal.* li. 3, 4. *Prov.* xxviii. 13.
4. That they all proceed from the ſame Principle.
 1. From a Principle of Love to GOD's Perſon.
 2. Obedience to His Precepts.
 3. Delight in His Statutes.

U S E S.

1. Simplicity is the greateſt Wiſdom.
2. Few have it.
 2. *Exhortation* : Labour after it.
 1. GOD knows our Crafts.
 2. Simplicity will make us like to Him.
 3. Without this we are ſtill in our Sins.
 4. This will be matter of Joy.

Sincerity. *Εἰλικνεσία.*

1. What is it?
 1. It regards GOD, *Col.* iii. 23. *S. Matth.* vi. 6. Principally living, as if there were none but GOD and he.
 1. His Sovereignty.
 2. Omnſcience, *Pſal.* cxxxix. 1, 2, 3.
 3. Omnipotence.
 4. Glory, looking on Him as the α and ω, *1 Cor.* x. 15.
 2. It looks to the Externals, as well as Internals, *Pſal.* xl. 8. *Hebr.* viii. 10.
 3. It hath reſpect to all the Commands, *Pſal.* cxix. 6.
 4. Endeavour to pluck up the Root of Sin, eſpecially our Sin.
 5. It makes Duties pleaſant.

6. Hath

6. Hath no By and Sinister Ends; as,
 1. Carnal Pleasure, 1 *Theſſ.* ii. 3, 4, 5.
 2. Popular Applauſe.
 3. Worldly Riches. But only the Glory of GOD.

Objection. May we not look at our own Salvation?

1. 'Tis certain, our ultimate End ſhould be GOD's Glory.

2. 'Tis as certain, we may alſo have an Eye to our own Salvation. For,

1. The Saints have done ſo, *Phil.* iii. 14. *Hebr.* xi. 26. and xii. 2. 1 *Cor.* ix. 27.

2. Scripture propounds Heaven and Salvation, as a Motive to Obedience, *Rev.* ii. 10.

3. But GOD's Glory and our Salvation are ſo linked together, that we cannot look at one without the other. *Omnis amor mercedis, is not amor mercenarius.*

7. Sincerity diſcovers itſelf in preſſing towards Perfection, *S. Joh.* xv. 2. 2 *S. Pet.* iii. 18.

II. That Simplicity and Godly Sincerity are a certain Sign of Grace, is plain,

1. In that a Man muſt firſt be converted, before he can be ſincere.

2. Sincerity is the characteriſtical Note betwixt one that is, and that is not Gracious.

U S E S.

1. Examine, whether you be ſincere or no; run over the Particulars in your Mind.

2. Labour after it.

1. GOD knows the Heart, *Job* xxxi. 4.

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2. Takes

2. Takes Notice whether we be ſincere or no, *Prov. xxi. 2. and xvi. 2.*
3. Our Religion, without Sincerity, is in vain.
4. GOD will bleſs the Upright, *Prov. xxviii. 10, 18.*
5. It will be the ground of Comfort here, *Prov. x. 9.*
6. The Evidence of our Title to Glory hereafter.

2 COR. V. 17.

..... Behold, all Things are become new.

DOCTRINE.

WHEN a Man is made Holy, all Things become new in him. He hath,

1. A new Name, *Rev. ii. 17. and iii. 12.*
2. New Relations; Father, *2 Cor. vi. 18. Mother, Gal. iv. 26.*
3. New Honours, *1 Sam. ii. 30. 2 King. vi. 16.*
4. New Poſſeſſions, *Hebr. i. 14. S. Jam. ii. 5.*
5. New Thoughts, *Pſal. cxix. 113. Coloff. iii. 10.*
6. New Affections, *Coloff. iii. 2.*
 1. Love and Hatred.
 2. Joy and Grief.
 3. Hopes, *Pſal. lxii. 5.*
 4. Deſires and Abhorrence, *Pſal. lxxiii. 25.*
7. New Words.
8. New Actions, *Rom. vi. 4.*

REASONS.

REASONS.

Because,

1. He acts from a new Principle, *Gal. ii. 20.*
2. He acts upon new Grounds and Ends,
1 *Cor. x. 31.*

USE.

As this Day, according to our *English* Computation, we begin the new Year, let us this Day, according to GOD's Expectation, become new Creatures; as considering,

1. You will hereby be advanced above Men.
 2. Whatsoever you do, will be pleasing unto GOD, *Pſal. vii. 11.*
 3. Whatsoever GOD doth, will be a Blessing to you, *Rom. viii. 28.*
 4. Hereby you may be sure to live Heaven upon Earth in Time, and Heaven in Heaven to Eternity.
-

2 COR. V. 21.

*For He hath made Him to be Sin for us,
who knew no Sin; that we might be
made the Righteousness of GOD in
Him.*

I. CHRIST knew no Sin; as appears,
1. From Scripture, 1 S. *Joh.* iii. 5. *Isa.*
liii. 9. 1 S. *Pet.* ii. 22. S. *Joh.* viii. 46.

2. Reason.

1. He must needs be without Sin, because
our Saviour, *Hebr.* vii. 26, 27.

2. Because He was GOD as well as Man.

U S E S.

1. Hence see, that what Christ suffered, was
not for Himself.

2. That He is the best Example, S. *Matth.* xvi.
24. and xi. 29.

II. He was made Sin for us.

1. In what Sense? Even an Offering for Sin, ac-
cording to the *Hebrews*, where אָשָׁם as אֵשֶׁת,
Lev. v. 6. and חַטָּאת as חַטָּאת הוּא, *Exod.* xxix.

14. Ἀμάρτια LXX. is used both for a Sin-offering and
a Sin. *Quemadmodum oblatus est pro peccatis, non
immerito peccatum factus dicitur.* S. Ambros.

1. All Sin offends GOD.

2. Therefore, it cannot be pardoned, till
GOD's Justice be satisfy'd.

3. There is no Satisfaction made without
Punishment and Death, *Hebr.* ix. 22.

4. Hence

4. Hence Chriſt undertaking the Satisfaction of GOD's Juſtice, underwent the Punishment due to our Sins, *Iſa. liii. 4, 5, 6, 11.*
5. Upon this Account, He is call'd Sin, or an Offering for Sin.

III. Who did He offer Himſelf for ?

1. They that truly repent, *μετάνοια.*
 1. From Sin.
 2. To Holineſs.
2. That rightly believe, that is, whoſe Faith is,
 1. Rightly grounded on the Teſtimony of GOD.
 2. Rightly guided, by Knowledge.
 3. Rightly fixed and conſtrued.
 4. Rightly exerciſed in good Works, *Gal. v, 6.*

U S E S.

1. See the odious Nature of Sin.
2. The Condeſcenſion of Chriſt.
3. The Love of GOD.
4. Do not you live in thoſe Sins, for which Chriſt died.
5. Often remember Chriſt's Offering up Himſelf for Sin.
 1. With Grief.
 2. Faith.
 3. Thankfulneſs.

II. The End of Chriſt's being made Sin for us, *was, that we might be made the Righteouſneſs of GOD in Him.*

1. What is meant by Righteouſneſs ?
 1. Imputed, *Rom. iv. 3.*
 2. Implanted.

2. How of GOD? Because He,
 1. Contrived it.
 2. Worketh it, *Phil. ii. 13.*
 3. Accepteth of it.
 4. Is the End of it, and glorified by it.
3. How in Him, *viz.* Christ?
 1. We are justified in Him and by Him.
 2. Sanctified.
 1. All are defiled with Sin.
 2. Christ came also to cleanse us from Sin, *Mal. i. 21. Act. iii. 26.*
 3. Therefore He purchased the Donation of the Spirit, *S. Joh. xvi. 7, 8.*
 4. This Spirit, when poured forth, works an universal Change on all those that believe.
 1. Enlightning the Mind.
 2. Sanctifying the Will.
 3. Regulating the Affections.
 5. And so we have Righteousness implanted in us, as well as imputed to us.

U s e s.

1. Admire this wonderful Work of GOD.
2. Believe in this Christ.
3. Live like justified and sanctified Persons.
4. Rejoice and triumph in the Love of GOD through Christ.

2 C O R. vii. 1.

Having therefore theſe Promiſes (dearly beloved) let us cleanſe ourſelves from all Filthineſs both of Fleſh and Spirit.

I. **G** O D hath made us Promiſes. What ?
II. What, to cleanſe ourſelves from all Filthineſs?

III. What to perfect Holineſs, &c.

IV. How do theſe Promiſes engage us to theſe Things.

I. What Promiſes ?

1. I will be to them a G O D, 2 Cor. vi. 16. Lev. xxvi. 12. Gen. xvii. 7. Jer. xxxi. 33. Herein He promiſeth,

1. What He is as G O D.

1. A merciful, *Pſal. ciii. 8, 9, 10.*

2. Wiſe, 1 Tim. i. 17.

3. Powerful, Gen. xvii. 1.

4. Gracious, 1 Pet. v. 10.

5. Immutable, *Pſal. cii. 25, 26, 27. S. Jam. i. 17.*

2. What He hath as G O D, 1 Chron. xxix. 11, 12, 13. Gen. xiv. 19.

3. What He can do as G O D.

1. Pardon their Sins, Jer. xxxi. 34.

2. Convert their Hearts, *Ezek. xi. 19. and xxxvi. 26.*

3. Inſpire them with the Knowledge of Himſelf, Jer. xxiv. 7. and xxxi. 34.

4. Be preſent with them, *Lev. xxvi. 11, 12. Rev. xxi. 3.*
5. Prepare Heaven for them, *Hebr. xi. 16.*
6. Raiſe them up to it, *S. Matth. xxii. 31, 32. Exod. iii. 6.*
7. Be always in Covenant with them, *Jer. xxxii. 38, 40.*
2. I will be to them a Father, *Jer. xxxi. 9. 2 Cor. vi. 18.* Which implies,
 1. His Affection to them; *1 S. Joh. iii. 1. Pſal. ciii. 13.*
 2. His Protection of them, *Iſa. xliii. 2.*
 3. His Proviſion for them, *1 Cor. ii. 9, 10.*

U S E S.

1. Admire the Goodneſs of GOD, *Pſal. viii. 4.*
2. Cleanſe yourſelves from all Filthineſs.

II. We ſhould *cleanſe ourſelves from all Filthineſs of Fleſh and Spirit.*

1. What is meant by Filthineſs? Sinfulneſs, *S. Jam. i. 21. 2 S. Pet. ii. 22.*
 1. It defiles the Soul, *Tit. i. 15.*
 2. Makes it odious to GOD, *Hebr. i. 13.*
2. What by Fleſh and Spirit?
 1. By Fleſh, the Body and its Sins, *Gal. v. 19.*
 2. By the Spirit, the Soul and its Sins.
 1. Impenitence, *Act. xvii. 30.*
 2. Unbelief, *Hebr. iii. 12.*
 3. Heresy, *2 S. Pet. ii. 1.*
 4. Pride, *Prov. xvi. 5.*
 5. Covetouſneſs, *1 S. Joh. ii. 15.*
 3. What by Cleanſing, or how muſt we cleanſe ourſelves from theſe Filthineſſes?

I. By

1. By Repenting of them, *Ezek. xxxvi. 31.*
2. By Believing in Christ, *Zech. xiii. 1. Hebr. ix. 13, 14.*
3. By Turning from them, *Ezek. xxxvi. 25, 26, 27.*

USE.

Cleanse yourselves from Sins.

Consider,

1. They corrupt and spoil your Souls, *Isa. i. 5, 6.*
2. Bring a Curse on your Blessings, *Mal. ii. 2.*
3. Make you obnoxious to all Judgments, *Deut. xxviii. 16, 17.*
4. Incense G O D's Wrath against you, *Isa. lix. 2.*
5. Deprive you of Peace and Comfort, *Isa. xlviii. 22.*
6. Make you like to Satan, *S. Joh. viii. 44. 1 S. Job. iii. 8.*
7. Will carry you to Him hereafter, unless you be cleansed from them here, *S. Matth. xxv. 41.*

2 COR. vii. 1.

*Perfecting Holiness in the Fear of GOD.*I. **W**HAT is Holiness?

It consisteth,

1. In the Inclination of the Soul to GOD,
Psal. xlii. 1, 2.
2. In the Soul's Conformity to GOD's Nature
and Word, *1 S. Pet. i. 15.*
3. In the Soul's performing all Duties upon
holy Motives, *Gen. xxxix. 9.*
4. In the Soul's dedicating itself to GOD, *1 Cor.*
iii. 16.
5. In its aiming chiefly at holy Ends, *1 Cor.*
x. 31.

II. What is it to perfect Holiness? To be uni-
versally holy, *1 S. Pet. i. 15.*1. As to the Subject, the whole Man, *1 Thess.*
v. 23.

1. Thoughts, *Jer. iv. 14.*
2. Affections, *Col. iii. 2.*
3. Words, *1 Tim. vi. 20. 2 S. Pet. i. 13.*
4. Actions, *Tit. ii. 12.*
2. As to the Object, *Aet. xxiv. 16.*
 1. GOD.
 2. Man.
3. As to the Kinds of Holiness, *2 S. Pet. i. 5, 6.*
4. As to the Degrees of Holiness, *Phil. iii. 11,*
12, 13.
5. As to all times, *Prov. xxiii. 17.*

III. What

III. What is it to fear GOD?

It conſiſteth,

1. In reverencing His Name, *Deut. xxviii. 58.*
2. In avoiding what offends Him, *Prov. iii. 7. and xvi. 6.*
3. In avoiding ſecret Sins for His Sake, *Job xxxi. 21, 23.*
4. In doing what pleaſeth Him, *Eccleſ. xii. 13.*
5. In doing our Duty, whatſoever comes of it, *S. Matth. x. 28. 1 S. Pet. iii. 13, 14.*
6. In hating Evil, *Prov. viii. 13.*
7. In carrying ourſelves reverently in His Preſence, *Gen. xxviii. 16; 17. Hebr. xii. 28.*

IV. Why fear Him?

1. For His Power, *Jer. v. 22.*
2. For His Wiſdom, *Pſal. cxxxix. 4, 5, 6, 7.*
3. For His Mercy, *Pſal. cxxx. 4.*
4. For His Judgments, *Hebr. iii. 16. Pſal. cxix. 120.*
5. For His Benefits, *Jer. v. 24.*
6. For His Threatnings, *2 King. xxii. 19.*
7. For His Juſtice at the laſt Day, *Eccleſ. xii. 14. 1 S. Pet. i. 17.*

V. Why perfect Holineſs in the Fear of GOD?

1. There can be no true Holineſs without this Fear.
2. No particular Duty of Holineſs can be performed without it.

IV. How do theſe Promiſes engage us to Holineſs?

1. The Covenant is reciprocal, *2 Cor. xvi. 16, 18.*
2. The End of the Promiſes is, to wake us to Holineſs; many are Promiſes of Holineſs, *Ezek. xxxvi. 25, 26. Jer. xxxi. 33.*

3. We

3. We can never partake of the Promises without performing our Duty.

U S R.

Perfect Holiness in the Fear of GOD.

Consider,

1. The Happiness of Man's Nature consisteth only in the Exercise of holy Acts, *Psal. xix. 11.*

2. Without Holiness, no Man shall see the LORD, *Hebr. xii. 14.*

3. Without Holiness, you cannot have your Prayers heard, *Isa. lix. 2. Psal. lxvi. 18.*

4. Nor any true Mercy, *Mal. ii. 2.*

5. By Holiness you are like to GOD, *S. Matth. v. 48.*

6. If holy, we shall be safe, *Prov. x. 9. and iii. 21, 23.*

7. Holy here, and happy hereafter, *S. Matth. v. 8.*

2 COR. xii. 9.

---My Grace is ſufficient for thee.---

DOCTRINE.

GOD's Grace is ſufficient for us.

I. What is meant by the Grace of GOD?

1. Grace which GOD manifested, *Gen. vi. 8.*

1. In the Pardon of Sin.

2. The Acceptance of our Persons and Performances.

2. Grace from GOD, here ſpoken of, which

is,

1. Preventing, *Pſal. lix. 10.* whereby GOD,

1. Puts good Thoughts into us, *Gen. vi. 5.*

2 *Cor. iii. 5.*

1. Of Himſelf.

2. The World.

3. Our own Conditions.

4. Hell.

5. Heaven.

6. Eternity.

7. Sin.

8. Chriſt.

2. Stirs us up to read and hear the Word,

S. Jam. i. 25.

1. Conſtantly.

2. Attentively.

3. To compare ourſelves by it, *Rom. i. 20.*
and *ii. 20.*

1. How few of the Duties.

2. How many of the Sins we have committed.

4. To

4. To despair of Salvation in ourselves,
Rom. vii. 9, 11, 13.

By Reason of,

1. The Strictness of GOD's Laws.
 2. The Sinfulness of our Sins.
5. To confess and be sorry for Sin, *S. Matt. ix. 1.*
6. To have some Desires after Grace.
2. Preparing, whereby GOD prepares,
1. Our Understanding, *1 Cor. ii. 14.*
 2. Our Wills, to receive His Spirit, *Act. xvi. 14.*
3. Working Grace, *Eph. ii. 1. S. Job. vi. 44. Lam. v. 21. Jer. xxxi. 18. and xvii. 14. Cant. i. 4.* whereby GOD doth convert us from Sin to Holiness.
1. Enlightning our Minds to see, *Psal. cxix. 18.*
 1. His own Glory.
 2. Sin's Sinfulness.
 3. A Sinner's Misery.
 4. The World's Vanity.
 5. His own Iniquity ; original, actual, in Thought, Word, Deed, with the Aggravations, against,
 1. His Maker.
 2. Preserver, *Isa. i. 2.*
 3. Governour.
 4. Redeemer.
 5. Father.
 6. Mercies.
 7. Judgments.
 8. Knowledge.
 6. Christ's Sufficiency of His (*Hebr. vii. 25.*)
 1. Merit to justify,
 2. Spirit to sanctify, us.

2. Reforming

2. Reforming the Will, *Phil.* ii. 13. *Ezek.* xxxvi. 25, 26.
 1. To refuse what the Mind calls bad.
 2. To choose what it calls good.
3. Bringing the Affections into their Order, *2 Cor.* v. 17.
4. Working.
5. Co-working.
 1. Stirring us up to work.
 2. Directing us about it, *Jer.* x. 23. *Isa.* xlv. 13.
 3. Assisting us in it.
6. Increasing Grace.
 1. Adding what we want.
 2. Strengthening what we have.
7. Confirming Grace against,
 1. The Devil's Temptations, *S. Luk.* xxii. 37.
 2. The World's Allurements.
 3. Our own Corruptions, *Gal.* v. 17.
 4. In the Life to come, perfecting Grace.

H. What is this Grace sufficient for?

To sanctify and glorify us; to perform Duties, bear Afflictions, conquer Temptations.

III. Why is it sufficient?

1. Because Grace.
2. Because G O D's Grace, *2 Cor.* xii. 9. the Grace of an all-sufficient G O D, in Wisdom, Power, Goodness.

U S E S.

1. *Instruction.*

1. See a Christian's Strength, where it lies, *Rom.* viii. 33.
2. How much it is.

3. How

3. How sure they are at length to conquer.
2. *Examination.*
 Considering,
 1. Not Examining is a Sign of no Grace.
 2. You cannot tell, unless you examine how:
 Signs of Grace.
 1. A Sense of the Want of it.
 2. A Desire of it.
 3. The Growth of it, 2 S. Pet. iii. 18.
 4. Your living up to it, 2 Cor. v. 7.
3. *Exhortation.* Look after Grace.
 1. Nothing good without it.
 2. All things good with it, Rom. viii. 28.
 3. It is, as the Principal, so the End of all
 G O D's other Mercies Spiritual and
 Temporal.
 4. You'll all wish you had it.
 5. Get Grace here, and you are sure of
 Glory hereafter, 1 Cor. ii. 9.
 How must we so look, as to find?
 1. Presently, Isa. lv. 6. Psal. xcv. 7.
 2. Humbly.
 3. In the right way, the Ordinances.
 4. Constantly.

2 COR. xiii. 5.

Examine yourselves, whether ye be in the Faith.-----

I. **W**HAT is it to be in the Faith? Opposed to a being in the Flesh, *Rom. viii. 8.* and Sin; and implies our having saving Faith. Whereby,

1. Our Persons are justified, *Rom. iii. 26, 28. Gal. ii. 16.*

2. Our Natures sanctified, *Act. xv. 9.*

II. What Necessity is there of our being in the Faith?

1. Necessary to the Pardon of our Sins, *Act. ii. 37. Isa. liii. 7.*

2. To the getting into Favour with GOD, *Rom. v. 1.*

3. To Deliverance from all Evil, *Gal. iii. 10, 13.*

4. To the obtaining any Good, *Rom. viii. 28.*

5. To the Acceptance of our Persons and Duties, *Prov. xv. 8. Rom. iii. 26, 28. Gal. ii. 16.*

6. To all other Graces, *2 Cor. xiii. 5. ἀδυνατοί, Gal. v. 6.*

7. To the preventing Hell Torments, *1 Thess. i. 10. 2 Thess. i. 8, 10.*

8. To the Advancement to Heaven's Joys, *Act. xvi. 31.*

U S E.

Above all Things, strive to be in the Faith.

1. Get a Sense of thy Sins.

Vd. III.

L

2. Fre-

2. Frequent the publick Ordinances, *Rom. x. 17.*
 3. Beg of GOD to give thee Faith, *Ephes. ii. 8.*
- S. Luk. xvii. 5. S. Mar. ix. 24.*

III. We ought to examine, whether we be in the Faith.

1. The Nature of the Duty, or what it is to examine ourselves?

It implies,

1. That we doubt of our State, *Act. ii. 37.*
2. Desire to be resolved.
3. To that end impartially enquire into Ourselves and Conditions, *Lam. iii. 40.*
4. Compare ourselves with the Signs of Grace in Scripture.
5. Pass Judgment upon ourselves, according to the Result of the Enquiry, *1 Cor. xi. 31.*

2. The Necessity of the Duty, or why we ought to examine ourselves in this thing?

1. Because we are commanded, *1 Cor. xi. 28.*
2 *S. Pet. i. 10.*

2. We may easily be mistaken in it.

1. Our Hearts are deceitful, *Jer. xvii. 9.*
2. We are too apt to have the best Thoughts of ourselves.

3. Counterfeit may be like true Grace.

3. Many are mistaken.

1. All ignorant Persons, *Eph. iv. 18. Hos. iv. 6.*

2. All Aliens to the Church, *Act. iv. 12.*
2 *S. Pet. ii. 2.*

3. All Hereticks in the Church, *Rev. ii. 6.*

4. All that are earthly-minded, *Phil. iii. 18, 19. 1 S. Joh. ii. 15.*

5. All that hate the Brethren, *1 S. Joh. iv. 20.*

6. All

6. All that live in any known Sin, *Eph. v. 5, 6.*
7. All that do as most do, *S. Luk. xiii. 23, 24.*
8. All that have the Form, without the Power of Godlineſs, *2 Tim. iii. 5.*
4. It is a Thing of the greateſt Importance.
 1. It concerns our preſent Comfort.
 2. And our future Happineſs.
5. Unleſs we examine ourſelves, GOD will examine us, *1 Cor. xi. 31.*

U S E.

Examine yourſelves.

1. Others have been miſtaken, and why may not you? *S. Matth. xxv. 11.* and *vii. 21, 22.* *S. Job. v. 42.*

2. Until you examine yourſelves, you can neither,

1. Repent of Sin,
2. Nor have Comfort in your Grace.
3. If you never examin'd yourſelves, you may conclude you are not in the Faith, as ſtill continuing in the Neglect of this known Duty.

How muſt we examine ourſelves? By Signs.

1. Negatively.

1. Not Church Privileges, *Rom. ii. 28.*
2. Not Gifts or Parts in Duty, *S. Matth. vii. 22.*
3. Not outward Proſperity, *Eccleſ. ix. 1. Deut. ix. 4, 5.*
4. Forſaking of groſſer Sins, *2 S. Pet. ii. 20, 21.*
5. Not all Sufferings for Chriſt, *1 Cor. xiii. 3. Gal. iii. 4.* *Timeo dicere, ſed dicendum eſt, martyrium ipſum ſi ideo fiat, ut admirationi & laudi habeatur à fratribus, fruſtra ſanguis effuſus eſt.*

2. Positively.

1. Obedience, 1 S. *Joh.* ii. 3, 5.
2. Acting by the Spirit, 1 S. *Joh.* iv. 13.
Gal. v. 22, 23.
3. Sincerity, 2 *Cor.* i. 12. *Act.* xxiv. 16.
4. Forsaking all Sin, 1 S. *Joh.* iii. 9, 10.
5. Love to GOD and Christ above all things,
S. *Luk.* xiv. 26.

IV. The Usefulness of the Duty of Examination.

1. To such as find themselves not in the Faith ;
then,

1. They will see their Misery.
2. Be troubled for Sin the Cause of it.
3. Look out for the Pardon of them, *Act.*
ii. 37.
4. And therefore repent, without which
there is no Pardon, *Act.* v. 31. S. *Luk.*
xiii. 3.
5. Lay hold by Faith on Christ, without
which Repentance itself will do no
good.
6. And so their examining whether they be
in the Faith, will be a means of bring-
ing them into it.

2. To them that find they are in the Faith.
Here know,

1. A Man may know he is in the Faith, con-
trary to Papists. For,

1. The Saints of GOD have known it.
 1. In the Old Testament, *Job* xix. 25.
Psal. xvi. 5. xxvii. 1. xxvi. 1. and
vii. 8. *Isa.* xxxviii. 3.
 2. In the New, *Rom.* viii. 16, 38, 39.
2 *Cor.* v. 1. 1 S. *Joh.* v. 19. and
iv. 13.

2. If

2. If it be not poſſible, the Defect is either,
 1. In the Object, but GOD's Promiſes are ſure.
 2. Or in the Subject, but Man, by the Aſſiſtance of the Spirit, may ſee his Holineſs as well as Sin.
 3. Or in the Means of attaining it. But,
 1. We have the Sacraments to ſeal and confirm it.
 2. The Spirit to witneſs it, *Rom. viii. 16.*
 3. If this be not poſſible, there are many Commands impoſſible, as to rejoice in the Lord, *Phil. iv. 4.* to call GOD Father, *S. Matth. vi. 9.* to comfort ourſelves with the Thoughts of Heaven, *1 Theſſ. iv. 18.*
 4. Otherwiſe, why are we commanded to examine ourſelves? *Gal. vi. 4.* *1 Cor. xi. 28.* *2 Cor. xiii. 5.*
 5. We are commanded to make our Calling and Election ſure, *2 S. Pet. i. 10.*
2. The Uſefulneſs hereof appears;
 1. It will make thee more admire GOD.
 2. More thankful for Chriſt.
 3. Deaden thy Heart to the World.
 4. Quicken it to Duty, *1 Cor. xv. 58.*
 5. Sweeten the Ordinances unto thee, Prayer, Sacraments.
 6. Support thee under Afflictions, *Rom. viii. 28.*
 7. Make thee reliſh the Word better, *Pſal. xix. 10.*
 8. Arm thee againſt the Thoughts of Death and Judgment, *1 Cor. xv. 55, 56.*
 9. Make

9. Make the Fore-Thoughts of Heaven pleasant.
10. Quicken thy Graces.
 1. Repentance.
 2. Love.
 3. Desire.
 4. Thankfulness.
 5. Joy.
 6. Trust.
 7. Heavenly-mindedness.

DIRECTIONS.

1. Before Examination.
 1. Acquaint yourself well with Scripture, *S. Mar. xii. 24.*
 2. Resolve upon some certain and infallible Marks to try yourselves by.
 3. Observe the Motions of your Heart, and Behaviour of your Souls in all Things, *Hag. i. 5.*
Especially,
 1. In the Commission of Sin.
 1. Whether it be with Freedom, or Reluctance of Spirit, *Rom. vii. 15. Gal. v. 17.*
 2. Whether with or without Temptations, *Psal. xxxvi. 4.*
 3. What Grief seizeth upon your Souls afterwards for it, *Prov. ii. 14. and xiv. 9. S. Matt. xxvi. 75. Psal. li. 8.*
 4. Whether you be troubled or rejoiced at the withdrawing of Occasions and Temptations to Sin, *1 Sam. xxv. 32, 33.*
 2. In the Performance of Duties.
 1. Whether

1. Whether it be out of Cuſtom, or Conſcience.
2. With Pleaſure or Irkſomneſs, *Pſal.* cxxii. 1. *Amos* viii. 5.
3. How your Heart is employ'd in it, *Prov.* xxiii. 26.
4. Whether you be conſtant in Duty or no.
3. In bearing Afflictions.
 1. Whether you be patient under them.
 2. Thankful for them, *Job* i. 21.
 3. Truſting on GOD only in them, 2 *Chron.* xx. 12.
 4. Better'd by them, *Pſal.* cxix. 71.
4. In the Confluence of earthly Enjoyments.
 1. Whether you do not ſet your Heart upon them, *Pſal.* lxii. 10.
 1. So as to rejoice only in them.
 2. To place your Confidence on them, 1 *Tim.* vi. 17.
 2. Whether you do not forget GOD and Heaven for them, *Deut.* vi. 11, 12.
 3. Whether you do not reſt ſatify'd with them as your Portion, *Pſal.* xvii. 14. and xvi. 5.
 4. Lay aſide all concluſive Thoughts of thy Condition, before thou tryeſt it.
2. In the time of Self-Examination.
 1. Set apart ſome convenient Time for it.
 1. When your Thoughts are leaſt diſtracted with worldly Cares.

2. When, eſpecially, you are call'd to it by Sickneſs, Diſtreſs, the Sacrament, *Job* x. 6.
3. When you are moſt fit to paſs the Sentence upon yourſelves, as in Security and Melancholy.
4. If poſſible, let this be the time.
2. Make choice of a convenient Place, as well as time, *S. Mar.* i. 35. *Gen.* xxiv. 63.
3. Lay aſide all other Thoughts, *S. Matth.* xxvi. 36. *Gen.* xxii. 5, 6.
4. Set thyſelf as in the Preſence of GOD.
5. Pray for the Spirit to aſſiſt thee, *Rom.* viii. 16.
6. Produce the Marks thou haſt reſolved upon.
7. Call to mind what thou haſt obſerved in thyſelf.
8. Compare what thou haſt obſerved of thyſelf with thoſe Marks.
9. Keep thy Heart cloſe to the Buſineſs, till thou haſt really diſcovered the State of thy Soul.
10. Paſs thy Sentence upon thyſelf, according to the Evidence that is given in.
3. After Self-Examination.
 1. Fix thy Sentence in thy Memory, or ſet it down in Writing.
 2. Get thy Heart thoroughly affected with thy Condition.
 1. If it be that thou art in thy Sins.
 1. Conſider what a woful Condition thou art in, *Gal.* iii. 10.
 2. Humble thyſelf before GOD, *S. Luk.* xviii. 13.
 3. Lay

3. Lay hold by Faith on Christ.
4. Resolve to live up to the Marks of Sincerity, thou hast try'd thyself by.
2. If that thou art renewed.
 1. Be thankful to GOD for it.
 2. Live like the Son of G O D, *Phil.* i. 27.
 3. Endeavour to grow in Grace, *2 S. Pet.* iii. 18.
 4. Have a Care of blotting your Evildences by wilful Sins.
3. Search and examine thyself often.

U S E S.

1. Consider it is your Duty.
2. Hereby ye may know yourselves.
3. It may prove the Means of your everlasting Happiness.
4. And of your present Comfort.

2 COR. xiii. 11.

Finally, Brethren, farewel : Be perfect, be of good Comfort, be of one Mind, live in Peace ; and the GOD of Love and Peace ſhall be with you.

I. **F***inally ;* Τὸ λοιπόν.

Sharp Reproofs ſhould conclude in pleaſing Expreſſions.

II. *Brethren ;* Ἀδελφοί. The Word is taken,

1. For Natural, S. *Matth.* iv. 18.

2. Kinsmen, *Rom.* ix. 3.

3. Neighbour, S. *Matth.* vii. 3, 4.

4. One of the ſame Stock, *Deut.* xxiii. 7.

5. Christians, *Hebr.* iii. 1. and ii. 11. 1 *Theſſ.*

ii. 1.

III. *Farewel ;* Χαίρετε.

Uſed,

1. At Meeting, S. *Matth.* xxviii. 9. S. *Luk.* i.

28. Χαῖρε κεχαλειωμένη. Χαῖρε πατὴρ ὃ ζῶντι.

Answer of Neglect, Καὶ συ φίλος μάλα χαῖ-
ρε θεοὶ δὲ τὰ ἔλθια δοῖεν.

2. At Parting ; Χαίρετον ὃ Κέρφ, Homer. Καὶ
χαίρετε ὃ φίλοι παῖδες.

Πάντες δὲ οἱ παρόντες καὶ οἱ ὑπόντες φίλοι χαίρετε,
Xenoph. Cyrus.

IV. *Be perfect ;* Καταρτίζετε. Τί ὅτι καταρτίζετε ;
τέλειοι γίνεσθε, ἀναπληρῶτε τὰ λείποντα, S. *Chryſoſt.*

1. Nega-

1. Negatively. Not as if we should be perfect without Sin, 1 S. Job. i. 8, 10.

2. Positively.

1. We are to labour after Perfection, *Phil.* iii. 10, 11, 12.

1. Perfectly free from Sin.

2. Perfect in Grace.

1. Faith.

2. Love, *Deut.* vi. 5.

3. Heavenly-mindedness.

2. We are to be Sincere.

V. *Be of good Comfort* ; Παρηκαλῶτε, that is, in the midst of all Troubles rejoice.

1. In GOD, *Phil.* iv. 4.

2. In a good Conscience, 2 *Cor.* i. 12.

VI. *Be of the same Mind* ; Τὸ αὐτοφρονεῖτε ὅτι καὶ τὸ αὐτὸ φρονεῖν καὶ μὴ εἰρωθεῖν ὅταν ἐν τοῖς δόγμασι συμβαινῶσιν, ἐν δὲ τοῖς πρὸς ἀλλήλους διασποδίζωσιν, S. Chrysost.

1. In Matters of Faith.

2. Of Worship, 1 *Cor.* xi. 18.

VII. *Live in Peace* ; Εἰρωδιέτε.

1. Without mutual Hatred.

2. Without Contention.

3. Without Worrying one another.

VIII. *And the GOD of Peace shall be with you* ; Ἡ καὶ ἐπ' ἡμᾶς ὁ θεὸς ἡμετέρος· τὸ ἐσόμενον μᾶλλον δὲ ἀμφοτέρω, S. Chrysost.

1. He desires it.

2. Fore-tells it ; because He is the GOD of Peace and Love.

Be with you,

1. To protect you, *Isa.* xliii. 2.

2. To

2. To bleſs you, and your Eſtate to you.
3. To comfort you, *Iſa. xli. 10.*
4. To deliver you from Troubles.
5. To make you truly Happy.

U S E.

Exhortation. Follow theſe Directions.

Conſider,

1. You have but a ſhort Time here.
2. You muſt appear e'er long before Chriſt,
2 Cor. v. 10.
3. You will have no Comfort of any Thing elſe hereafter.

2 C O R. xiii. 11.

----- *And the GOD of Love, &c.*

I. **W**H O is this GOD of Love?

1. Negatively. Not the GOD of this World, *2 Cor. iv. 4.*
2. Poſitively. But the GOD of all the World.

II. What Love is He the GOD of?

1. Not luſtful Love.
2. Not worldly Love, *1 S. J oh. ii. 15.*
3. Not paſſionate Love.
4. But ſincere, ſpiritual, perfect Love.

III. What is it for GOD to be a GOD of Love?

It implies,

1. That He is the Author of Love in others,
1 S. J oh. iv. 7.
2. That

2. That He is full of Love in Himſelf, 1 *S. Joh.* iv. 16.

IV. What are we to underſtand by Love in GOD? An eſſential Property, whereby He loves Himſelf above all Things, and other Things for Himſelf: And ſo it ſignifies,

1. His eternal Purpose and Good-Will towards us, *Rom.* ix. 11, 13.

2. The Effects of that Love, 1 *S. Joh.* iii. 1.

3. His Pleaſure in what He loves, *Pſal.* xlv. 7.

V. What are the Qualities of the Love of GOD?

1. 'Tis Sincere without Hypocriſy.

2. Free without Deſert.

3. Great without Compariſon.

4. Conſtant without Failing, *S. Joh.* xiii. 1. *Rom.* xi. 29. 1 *S. Joh.* iv. 16.

5. Infinite without Limit.

VI. Whom doth He love?

1. Himſelf.

2. All Things made by Him, not Sin, but as Himſelf above all Things, ſo His Saints above all Men, *Prov.* viii. 17.

VII. Wherein doth His Love to Man appear?

1. In His enſtamping His Image upon him in the firſt *Adam*.

2. In reſtoring it to him in the ſecond *Adam*, *Joh.* iii. 16. 1 *S. Joh.* iv. 9. GOD manifested His Love in Chriſt highly; if we conſider,

1. Whom He ſent, *Mal.* iii. 17.

2. Whither He ſent Him.

3. What He ſent Him to do, 1 *S. Joh.* iii. 16.

4. Whom He ſent Him for, *Rom.* v. 7, 8.

5. What

5. What He redeemed us by Christ from;
Act. iii. 2.
6. What He redeemed us to.

VIII. Why doth GOD love us? Because He will, *Deut. vii. 8.*

U S E S.

1. *Inference.* That Christ was GOD, who thus could reconcile GOD to Man.

2. *Reproof.* To all that love not GOD, tho' GOD love them, *Rom. i. 30. 2 Tim. iii. 4.*

3. *Consolation.* GOD doth not love you for yourselves, but His own Sake, *Rom. v. 10.*

4. *Exhortations.*

1. As GOD loved all Things He made, do you so.

2. As GOD loveth Men above other Creatures, do you so.

3. As GOD loves His Enemies, do you so; *S. Joh. v. 44.*

4. As GOD loves the Godly above all Men, do you so, *Gal. vi. 10.*

5. As GOD loves Himself above all Things, do you so; as He is a GOD of Love to you, be you a People of Love to Him, love Him, so as; (*1 S. Joh. iv. 19.*)

1. To be often thinking of Him.

2. Longing for Him.

3. Rejoicing in Him.

4. Obedient to Him.

M O T I V E S.

1. If you love GOD, GOD will love you; *Prov. viii. 17.*

2. Then whatsoever He doth, shall be for you.

3. To love GOD, is the very Glory of Heaven.

G A L.

GAL. iv. 4.

*But when the Fulneſs of Time was come,
GOD ſent forth His Son, made of a
Woman, &c.*

Ὅτε ὅ ἡλθε τὸ πλήρωμα τοῦ χρόνου, ἔξαπέστειλεν
ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γινόμενον ἐκ γυναικὸς.

DOCTRINE I.

CHRIST came in the Fulneſs of Time.

1. What is the Fulneſs of Time?
 1. The Time appointed by the Father.
 2. Foretold by the Prophets.
2. How doth it appear?
 1. From *Gen. xlix. 10.*
 2. *Dan. ix. 25.*
 3. *Hag. ii. 9. Mal. iii. 1.*

DOCTRINE II.

He was ſent, therefore He had a Being before
born of a Woman.

This appears from,

1. *S. Joh. vi. 33, 51.*
2. *S. Joh. i. 15. and viii. 58.*
3. *S. Joh. i. 2. Hebr. i. 2. Col. i. 15, 16.*

DOCTRINE III.

This Chriſt was GOD's Son.

This appears,

1. He was GOD, *Rom. ix. 5. 1 S. Joh. v. 20.*
2. This Godhead He received of the Father,
S. Joh. v. 26.
3. This

3. This Communication was properly a Generation. Πατήρ μὴ γὰρ εἶναι ὁ ἑτέρος τοῦ Θεοῦ καὶ ὁμοίαν αὐτῷ φύσιν καὶ ἀρχὴν ἑξάρχον, S. Basil.

DOCTRINE IV.

Made of a Woman. Not ἡνωμένος, but ἡνωμένης.

Which implies,

1. That He received His humane Body, substantially from the Woman, contrary to *Marcion*, who said, *Eum per mulierem tanquam per canalem natum fuisse.*

2. *Made of a Woman*, that is, without the Help of Man, *Isa. vii. 14. S. Matt. i. 23, 24. S. Luk. i. 34, 35.*

USES.

1. Information.

1. See the infinite Love of GOD to Mankind.

2. The Dignity of the humane Nature above all other Creatures.

2. *Exhortation.* Be thankful for this inestimable Mercy.

Consider,

1. How Miserable you would have been without it.

1. Your Sins unpardoned.

2. Your GOD unreconciled.

3. Your Souls condemned to eternal Torments.

2. How Happy by it.

1. Your Persons justified.

2. Your GOD reconciled, *Rom. v. 1.*

3. Your Souls saved.

4. Sing with the Angels, *S. Luk. ii. 14.*

Glory to GOD in the Highest, &c.

3. Endeavour to partake of His Flesh and Blood, by Faith in the Sacrament.

G A L. iv. 6.

And becauſe ye are Sons, GOD hath ſent forth the Spirit of His Son into your Hearts, crying, Abba, Father.

Obſerve,

I. **T**HE Spirit ſent.

II. Who ſent him? GOD.

III. Why? *Becauſe ye are Sons.*

IV. Whither? *Into your Hearts.*

V. What to do? *To cry, Abba, Father.*

I. Spirit ſent.

1. What Spirit? *Of His Son.*

1. There are three Perſons in the Godhead,
S. *Matth.* iii. 16, 17. and xxviii. 19.

• 2 *Cor.* xiii. 14. *Gal.* iv. 6. 1 S. *Joh.*
v. 7.

2. The Spirit is one of them, 1 *Cor.* vi. 19.
Act. v. 3, 4. 1 *Cor.* xii. 6, 11. *Iſa.* vi.
8, 9. *Act.* xxviii. 25, 26.

3. He is the third Perſon, becauſe He pro-
ceeds from Father and Son, S. *Joh.*
xv. 26. xiv. 26. and xvi. 15. *Gal.*
iv. 6.

II. Who ſent him? GOD, S. *Joh.* xiv. 26.

1. GOD ſent His Son, *Gal.* iv. 4. *Κατίςαλε.*

2. By the Mediation of the Son, He ſent,
Κατίςαλε, the Spirit too, S. *Joh.* xvi. 6, 7. S. *Luk.*
xxiv. 49. *Act.* i. 4. and ii. 1.

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III. Why?

III. Why? *Because ye are Sons.*

1. All Believers are GOD's Sons, *S. Joh.*
- i. 12.
2. Therefore, because they believe, and so are His Sons, GOD gives them His Spirit.

IV. Whither? *Into your Hearts.*

1. Because the Heart is the Fountain of Life, *Prov. iv. 23.*
2. The Seal of all true Grace.

V. Why?

1. To be a Pledge of Christ's Presence, *S. Joh. xiv. 16, 17, 18. S. Matth. xxviii. 20.*
2. To teach us all Things needful, *S. Joh. xiv. 26.*
3. To guide us into all Truth.
4. To comfort us, *S. Joh. xv. 26. and xvi. 7.*
5. To seal our Redemption, *Eph. i. 13, 14. and iv. 30.*
6. To uphold us under all Afflictions, *Psal. li. 12.*
7. To witness our Adoption, *Rom. viii. 15, 16.*

U S E S.

1. Examine, whether you have this Spirit.
 1. He is a convincing Spirit, *S. Joh. xvi. 9, 10, 11.*
 1. Of Sin in ourselves.
 2. Of Righteousness in Christ.
 3. Of Christ's Power and Judgment to come.
 2. A renewing Spirit, *Tit. iii. 5. S. Joh. iii. 3, 5.*
 3. A quickening Spirit, *Rom. viii. 2. S. Joh. vi. 63.*

4. A leading Spirit, *Rom. viii. 1, 14.*
5. A praying Spirit, *Rom. viii. 15, 26.*
2. Use all Means to get the Spirit in your Hearts.

MOTIVES. Consider,

1. Till then, you are not Christ's, *Rom. viii. 9.*
2. Can do no good Thing, *S. Job. xv. 5. Rom. viii. 26.*
3. Are obnoxious to all Sin.
4. In continual Danger of Hell.
5. Can have no true Comfort.

MEANS.

1. Pray to GOD for it, *S. Luk. xi. 13.*
2. Frequent the Publick Ordinances, *Act.*
- ii. 1.

GAL. V. 19.

Now, the Works of the Flesh are manifested, which are these, Adultery, &c.

I. **W**HAT is Flesh? It is taken,

1. For the whole Man, *Gen. vi. 3.*
2. For the mortal Body, *2 Cor. vii. 1. Gal. ii. 20.*
3. For the Ceremonies of the Law, *Gal. iii. 3. and vi. 12. Phil. iii. 3.* because performed by the Body.
4. For the Humane Nature of Christ, *Rom. i. 3. 1 Pet. iii. 18. and iv. 1.* as Spirit for the Divine, *Rom. i. 4.*
5. For all Mankind, *Gen. vi. 12. Isa. xl. 6. Ob imbecilitatem, Isa. xxxi. 3.*
6. For the humane Nature, as corrupt, or a State of Sin, *Ephes. ii. 3. Rom. vii. 5.*

This denotes the Corruption of the Soul, as well as Body; for we read of,

1. *φρόνημα τ̄ σαρκός, Rom. viii. 6.*
2. *ὑπὸ τοῦ νοῦς τ̄ σαρκός αὐτῆς, Coloss. ii. 18.*
7. For the unregenerate Part in a regenerate Man, *Rom. vii. 18.* so in the Text. *Σάρκα λέγει τ̄ ἐπὶ τὰ χεῖρ τ̄ γνώμης ῥοπὴν, πνεῦμα δὲ τ̄ ἐνοικῶσαν χεῖρ, Theodor. Πάλιν σάρκα τὸ σαρκικὸν καλῶ φρόνημα, Idem.*

Οἶδε σάρκα καλεῖν ἢ τὸ σῶμα? οὐκ οἶσιν, ἀλλὰ τὸ πονεῖν θεωρεῖσιν; S. Chrysost.

II. What by Works? Whatsoever proceeds from the Body of Death.

Sed & illud eleganter quod in carne opera posuit, fructus in Spiritu; quia vitia in semetipsa finiuntur & pereunt,

percut, virtutes frugibus pullulant & redundant;
S. Hieron.

III. How manifest?

1. By the Light of Nature; *Vel omnibus ea nota esse demonstrat, quia per se pateant esse mala & fugienda,* S. Hieron.
2. They cannot be hid; *Hebr. iv. 14.*

U S B.

1. Take notice of them.
 1. The Power of the Flesh in the Heart.
 1. Though some have all Flesh and no Spirit, none have all Spirit and no Flesh.
 2. The Power of the Spirit ought to be above the Power of Flesh.
 2. The Works of the Flesh in your Life.
2. Labour against them.
 1. They are pleasing to Satan.
 2. Offensive to GOD.
 3. Tormenting of the Conscience.
 4. Injurious to Religion.
 5. Destructive of the Soul.

Adultery is a great Sin.

1. The Nature of it, it is a Vice opposed to Chastity, and may be committed,
 1. In the Heart, *S. Matth. v. 28.* and therefore,
 1. Look not upon yourselves as innocent, because not actual Adulterers.
 2. Repent of unchast Thoughts.
 3. Beg Pardon for them.
 4. Labour against them.
 2. In the Act; when the Persons that commit it, are joined to others, either by Marriage or Contract.

2. The Greatneſs of it.

1. It is frequently forbidden.
2. It is a breaking the Covenant we made before G O D.
3. It is destructive to others, as well as ourſelves.
4. It is the Occaſion of many other Sins.
5. It is making the Members of Chriſt, the Members of an Harlot, *1 Cor. vi. 15, 16.*

U S E S.

1. Repent of this Sin.
2. Labour againſt it. Conſidering,
 1. It is a Punishment as well as Sin, *Prov. xxii. 14. Rom. i. 24.*
 2. It consumes a Man's Eſtate, *Prov. v. 10. and vi. 26. Job xxxi. 12.*
 3. A Man's Body alſo, *Prov. 5: 11.*
 4. It defiles the Body, *1 Cor. vi. 18.*
 5. It darkens a Man's Judgment and Underſtanding, *Hof. iv. 11.*
 6. It deſtroys the whole Soul, *Prov. vi. 32.*
 7. It brings into irreparable Diſgrace, *Prov. vi. 33.*
 8. G O D ordinarily diſcovereth and puniſheth it in this Life, *Nam. xxv. 6. 1 Cor. x. 8.*
 9. G O D will be ſure to judge it hereafter, *Hebr. xiii. 4.*
 10. It keeps Men from Heaven, *1 Cor. vi. 9, 10.*

M E A N S.

1. Avoid the Occaſions.
 1. Idleneſs, *Ezek. xvi. 49. 2 Sam. xi. 2.*
 2. Bad

2. Bad Company, *Prov. vii. 25.*
 3. All other Sins, as much as thou canst, *Prov. i. 25.*
 2. Make a Covenant with thine Eyes, *Job xxxi. 1.*
 3. Watch over thy Thoughts, *Mal. ii. 16.*
 4. Keep in with GOD, *Prov. xxii. 14.*
 5. Delight in the Word of GOD, *Prov. ii. 10, 16.*
 6. Be much in Prayer, *Psal. cxix. 37.*
 7. Be much in Meditation.
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G A L. V. 19.

Fornication, &c.

I. **W**HAT is *Fornication*?

1. When two single Persons come together out of the State of Matrimony, *Deut. xxii. 28.*

2. How appears it a Sin?

1. It is contrary to GOD's Command, *1 Cor. vi. 18. Ephes. v. iii. 1 Thess. iv. 3.*

2. It provokes GOD's Anger, *Coloss. iii. 5, 6. Jer. v. 7. Hos. iv. 14.*

3. GOD will judge it, *Πόρνος ὃ καὶ μοιχὸς κενεῖ ὁ Θεός, Hebr. xiii. 4.*

4. This will keep us out of Heaven, *1 Cor. vi. 9.*

II. Uncleanneſs, *Ἀκαθαρσία.*

1. Inward.

1. The Deſire of ſtrange Fleſh, with a Reſolution

lution to enjoy it, if he could, *Coloff.* iii. 5. 1 *Theſſ.* iv. 5.

2. Height and Burning of ſinful Luſts and Affections, *S. Jam.* i. 15.

3. Sinful and unclean Thoughts, Buggery, *Levit.* xviii. 23.

2. Outward; in Adultery, or actual Fornication, and Inceſt, *Lev.* xviii. 6. Sodomy, *Lev.* xviii. 23. *Rom.* i. 26, 27.

III. Wantonneſs, *Ἀσέλγεια*; whereby the Soul is enflamed to the other Sins; expreſſed,

1. In Apparel.

1. Exceſs.

2. Lightneſs, *Prov.* vii. 10.

3. Singularity; 2 *Sam.* xiii. 18.

4. Of a contrary Sex, *Deut.* xxii. 5.

2. Geſtures.

1. Wanton Looks, &c. 2 *Pet.* ii. 14. *Job* xxxi. 1.

2. Wanton Walking, &c. *Iſa.* iii. 16.

3. Meat and Drink.

1. The Quantity, *Ezek.* xvi. 49.

2. Quality, *S. Luk.* xvi. 19.

4. Words.

1. Fooliſh, *Ephes.* v. 3, 4.

2. Obſcene Talking, 1 *Cor.* xv. 33.

*Pascitur libido convivii, nutritur deliciis,
vino accenditur, ebrietate flammatur;
graviora his sunt fomenta verborum quæ
vino quodam Sodomitana vitis mentem
inebriant, S. Ambroſ.*

IV. Idolatry?

1. What is it? The worſhipping of any Thing beſides GOD; So as,

1. To

1. To pray to them, *Iſa.* xliv. 17.
2. To ſacrifice to them, 2 *King.* xvii. 35.
3. To build Temples and Altars to them,
Hof. xii. 11.
4. Asking Counſel of them, *Hof.* iv. 12.
5. Thanking of them, *Judg.* xvi. 23, 24. *Dan.* v. 4.
6. Outward Adoration of them, *Rev.* xxii. 8, 9.
7. Propheſying in their Name, *Jer.* ii. 8.
2. Who are guilty of this Sin?

1. Heathens; who worſhip,

1. Men, as *Jupiter, Saturn, Mercury, &c.*

*Ergo hi ſunt Dii habendi mortalibus
nati parentibus, Cicero.*

*Εδεργέτας ὃ τέτρε καὶ πολλῶν αἰτίαι ἀ-
γαθῶν ὑγέμενοι ὡς θεοὶ θεωροῦνται,
Sanchoniath.*

*Hi ſeparatim nemo ſe habens Deos po-
tios ſive advenas, niſi publicè aſcitos
privatim colunt, Pet. Erin.*

2. Devils; *Δαίμονας ἐδρήσκοντο λοιπόν καὶ θεοὶ
ἀνθρώπων, S. Athanaſ.*

Lev. xvii. 7. *עֲבָדָם*. Arab. *الشياطين*.

3. Beaſts; *Αἰγυπλίῳ ἐνίς τὸ κυνῶν ἥθη ἀ-
παν σέβειναι, ἐνίς ὃ ἥλ λύκων ἢ κροκο-
δείλων, Plut.*

4. Stars; *Αστρ. Θύουσι ὃ ἥλ καὶ σελήνη μένοισι,
Herodot. Jer.* vii. 18.

5. Images; firſt made, *Διὰ τὸ ὅτι ἀδρῆα τέ-
τε τέχνης, Epiphan. Ezek.* xx, 32.

2. Mahumetans.

3. Chriſtians.

1. Popiſh; who worſhip,

1. The Bread sacramental.
2. Saints; *Bonum atque utile est eos invocare*, Concil. Trid.
καὶ ἀγγέλους ὀνομαζέειν, forbidden Concil. Laodic.
3. Images; *Sunt verè & propriè veneranda, ita ut ipsa terminent venerationem*, Bellarm.
4. Reliques; *Sanctorum reliquias religiose servandas & colendas esse aiunt.*

ἡ ὁμοιωσις τοῦ θανάτου παρὰ τὴν ἀνάστασιν, ἀποβλέπειν καὶ τὴν ἀνάστασιν οὐκ ἔστιν.

*An impure Sacrifice is Sin, much more,
The Reliques of a dead Man to adore.*
Nazianz.

2. Protestants.
 1. The Covetous, *Coloss. iii. 5. Ephes. 5. v.*
 2. Voluptuous, *Phil. iii. 19.*
 3. Ambitious.
 4. He that lives in a known Sin.
3. How appears the Greatness of the Sin?
 1. It is frequently forbidden, *Exod. xx. 3, 4.*
 2. Severely punish'd, *Exod. xxii. 20. Deut. xvii. 3, 4, 5.*
 3. No Sin can bring greater Dishonour unto G O D, *Jer. ii. 13.*
 4. It will certainly bring thee to Hell, *Rev. xxi. 8. and xxii. 15. 1 Cor. v. 9.*

G A L. V. 19, 20.

Witchcraft, Hatred, &c.

I. **W**itchcraft is a great Sin.

1. What is Witchcraft?

1. GOD created ſpiritual, as well as bodily Creatures, or inviſible, as well as viſible, *Col. i. 16.*

They are not meer Motions or Inclinations, according to the *Sadducees* and *Liber-tines*, but Subſtance.

1. For they act, *Pſal. cxlviii. 2. and ciii. 20. Hebr. i. 6. S. Matth. iv. 11. Aſtiones ſunt ſuppoſitorum.*

2. From their Condition, *S. Matth. xviii. 10. and xxv. 41.*

3. We ſhall be like them, *S. Mar. xii. 25.*

4. They were created of themſelves. *Accidentia ſunt concreata, Gen. i. 1. Job xxxviii. 6, 7.*

2. They being created in a mutable Eſtate, ſome fell into Sin, 2 *S. Pet. ii. 4. S. Jud. 6. Excepta trinitate, omnis creatura etiamſi non peccet, tamen poteſt peccare, S. Aug.*

Which Sin is thought to be Pride, 1 *Tim. iii. 6.*

Ipfе Diabolus per ſuperbiam natura ſua amiſit gratiam, S. Ambroſ.

3. Being fallen into Sin themſelves, they endeavour to bring others to it too, 1 *S. Pet. v. 3.*

Studet plures ſimiles ſui videre, & in eo habet gloriam quod plures perditos feceris, S. Ambroſ.

Hence

Hence call'd,

1. *יִשְׁוּ*,

2. *Διδόλῃ*.

3. The old Dragon, *Rev. xii. 8, 9.*

4. Amongst other ways, he often abuseth his Power and Knowledge, to make Men believe them to be great, and so trust in them.

5. To consult any of these Spirits, for the knowing, getting, or doing any thing, is that which we call, *εραμάνια*, *Witchcraft*.

2. Reasons.

1. It is forbidden, *Deut. xviii. 10.*

2. It is punish'd, *Lev. xx. 27. Exod. xxii. 18.*

3. It is reckon'd amongst the greatest of Sins, 1 *Sam. xv. 23.*

4. It hath many Sins in it.

1. Mistrust of GOD.

2. Worshipping the Devil.

3. Who are guilty of it?

1. All that make any Contract with the Devil.

2. All that, though they have not formally contracted, yet familiarly consult him, *Deut. xviii. 11.*

3. All that consult those that consult him, 1 *Sam. xxviii. 7, 8.*

4. They come near this Sin, that use any Enchantments to prevent Evil, as the Papists hanging Reliques about their Necks, and others for the curing Diseases. Have a Care of it. Consider, *Deut. xviii. 9, 10, 11, 12.* and the Text.

Hatreds.

Hatreds. *Ἐχθραί.*

I. DOCTRINE. *Hatred* is a Sin.

1. There is a lawful Hatred, *Hebr.* i. 9. *Prov.* xiii. 5. and xxviii. 16. these are the right Objects.

2. A sinful Hatred.

1. OF GOD, *Rom.* i. 30.

1. What is it, to hate GOD?

1. GOD is the chiefest Good, *S. Luk.* xviii. 19.

1. The only Essential,

2. Original,

3. Universal,

4. Infinite,

5. Satisfying,

6. Necessary,

7. Eternal, Good.

2. Therefore He ought to be lov'd as the chiefest Good.

1. With all our Hearts, *Deut.* vi. 3.
S. Matth xxii. 37.

2. Above all Things, *S. Matth.* x. 37.
S. Luk. xiv. 26.

3. All Want of this true Love to GOD, is accounted as hating Him.

2. Reasons.

1. It is a Sin against Scripture,

2. Against Reason.

3. Against Conscience.

3. Who are guilty of it?

1. Such as know not GOD.

2. That wish there was no GOD, *Psal.* xiv. 1.

3. That hate the Knowledge of Him, *Psal.* l. 17. *Job* xxi. 14. *Prov.* viii. 36.

4. That

4. That hate the Ways and Ordinances of GOD.
5. That hate the Children of GOD, 1 S. *Joh. v. 1. S. Matth. xxv. 40.*
6. They that love other Things more than GOD, 2 *Tim. iii. 4. φιλέδοναι, &c.*
 1. Such as think of other Things more.
 2. Desire,
 3. Rejoice in,
 4. Are loath to part with, more than GOD.
7. Such as love Sin.
8. Such as do not keep His Commandments, *Exod. xx. 5, 6. S. Joh. xiv. 15.*

U S E.

Have a Care of this Sin.

1. It argues you are in your Sins.
2. If you hate GOD, GOD will hate you.
3. Love Him, and all Things shall work together for Good to you, *Rom. viii. 28.*
4. Love Him here, and live with Him hereafter.

II. DOCTRINE. Hatred of Men.

1. What is it? Know,
 1. We are commanded to love our Neighbour as ourselves, *Lev. xix. 18. S. Matth. xx. 39. S. Jam. ii. 8.* so as,
 1. To wish Him no more Evil than ourselves.
 2. To wish Him Good, as well as ourselves.
 3. To desire this meerly out of Good-Will to Him, not seeking ourselves.
 4. To endeavour it, as well as wish it.
 2. The Want of this Grace is Hatred.

2. How

2. How doth it appear a Sin ?
 1. It is contrary to Law.
 2. It is the Cauſe of many other Sins ; as,
 1. Anger, *Eph. v. 26, 31.*
 2. Envy, *S. Jam. iii. 14.*
 3. Unmercifulneſs, *Rom. i. 31. Amos vi. 6.*
 4. Cruelty, *Pſal. v. 6.*
 5. Pride, *Prov. xiii. 10.*
 6. Deſire of Revenge, *Rom. xii. 19.*
 7. Uncharitable Suſpicions, *1 Cor. xiii. 5, 7.*
 8. Refractorineſs, *Rom. i. 31.*
 3. It is a breaking the whole Law, *Rom. xiii.*
 9. *Gal. v. 14.*
Hatred,
 1. Doth not honour Father and Mother.
 2. Murders, *S. Matth. v. 21, 22. 1 S. Joh. iii. 12.*
 3. Commits Adultery.
 4. Steals.
 5. Bears falſe Witneſs.
 6. Covets.
3. Who are guilty of it ?
 1. All that wiſh Evil to their Neighbours, unleſs for a good End.
 2. All that wiſh them not Good.
 3. All that do not do what Good they can.
 4. All that do not reprove them for Sin, *Lev. xix. 17.*
 5. All that do not excite them to Good, *Hebr. x. 24.*
 6. All that bear any ſecret Grudge and Malice againſt Him.

U S E.

Have a Care of it. Conſider,

1. It is a Sin highly provoking GOD.
2. An unprofitable Sin.

3. A Soul-tormenting Sin.
4. A Duty-disturbing Sin.
 1. Prayer.
 2. Meditation.
 3. Sacraments.
5. It is the Cause of Trouble and Vexation, *Prov. x. 12.*
6. It is an Evidence of a sinful and unregenerate Heart, and that loves not GOD, *1 S. Job. iv. 20.*
7. It will itself keep out of Heaven.

OBJECTIONS.

1. He is a Sinner.
 1. Perhaps his Sin is not the Cause of thy Hatred, but thy Hatred the Occasion why thou thinkest him a Sinner, *Prov. x. 12.*
 2. GOD loved thee when a Sinner, *Rom. v. 8.*
 3. He hath common Love for all, even Sinners, *S. Matth. v. 45.*
 4. Though he less deserve, he more needs thy Love.
 5. If thou lovest no Sinners, thou must love none at all.
 6. Thou oughtest, therefore, so to hate his Sins, as to love his Person, *Psal. xcix. 8.*
2. He hath wronged me.
 1. Thou hast wronged GOD more.
 2. Thou dost thyself a greater Injury, by hating of him.
 3. Thou art not to sin against GOD, because he sins against thee.
 4. If thou dost not pardon him, GOD will not thee, *S. Matth. vi. 15.*
3. He

3. He hates me.
 1. The Heathens love thoſe that love them, *S. Matth. v. 46, 47.*
 2. GOD loved thee, when an Enemy to Him, *Rom. v. 10.*
 3. If they be thine Enemies, thou haſt a ſpecial Command to love them, *S. Matth. v. 44.*
 4. If you plead this againſt your Brother now, GOD will plead it againſt you hereafter.

G A L. V. 20.

Variance, &c.

I. **W**HAT is *Variance*?

A Sin oppoſed to Amity.

1. In Opinion, *Ephes. iv. 13.*
2. Affection, *Ephes. iv. 3.* conſiſting in a meek and peaceable Spirit,
 1. To our Superiors.
 2. Equals.
 1. Friends.
 2. Enemies.
 3. Inferiors.

II. How is it a Sin?

1. From its Contrariety to GOD's Law.
2. Its Cauſes.
 1. Pride and Ambition, *Prov. xiii. 10.*
 2. Want of true Love and Affection.
3. Its Effects.
 1. Vexation to ourſelves.

2. Trouble to others.
3. Hatred of our Neighbours.
4. Its Judgments.
 1. It will bring a Curse on us here.
 2. Throw us into Hell hereafter.

III. Who are guilty of it?

1. Scepticks in Philosophy, especially Divinity.
2. Such as fall out for Trifles with others.
3. Such as being fallen out, refuse to be reconciled.

Emulation. Ζῆλος.

I. What is it? There is a twofold *Emulation*.

1. Good. Καλὸν ὃ τὸ ζηλοῦσθαι, *Gal.* iv. 18. that is, when we are sorry for any Hurt done to what is really Good.

2. Evil.

1. To grieve for Hurt done to what is not really Good.
2. Or if it be not really Hurt; as, to grieve for another's excelling us; for by that we are not really hurt.

Emulation is, to grieve for another's excelling me, joined with a Desire of my excelling him.

Envy, to grieve meerly at another's Happiness.

II. It is a Sin.

1. It proceeds from a sinful Root.
 1. Error.
 2. Pride.
2. It brings forth sinful Fruit.
 1. Contention.
 2. Envy.

III. Who

III. Who are guilty of it?

1. Such as are zealous in a bad Cause.
2. Such as are zealous in a good Cause, but in a bad manner, *Rom. x. 2.*
3. Such as are more zealous for themselves, than GOD.
4. Such as love to see no-body above them.

Anger.

I. What is it?

A Passion of the Mind raised up in it, against some present Evil that cannot easily be removed.

II. Whether may a Man be ever lawfully Angry?

Yes, *Ephes. iv. 26.*

1. When it proceeds from a lawful Cause, even Sorrow that GOD is provoked, *S. Mar. iii. 5.*
2. When it is placed upon a lawful Object, *S. Job. xiii. 17. Sin, Exod. xi. 8. and xxxii. 19: Lev. x. 16, 17.*
3. In a lawful manner, *S. Matth. viii. 22.*
4. To a lawful End.

III. Who sin in their Anger?

1. Such as are not angry so much at the Offence, as Offender.
2. Such as are angry at any thing, rather because it wrongs them, than dishonours GOD.
3. Such as are angry without a Cause, *S. Matt. v. 22.*
4. Such as are too angry, though in a good Cause, *Gen. xlix. 7.*
5. Such whose Anger is accompanied with Hatred:

6. Such whose Anger breaks out into Curses,
Psal. cvi. 33.

7. Such whose Anger indisposeth them to
holy Duties.

8. Such whose Wrath proceeds from sinful
Causes; as,

1. Misunderstanding.

2. Want of Love.

3. Pride, *Prov.* xxi. 24.

9. Such whose Anger is to a wrong End.

10. Such as continue long in their Anger,
Ephes. iv. 26.

IV. *Motives* against it.

1. GOD forbids it, *Ephes.* iv. 31. *Colos.* iii. 8.

2. It disturbs both Soul and Body.

3. It is not only a Sin, but Folly, *Eccles.* vii. 9.
Prov. xiv. 17, 29.

4. It may prove thy Ruin.

5. It will keep thee out of Heaven.

V. *Means* to avoid it.

1. Get thyself convinced of the Sinfulness
of it.

2. Consider the Unreasonableness of it.

3. Often think how it discomposeth thee.

4. Bring down and labour against the Pride of
thy Heart.

5. Watch over thy Heart continually, *Prov.*
iv. 23.

6. Abstain from the first Risings of it.

7. When it begins, divert it with Anger at
thyself for it.

8. Beg of GOD to give thee a meek Spirit.

G A L. V. 20.

Strife, Seditions, Hereſies.

I. *Strife. 'Eccēſias.*

1. Lawful.

1. Which ſhould bring the moſt Glory to
G O D's Name.
2. And perform the exacteſt Obedience to
His Precepts, *Phil. iii. 10, 11, 13.*
3. Believe the firmeſt in His Son.
4. Grow the faſteſt in Grace, *2 S. Pet. iii. 18.*
5. Make our Calling and Election ſureſt,
2 S. Pet. i. 10.

2. Sinful.

*Cum quis ſemper ad contradicendum paratus
ſtomacho delectatur, alieno & muliebri juri-
gio contendit, & provocat contendentem.*
S. Hieron.

1. When proceeding from Anger and Ma-
lice.
2. About Trifles.
3. In opprobrious Terms.
4. Ending in Hatred and Revenge.

U s E.

Avoid it, *1 Cor. xi. 16.* it is puniſhed, *Rom. ii. 8.*

II. *Seditious. Anomacīas*, in civil Affairs.

1. To oppoſe lawful Governours, *Rom. xiii. 1.*
2. To conſent to, or connive at them that
do it.
3. To raiſe Tumults in a Kingdom, or Com-
monwealth, or Pariſh.

III. *Heresies.*

I. What is it? To it are required,

1. That a Man profess Christianity.

Heresus græcè ab electione dicitur, quod scilicet unusquisque id sibi eligat quod ei melius videatur, Hieron. otherwise he is infidelis.

2. That he err against the Fundamentals of Christianity, *S. Matth. xxviii. 19.*

1. Concerning GOD.

1. One in Nature.

2. Three in Persons.

3. Infinitely Perfect.

2. The Son.

1. That He is GOD begotten.

2. That He was incarnate of a Virgin.

3. Suffered for us, *Isa. liii. 5.*

4. Rose again.

5. Ascended.

6. Intercedes.

7. Will come again.

8. Is the only Saviour, *Act. iv. 12.*

3. The Holy Ghost.

1. That He is GOD.

2. Proceeding from Father and Son.

3. Our Sanctifier and Comforter.

4. That He spake by the Prophets.

3. That he be obstinate and pertinacious in his Opinion, *Tit. iii. 10, 11.*

II. How appears it to be a Sin?

1. In that they who are guilty of it, disobey GOD, who commands us to believe what He reveals, *2 Tim. i. 13.*

2. It hath many Sins accompanying it.

1. Ignorance.

2. Errour.

3. Obsti-

3. Obſtinacy, *Tit. iii. 11.*
4. Pride.
5. Cenſoriousneſs.
6. Apoſtacy.
7. Self-Condempnation.

Οὐ γὰρ ἔχοντες εἰπεῖν, ὅτι ἔδειξεν εἰπεῖν, ἔδειξεν ἐνθε-
τησεν ὅταν ἐν μέσῳ τῶν ἀγίνεσιν ὁ αὐτὸς ἐπι-
μύη, αὐτοκαταδικαίῃ γίνεῃ, S. Chryſoſt.

3. It is the Cauſe and Occaſion of much Evil in the Church of GOD.

1. Hatred.
2. Sedition.
3. Sceptiſm.
4. Schiſm, *1 Cor. xi. 18, 19.*

4. Heresies are commanded to be puniſh'd by the Church, *Tit. iii. 10, 11.*

5. They are damnable, *2 Pet. ii. 1.*

Quomodo cetera vitia, quæ inter carnis opera numerata ſunt, excludunt nos à regno Dei, ita etiam nobis hereses auferant regnum Dei; & non inter quomodo quis dum tantum excludatur à regno, S. Hieron.

III. Who are Hereticks?

1. Such as deny the Unity of the Godhead; as, *Bafilides, Manes.*

Ἐτόλμουν εἰπεῖν ἵτοι δύο θεότητες, μίαν ἀγαθὴν, καὶ μίαν κακὴν, Cyril. Hier. Valentinus, Τετακόσια θεῶν καὶ ἀγσελῶς, Cyril. Hier.

2. The Trinity of Persons, *Socinians*, *1 S. Joh. v. 7. S. Matth. xxviii. 19.*

3. The Divinity of Chriſt, *S. Joh. xx. 28. 1 S. Joh. v. 20. Rom. ix. 5.*

Carpocrates, Cerinthus, Ebion, Artemon, Theodorus Byzantius, Paulus Samosatanius, Sabellius, Marcellus, Photinus, Arius, Nestorius.

4. The Humanity of Christ, S. *Joh. i. 14.*
Manichees, Eutychians, Marcionites, Saturnians,
 with *Apollinarians*, who denied his Soul.
5. The real Passions of Christ, *Act. iii. 15. Rom.*
 v. 8.
Saturnilus, Basilides, who said, *Hunc passum &*
Judais non esse, sed vice ipsius Simonem cru-
cifixum esse, Tertull.
- Οὐχὶ Ἰησοῦν φάσκει πεπονηέναι, ἀλλὰ Σίμωνα τὸν Κυ-
 ρηναῖον, Epiph.
- Ἀληθῶς ὃ καὶ ἐδοκίμασε ἑαυτὸν καὶ ἀνέθανε, Ignat.
 So *Cerdo, Marcion, Lucanus, Marcite, Co-*
larbasus, Manichæi.
6. The Divinity of the Holy Ghost, *Act. iv. 5.*
Samosatanus, Photinus, Macedonius, Socinians,
 &c. *Servetus, Ochinus*, of late; *Manes* and
Montanus call'd themselves the *Holy Ghost*.
 Ὁ Μόντανος ἐν ἑαυτῷ ἑξάκλιτον ἑαυτὸν αὐ-
 σηνόρθε, Zon.
7. The Divine Inspiration of the Scriptures,
 2 *Tim. iii. 15.*
Circumcellians, and others amongst us, who
 burn the Scriptures. The *Quakers*, that
 think themselves above them. Pope *Leo*
 the Tenth, who counted it a Fable.

U S E S.

1. Observe, a Man may be of a good Life, and yet a bad Man.
2. Have a Care of Heresy. Consider,

M O T I V E S.

1. The least Heresy, as well as the greatest Sin, is damnable.
2. When you are once fallen into it, you know not when you shall be converted from it.

3. If once a Heretick, you are in GOD's Esteem no Member of the Church, *Tit. iii. 11.*

4. Therefore, if you live and die a Heretick, you live and die out of GOD's Favour.

MEANS.

1. Do not associate yourselves with them, remember *S. John* and *Cerintus*.

2. Labour after an humble Spirit.

3. Study the Scriptures, *S. Matth. xxii. 29.*

4. Rely not upon your private Interpretation of them.

Id teneamus, quod ubique, quod semper, quod ab omnibus creditum est; universalitas, antiquitas, consensus, Vincent. Lyr.

5. Pray for the Spirit of Truth, *S. Joh. xvi.*
13.

GAL. V. 21.

Envyings, Murders, &c.

I. WHAT is Envy?

Invidet non qui cupit excellere, sed qui uritur aliorum præstantiâ; amulatur qui cupit excellere, Arist.

Improbis suo delectatur bono, invidus torquetur alieno; ille diligit mala, hic bona odit, S. Ambros.

Superbia est amor excellentiæ propriæ, invidia odium felicitatis alienæ, S. Aug.

II. How appears it to be a Sin?

1. It is contrary to GOD's Command, *Rom. xiii. 13. 1 S. Pet. ii. 1.*

2. It is a Repining at GOD's Providence and Goodness.

3. It is the Fruit of Pride.

Non enim causa superbiendi est invidia, sed causa invidendi superbia, S. Aug.

4. The Root of Confusion and Evil, *S. Jam. iii. 16.*

5. It is a Sin that always hath its Punishment going along with it, *Prov. xiv. 30.*

Τὸ μόνον ὅς παθὼν ἀδικήτατον τὸ ἅμα καὶ δικαιοσύνην ὅτι πᾶσι διοχλεῖ τοῖς καλοῖς τὸ ὅτι τῆκε τὸν ἔχοντα, Nazianz.

Iustus invidia nihil est, quæ protinus ipsum Auctorem rodit, discruciatque animum.

6. The Cause of Hatred.

Quæ enim est causa inimicitiarum, nisi invidia? S. Ambros.

7. It will keep from Heaven.

U S E.

Have a Care of Envy.

Consider,

1. Thou art never the worse, for others being better.

2. Envy makes him never the worse, nor thee the better.

3. Thou hast more Cause to rejoice, than be troubled at others Goodness.

4. Thy envying GOD's Goodness to others, may hinder it to thyself.

M E A N S.

1. Oft remember it is a Sin.

2. Endeavour to get a publick Spirit.

3. Think not so much upon what GOD gives to others, as to thyself,

4. Remember the Text.

IV. *Murders.* φ6901.

I. What is it ?

1. Actual Murder is the wilful killing of our Neighbour, without lawful Authority.

1. It must be wilful, otherwise not Murder,
Exod. xxi. 13. Deut. xix. 5. Num. xxxv. 22, 23.

But this is a Sin also,

1. In that the Party was to lose his Liberty till the Death of the High-Priest,
Num. xxxv. 25. Josh. xx. 6. to shew he could not be freed but by the Death of Christ.

2. It proceeds from Want of Consideration.

2. Without lawful Authority, which can be only from GOD. Either,

1. Imme-

1. Immediately, as *Abraham*, Gen. xxii. 10.
Κεῖν ὁ Ἰσραὴλ ἰεὺς, *Κεῖν* ὁ τείνων ἐν οἱ ποί-
 νικες Ἰσραὴλ ἀποσφοδύσει, Sanch.
Φοινίκες ὃ ἡ κρήτες τὸν *Κεῖνον* ἐν τεκταθυσίαις
αὐτῶν ἰλδοκοντο, S. Athanas.
2. Mediately from G O D, by the lawful
 Governours He hath appointed for the
 Execution of Justice, *Rom. xiii. i. Gen.*
ix. 6. Non autem ipse occidit, qui mini-
sterium debet jubenti, &c.

II. How appears it to be a Sin?

- 1. It is contrary to GOD's Law, *Exod. xx.*
- 2. It is a defacing GOD's Image, *Gen. ix. 6.*
- 3. It is a Sin that cries up to Heaven, *Gen.*
iv. 10.
- 4. It pollutes a whole Land, *Num. xxxv. 33.*
- 5. It will certainly keep thee out of Heaven.

III. Who are guilty of it?

- 1. Such as are but angry with their Brother,
&c. S. Matth. v. 22.
- 2. That wish his Death, 1 *S. Job. iii. 15.*
- 3. That intend it.
- 4. That contrive it, as *David.*
- 5. That employ others to do it, as *David.*
- 6. That do not endeavour to prevent it.
- 7. That kill themselves; this is a great Sin,
1 Sam. xxxi. 4. 2 Sam. xvii. 23. S. Matth. xxvii. 5.
- 1. Against G O D's Law.
- 2. His Sovereignty.
- 3. His Goodness.
- 4. His Providence.
- 5. The Law of Nature.

U S E S.

1. Examine yourselves, whether you have not been guilty of Murder in some of these Senses.
2. Repent of it.
3. Have a Care especially of actual Murder.
Consider,
 1. It is to imitate Satan, *S. Joh. viii. 44.*
 2. It seldom lies long undiscovered, *Gen. iv. 9. Aht. xxviii. 4.*
 3. GOD Himself will revenge it, *Gen. ix. 6.*
 4. It will lie heavy upon your Conscience, *Gen. iv. 13, 14.*
 5. It will most certainly be punished hereafter.

M E A N S.

1. Have a Care of Pride, *Prov. xiii. 10.* and the false Opinion of the World, placing Valour and Manhood in Revenge and Bloodshed.
 2. Keep not Company with furious Men, *Prov. xxii. 24, 25.*
 3. Beware of the greedy Desire of Gain, *Prov. i. 19.*
 4. Keep under thy Passion.
 5. Avoid Riot and Drunkenness, *Prov. xxiii. 29.*
-

G A L. V. 21.

Drunkennes.

I. **W**HAT is it?
An immoderate Use of any Liquor;
Ephes. v. 18.

II. How appears it to be a Sin?

1. It transgresses the Law, *Ephes. v. 18. Rom. xiii. 13.*

2. Abuseth the Creature.

3. Destroys the Body, *Prov. xxiii. 19.*

4. Disturbs the Soul, *Hof. iv. 11.*

Perspicuum est, ebrietate & sicerâ statum mentis everti, S. Hieron.

Ipsam quoque mentem subruit, & animum capit, sensum extorquet S. Ambros.

5. Spends Time.

Ebrietas temulentis tempora furatur, & dies surripit, S. Aug. Temporis amissio, Idem

6. Unfits for Employment.

1. Temporal.

2. Spiritual, *S. Luk. xxi. 34.*

7. It hath many Woes entailed upon it, *Isa. v. 11. and xxviii. 1.*

8. 'Tis seldom subdued, *Hof. iv. 11.*

Multi reliquorum serpentum veneno curantur, nemo ebrietate, S. Ambros.

9. 'Tis the Cause of other Sins.

Ebrietas ab anima injuriâ incipit, & flagitiorum omnium mater est, S. Aug. Culparum materia, radix criminum, & origo omnium vitiorum, Idem.

1. Pride.

1. Pride.

Fiunt ebrietate divites, qui sunt in veritate inopes, S. Ambros.

2. Swearing.

3. Contention, *Prov. xxlii. 19.*

4. Murder.

5. Luxury, Incest, *Gen. xix. 31.*

Fuit ergo ebrietas origo incesti, S. Ambros.

Sane distimus vitandam ebrietatem per quam crimina vitare non possumus, Idem.

10. Keeps from Heaven.

III. Who are guilty of it?

1. All that drink till they are unfit for Employment.

2. That have so habituated themselves to it, as to sit at it a long time, though without clouding the Reason, *Prov. xxiii. 30. Isa. v. 11, 22.*

3. That give it others, on purpose to make them drunk.

4. Especially, such as invite others, and persuade them to it.

5. That love Revellings.

They shall not inherit the Kingdom of GOD.

I. What is the Kingdom of GOD.

Twofold.

1. Of Grace, *S. Matth. v. 19, 20.*

2. Glory, where *S. Matth. xviii. 1, 3. and xix.*

23.

1. *Jehovah* is King.

2. The Laws are Justice.

3. The Subjects unanimous.

4. Where there is neither,

1. Sin, *1 Cor. xv. 50.*

2. Misery, *Rev. vii. 17.*

5. The

5. The Subjects cloathed with Righteousness,
Rev. iii. 5.

6. Fed with satisfying Comforts, *Psal. xvii. 15.*

1. The Company of Angels and Saints.

2. The Sight of Christ.

3. The Fulness of the Spirit.

4. The Presence of GOD.

7. An eternal Kingdom.

II. How appears it they cannot inherit it?

1. From the Word of GOD, *Ephes. v. 5.*

1 *Cor. vi. 9, 10. Hebr. xii. 14.*

2. The Rules of Justice.

3. The Conclusions of Reason, because not capable.

U S E.

Examine.

And if you have been Guilty.

1. Confess it to GOD.

2. Be really troubled for it.

3. Resolve against it.

4. Never leave till you be converted from it.

5. Lay hold by Faith on Christ, *Act. xvi. 31.*

EPHES. ii. 3.

And were by Nature the Children of Wrath, even as others.

DOCTRINE.

ALL the People of the World are by Nature the Children of Wrath.

I. *Explication.*

1. Who are meant by all People?
 1. Of all Nations, *Rom. iii. 9.*
 2. Of all Degrees, *Ecclef. ix. 1.*
 3. Of all Qualities, *1 Tim. i. 15.*
2. What by Children of Wrath? Exposed to Wrath, בני בליעל, *Deut. xiii. 13.* בן מות, *1 Sam. xx. 31.* ὁ υἱοῦ τοῦ θυμοῦ, *S. Matth. xxiii. 15.* ὁ υἱοῦ τοῦ θυμοῦ, *S. Joh. xvii. 20.*
 1. Negatively.
 1. Not only by Imitation or Custom.
 2. Not only ἀλλοθῶς, as *Gal. iv. 8.*
 2. Positively. φῦσαι, by natural Birth, we are born so, so that this passeth an Act of Condemnation upon all that are born, *Rom. v. 18.*

II. *Confirmation.*

1. *Ὅτι.*

1. From Scripture, *Gal. iii. 22. Psal. li. 5. Rom. v. 19. and iii. 19.*
2. Reason, GOD's Wrath is manifested against all, therefore are all obnoxious to GOD's Wrath, *Ecclef. vi. 6, 7.*

2. *ΔΙΒΤΙ. Children of Wrath*, because of Sin;
Sin is natural to us.

Because,

1. It corrupts the whole Nature, *Pſal. xiv. 3.*
2. It is always putting itself forth, *Gen. vi. 5.*
3. It is involuntary and neceſſary.
4. Sin is natural to us, because ſo much delighted in by us, *Job xv. 16.*

III. *Application.*

1. Information.

1. Man not to be feared, *S. Matth. x. 28.*
2. Not to be truſted in, *Pſal. cxlvi. 3.*
3. Not to murmur at GOD's Diſpenſations, *Lam. iii. 39.*
4. What a little Difference there is betwixt all Men by Nature.
5. What a great Difference there is betwixt what a Man is by Nature, and what he is by Grace.

2. Lamentation.

3. Examination.

Conſider,

1. The Reſult of your Judgment concerning Spiritual and Temporal Things, *Eccleſ. i. 1.*
2. The Motions of your Heart, what you moſt think of, *Pſal. cxix. 18. and cxix. 97.*
3. The Tendency of your Affections.
 1. To GOD, *Pſal. lxxiii. 25.*
 2. To Sin.
4. The Deſign of your whole Life, *2 Cor. i. 12. 1 S. Job. ii. 3.*

IV. *Exhor-*

IV. *Exhortation.*

1. Labour after a right Knowledge, and full Persuasion of this Truth, without which,

1. We can never know ourselves. *E calo descendit ἡ ἀλήθεια σαυρόν*, Psal. iv. 4.

2. We cannot rightly repent of Sin, *Psal.* li. 4, 5. *Rom.* vii. 24.

3. We cannot rightly esteem of Christ, *Rom.* v. 8, 9.

2. Labour to get out of this natural Estate. So long as Children of Wrath;

1. The Children of the Devil, *S. Joh.* viii. 44.

2. Nothing you do but is displeasing to GOD, GOD is always angry, *Psal.* vii. 11. *Prov.* xix. 12. *Psal.* xc. 11.

3. Nothing you have but is a Curse to you, GOD gives you every thing in His Anger, *Hof.* xiii. 11.

4. You live in the Territories of Hell.

5. You live in Danger of Hell.

6. If you die as you were born Children of Wrath, you must scorch in the Flames of that Wrath to Eternity, *S. Matth.* xxv. 41. *S. Mar.* ix. 43.

EPHES. iv. 1.

I therefore, the Prisoner of Jesus Christ, beseech you, that ye walk worthy of the Calling wherewith ye are called.

DOCTRINE.

Christians should walk worthy of their Calling.

I. What is the Calling of a Christian? Our general Calling, whereby we are called to Christ.

1. What are we called from?

1. From heathenish Idolatries, 1 *S. Pet.* ii. 9.
2. From Jewish Superstitions.
3. From Satan's Tyranny, *Act.* xxvi. 18.
4. From Sin's Dominion, *Rom.* vi. 14.
5. From the World's Vanities, *S. Matth.* vi. 33. These we renounced in our Baptism.

2. What are we called to?

1. To the Knowledge of GOD, 1 *S. Pet.* ii. 9.
2. To the Faith of Christ, 1 *Cor.* i. 9. *Gal.* i. 6.
3. To Holiness of Life, 1 *Thess.* iv. 7. *Rom.* vii. 1.
4. To Peace, 1 *Cor.* vii. 15.
 1. With GOD, *Rom.* v. 1.
 2. With our Consciences, *Act.* xxiv. 16.
 3. With one another, *Ephes.* iv. 2.
5. To eternal Life, 1 *S. Pet.* iii. 9. and v. 10. 1 *Thess.* ii. 12.

3. By

3. By whom are we called? By GOD, who calleth us, (1 Cor. i. 9.)

1. By His Prophets, *Iſa.* lv. 1. *Ezek.* xxxiii. 11.

2. By His Son, *Hebr.* i. 1, 2. *S. Matth.* xi. 29.

3. By His Apostles, 2 *Theſſ.* ii. 14.

4. By His Ministers, 2 *Cor.* v. 20.

5. By His Providences, *Mic.* vi. 9.

4. What kind of Calling is it?

1. An holy Calling, 2 *Tim.* i. 9.

2. Noble, *Phil.* iii. 14. 2 *Theſſ.* i. 11.

3. Spiritual and Heavenly, *Hebr.* iii. 1.

4. Pleasant, *Prov.* iii. 17.

5. Most profitable, 1 *Tim.* iv. 8.

5. What is it to walk worthy of our Calling?

1. Generally, to carry ourselves as becometh Christians, *Phil.* i. 27. *Col.* i. 10. 1 *Theſſ.* ii. 12.

2. Particularly.

1. To believe what Christ asserts, 1 *S. Joh.* v. 10.

2. To trust in what He promiseth, 2 *Cor.* i. 20.

3. To perform what He commands, *S. Joh.* xiv. 15.

6. Why walk worthy of our Calling?

1. Otherwise we shame our Profession, *Hebr.* vi. 5.

2. We lose the Comfort of our Calling, *Pſal.* xix. 11.

3. We shall lose its end, *Hebr.* xii. 14.

7. How may we walk worthy of our Vocation?
By being holy in all manner of Conversation,
1 *S. Pet.* i. 15.

1. Holy in our Thoughts, employing them,
(*Gen.* vi. 5.)

1. Upon holy Objects, *Pſal.* i. 2. and cxxxix. 18.
2. In an holy Manner.
2. In our Affections, *Prov.* iv. 23.
 1. Love.
 1. To GOD above all, *Deut.* vi. 5. *S. Matth.* xxii. 37.
 2. To Man, *S. Matth.* v. 44.
 2. Deſire.
 1. Of ſpiritual Things above temporal, *1 Cor.* xii. 31.
 2. Of temporal Things only for ſpiritual, *Prov.* xxx. 8, 9.
 3. Sorrow only for Sin, *2 Cor.* vii. 10. *Job* xxxvi. 21.
 4. Joy in GOD above all, *Phil.* iv. 4.
 5. Truſt and Confidence, *Prov.* iii. 5.
3. In our Words; ſo as to ſpeak,
 1. Reverently of GOD, *Deut.* xxviii. 58.
 2. Truly and civilly to Men, *Tit.* iii. 2.
4. In our Actions.
 1. To GOD, *Prov.* xxi. 27.
 2. To Man.
 1. Our Superiors by obeying them, *Rom.* xiii. 1. *1 S. Pet.* ii. 13, 14.
 2. Our Inferiors by helping them, *Prov.* xix. 17.
 3. Our Equals by loving them, *1 S. Pet.* ii. 17.

U S E.

Walk worthy of your Vocation.

Conſider how ſhould we walk, *S. Matth.* v. 16.

1. Who know what we know.
 1. That there is a GOD that rules the World, *Act.* xvii. 22, 23, 24.
 2. That

2. That this GOD is the chiefest Good,
S. *Luk.* xviii. 19.
3. That our Souls are immortal, 2 *Tim.* i.
10.
4. What it is that GOD requires of us,
Mic. vi. 8.
5. That Holineſs is the way to Happineſs,
Hebr. xii. 14.
2. Who profeſs what we profeſs.
 1. That we have repented, S. *Matth.* iii. 8.
Cant. v. 3.
 2. That we are intereſted in Chriſt, 1 *Cor.*
vi. 18.
 3. That we are none of our own, 1 *Cor.*
vi. 19.
3. Who believe what we believe.
 1. That the Scripture is all true, 2 *Tim.*
iii. 16.
 2. That Chriſt died for Sin, *Act.* iii. 26. So
that by Him our Sins may be pardoned,
and our Duties accepted.
 3. That GOD always ſees us, *Pſal.* cxxxix.
6, 7.
 4. That Sin is the Cauſe of all Miſery, *Pſal.*
cvii. 17.
 5. That all Things work for good to them
that love GOD, *Rom.* viii. 28.
 6. That we muſt all appear before Chriſt's
Tribunal, 2 *Cor.* v. 10.
 7. That there is a Hell, *Pſal.* ix. 17.
 8. That there is a Heaven, 1 *S. Pet.* i. 4.
4. Who enjoy what we enjoy, (*Iſa.* v. 4.)
 1. The Word of GOD, S. *Matth.* xi. 21.
 2. The Ordinances of GOD, *Jer.* vii. 25,
26.
 3. The Preſence of GOD amongſt us, *Deut.*
iv. 7, 8. And ſo His aſſiſting of us.

5. Who expect what we expect.
 1. The Favour of GOD here.
 2. The Enjoyment of GOD hereafter, *Phil.* iii. 13, 14.

EPHES. iv. 2.

With all Lowliness and Meekness, &c.

CHRISTIANS ought to walk *with all Lowliness.*

I. There are two sorts of Humility.

1. Towards GOD.
2. Towards Men.

II. A Christian should walk in both, *Alt.* xxiv. 16.

1. Humble towards GOD.

Which consisteth,

1. In the acknowledging GOD's Sovereignty over us, 1 *S. Pet.* v. 6: *Jer.* v. 22. *Gen.* xviii. 27.
2. Of our Sins against Him, 1 *Tim.* i. 15. *Rom.* ii. 19.
 1. Original, *Psal.* li. 5.
 2. Actual, *Ezr.* ix. 6.
 1. Many, *Psal.* xix. 12. and xl. 12.
 2. Great.
 1. Against Mercies, *Isa.* i. 2. and v. 4.
 2. Against Knowledge, *S. Job.* iii. 19.
 3. Against Vows in Baptism.
3. Of our Sinfulness, *Isa.* i. 5, 6. *S. Luk.* xviii. 11, 13.

1. In our Underſtandings, *Gen.* vi. 5.
2. Wills, *Rom.* vii. 22, 23, 24.
4. In acknowledging GOD's Mercy in all we have, *1 Chron.* xxix. 14. *Lam.* iii. 22.
5. In admiring the Ways and Works of GOD, *Rom.* xi. 33, 34.
6. In ſubmitting to the Judgments of GOD, *1 Sam.* iii. 18. *Job* i. 21.
7. Chearfully undertaking what He enjoins, *Phil.* ii. 8. *2 Sam.* vi. 22.
8. In laying aſide all high Thoughts of ourſelves, eſpecially before GOD, *Rev.* iv. 10. *S. Luk.* xviii. 11.
9. In renouncing our own Righteouſneſs before GOD, *Iſa.* lxiv. 6. *S. Luk.* xvii. 10.
10. In denying ourſelves for Him.

Uſe.

Labour to be humble.

Conſider,

1. GOD requires it, *Mic.* vi. 8.
2. Chriſt Himſelf practiſed it, *S. Matth.* xi. 29.
3. Your Chriſtian Calling requires it.
4. Humility is the beſt Sacrifice, *Pſal.* li. 17.
5. GOD dwells with the Humble, *Iſa.* lvii. 15.
6. Humility is neceſſary,
 1. For getting Wiſdom, *Prov.* xi. 2.
 2. For attaining Grace and Holineſs, *Prov.* iii. 5, 6.
 3. For the Performance of all Duties, *Zeph.* ii. 3. *Act.* xx. 19.
 4. For preſerving Unity in the Church, *S. Jam.* iv. 1.
 5. For diverting Judgments, *2 Chron.* xii. 7. and vii. 14.

7. It is the beſt Ornament of the Soul, 1 *S. Pet.* v. 5.

8. There are many Promiſes made to the Humble.

1. GOD will reſpect them, *Iſa.* lxvi. 2.
Pſal. cxxxviii. 6.

2. He will give them Grace, *Prov.* iii. 34.
S. Jam. iv. 6. 1 *S. Pet.* v. 5.

3. GOD will exalt them, *S. Jam.* iv. 10.
1 *S. Pet.* v. 6.

4. Reward them with all good Things, *Prov.* xxii. 4.

MEANS.

1. Pray, *S. Jam.* i. 5, 6.

2. Meditate upon the Greatneſs of GOD,
Job xlii. 56.

3. Often think upon thine own Vilenefs, *Gen.* xviii. 27. and xxxii. 10. *Iſa.* xl. 6.

2. Humility towards Men.

Which conſiſteth,

1. In not having too high Thoughts of ourſelves in reſpect of others, *Rom.* xii. 3.
Not exalting or carrying ourſelves above our Degree, 2 *Cor.* x. 13, 14, 15.

2. In avoiding, or at leaſt not affecting any outward Signs of Height and Eminence in the World, *S. Matth.* xxiii. 5, 6, 8, 12. *Pſal.* cxxxi. 1.

3. In having juſt and honourable Thoughts of others, eſteeming them better than ourſelves, *Phil.* ii. 3.

E P H E S.

E P H E S. iv. 2.

And Meekneſs, with Long-Suffering, forbearing one another.

I. **C**Hristians ſhould be meek.

1. What is *Meekneſs*? It conſiſteth,
 1. In being ſlow to Anger, *Prov. xiv. 17.*
S. Jam. i. 19.
 2. In ſuppreſſing unjuſt Anger.
Anger may be unjuſt,
 1. By the Cauſe.
 1. When it is for no Cauſe, *S. Matth. v. 22.*
 2. For an unjuſt Cauſe.
 2. By the Effects.
 1. Execrations, Curſes, *Pſal. cvi. 33.*
 2. Unfitneſs for Duty, *S. Luk. xxi. 19.*
 3. By the End, when it is not for GOD's Glory, *Prov. xxi. 24.*
 4. When it is too long, *Ephes. iv. 26.*
3. In regulating juſt Anger, *Gen. xlix. 7.*
S. Jam. i. 20.

U S E.

Be meek.

Conſider,

1. It is commanded, *Coloſ. iii. 12.*
2. The Saints were ſo, *1 Theſſ. ii. 7. Num. xii. 3.*
3. Chriſt was ſo, *S. Matth. xi. 29. and xxi. 5.*
Iſa. liii. 7.
4. It is an Argument of Wiſdom, *Lam. iii. 13.*
Nullum enim eſt argumentum magnitudinis certius, quàm nihil poſſe quo inſtigeris accidere, Senec. Prov. xvi. 32.

5. It

5. It is profitable.

1. GOD will teach the Meek His way, *Pſal.* xxv. 9.
2. He will lift them up, *Pſal.* cxlvii. 6.
3. Save them, *Pſal.* cxlix. 4.
4. They are blessed, *S. Matth.* v. 3. *Pſal.* xxxvii. 11.

II. Christians should forbear one another. *Μετὰ μακροθυμίας ἀνεχόμενοι ἀλλήλους ἐν ἀγάπῃ.*

1. What is the Purpose of these Words?

1. Negatively.

1. Not that Magistrates should forbear punishing Offenders, *Rom.* xiii. 4.
2. Not that we should suffer one another to lie in Sin, *Lev.* xix. 17.

2. Positively.

1. Not to revenge ourselves of private Wrongs, *Rom.* xii. 17.

1. Because Vengeance belongeth to the Magistrate, *Rom.* xiii. 4. 1 *S. Pet.* ii. 14.

2. No Man is Judge in his own Cause.

3. By private Revenge, we cannot attain the Ends of Vengeance.

Which are,

1. To amend the Injurer, *Rom.* xiii. 4.

2. To terrify others, and make them better.

3. For the Peace of others, 1 *Tim.* ii. 2.

4. Judgment belongs properly to GOD, *Deut.* xxxii. 35. *Rom.* xii. 19. *Hebr.* x. 30. And therefore it belongs to His Officers.

2. Not to hate others.

1. For their Failings in Life.

For,

For,

1. We are not to ſin, becauſe others do.
2. We all fail, *S. Jam. iii. 2. Eccleſ. vii. 20.*
2. Not for their Hatred to us, *S. Matth. v. 44.*
3. Not for their Contrariety in Opinion to us, *Rom. xiv. 1. and xv. 1.*

U S E.

Forbear one another, *Rom. xii. 21.*

1. GOD commands it, *Lev. xix. 18. Rom. xii. 17.*

2. GOD forbears and loves us, *S. Matth. v. 44. Rom. v. 6, 7, 8.*

3. Chriſt left us an Example, 1 *S. Pet. ii. 21, 22, 23.*

4. We are all Chriſtians, 1 *S. Pet. ii. 17.*

5. We muſt e'er long be all together before our Supreme Judge, 2 *Cor. v. 10.*

EPHES. iv. 22.

*That ye put off, concerning the former
Conversation, the old Man, &c.*

1. **W**E are to put off the old Man.

1. What means putting off?

What is here called *ἀποθέδαι*, putting off, is
elsewhere called, *laying aside*, Hebr. xii. 1.

1 S. Pet. ii. 1. Mortification, Coloss. iii. 5.

Crucifying the Flesh, Gal. v. 24. Deny-
ing ourselves, S. Matth. xvi. 24.

It is a Metaphor, taken for putting off of old
Cloaths; and implies,

1. That we have the old Man on till our
Conversion, Ephes. ii. 2, 3.

2. That we should now put it off, and lay
it aside, 1 S. Pet. iv. 3.

3. So as never to take it up again, 2 S. Pet.
ii. 22.

2. What *old Man*? Not the Substance, but ill
Qualities of all old Things which we have by Na-
ture, 2 Cor. v. 17.

Παλαιὸν ἄνθρωπον ἐ τὴν φύσιν ἐκάλεσεν, ἀλλὰ τὴν τ'
ἀμάρτιας ἐνέργειαν, Theodoret. Οὐδὲ γὰρ σῶ-
μα ὁ βαπτίζομενος ἀποτίθει, ἀλλὰ τὰ ἀμάρτιας.
τὸ πιναιρὸν ἐνδύμα, Idem.

Τὸ μὲν ἀποκείμενον ἐν ὄρει, τὰ δὲ ἐνδύματα δύο, τὸ τὸ
ἐκδύομενον, καὶ τὸ ἐνδύομενον, S. Chrysof. in loc.

1. Old Ignorance, Ephes. iv. 17, 18. and v. 8.

2. Old Sins, 1 Cor. vi. 11. Coloss. iii. 8, 9.
Ephes. iv. 31, 32.

1. Covetousness, Ephes. iv. 28. S. Matth.
xxi. 13.

2. Voluptu-

2. Voluptuouſneſs, *Tit.* ii. 11, 12.
3. Pride.
3. Old false Ways of Worſhip, *Iſa.* ii. 20.
Jer. vi. 16.
4. Old Preſumption, *Rom.* vii. 9, 10.
5. Old Thoughts, *Jer.* iv. 14.
6. Old Words, *Ephes.* iv. 25, 29.
7. Old Actions,
 1. Natural, *1 Cor.* x. 31.
 2. Civil, *2 Cor.* iii. 17.
 3. Spiritual.
 1. Our old careleſs Performance of them, *Ezek.* xxxiii. 31.
 2. Our old Reſting in them, *Gal.* vi. 15.
Iſa. lxiv. 6.
3. What Neceſſity is there of our putting off
the old Man?

Till then,

 1. We are Enemies to GOD, *Rom.* viii. 7.
Pſal. vii. 11.
 2. Nothing we do is accepted, *Prov.* xxi. 4.
and xv. 8. *Iſa.* i. 11, 12, 13. and lxvi. 3.
S. Matth. vii. 18.
 3. We cannot perform any Duty aright,
S. Job. xv. 5.
 4. Nor enjoy the Benefit of Duties, *1 Cor.*
ii. 14.
 5. Our Sins cannot be pardoned, *Aſt.* viii.
22, 23. *S. Luk.* xiii. 3. *Iſa.* lv. 7.
 6. Nor our Perſons reconciled to GOD, *Rom.*
v. i.
 7. There is a Curſe upon us, and all we have,
Mal. ii. 2. *Gal.* iii. 10.
 8. We are not true Chriſtians, *2 Tim.* ii. 19.
 9. But Satan's Slaves, *2 Tim.* ii. 26.
 10. In continual Danger of Hell-Fire, *Rom.*
viii. 1. 6

U S E S.

1. Examine whether you have put off those old Things or no.

1. Was you ever convinced of your Sins?

Act. ii. 37.

2. Have you been really humbled for them?

Psal. li. 3, 4, 5.

3. Do you loath and abhor yourselves upon every Remembrance of them? *Job iv. 1.*

4. Have you quite forsaken them, as not to love and delight in them?

5. Do you find yourselves and Inclinations altered and changed? *2 Cor. v. 17.*

2. Put off this old Man.

Consider,

1. It is corrupt.

2. GOD hath given you Means whereby to do it.

3. You have continued in your Sins too long already, *Rom. xiii. 11.* *1 S. Pet. iv. 3.* And the longer you keep it on, the worse it will be.

4. It is a thing that must be done, or you undone for ever; for the new Man cannot be put on, till the old be put off.

EPHES.

E P H E S. iv. 23.

And be renewed in the Spirit of your Mind.

I. **W**HAT is the Spirit of the Mind?
The whole Soul; not only the inferior Faculties, but ſupreme too; the Mind, and ſo the whole Man.

II. How renewed in that?

1. In the Understanding, 1 *Cor.* ii. 2.
2. Thoughts, *Pſal.* lxxiii. 6. cxxxix. 18. and i. 2.
3. Conſcience, *Tit.* i. 15. 1 *Tim.* iv. 2. *Act.* xxiv. 16.
4. Will, *S. Job.* v. 40. and viii. 44. *Pſal.* lxxiii. 25.
5. Affections, *Coloſſ.* iii. 2.
 1. Love, 1 *S. Job.* ii. 13. *S. Matth.* xxii. 37.
 2. Deſire, *Pſal.* xlii. 1, 2. and xxvii. 4.
 3. Joy, *Rom.* v. 2, 3, 4.
 1. In GOD, 1 *S. Pet.* i. 8.
 2. In a good Conſcience, 2 *Cor.* i. 12.
 4. Hatred, *Pſal.* cxix. 113.
 5. Grief, 2 *Cor.* vii. 10.
 1. For Sin more than Suffering, *Job* xxxvi. 21.
 2. For Sin becauſe it is Sin.

U S E.

Labour after this renewing of the Spirit.

1. Until thus renewed, you are ſtill in your Sins.
2. External Reformation is nothing worth without internal Renovation.
3. Therefore unleſs renewed, undone.

II. *We muſt put on the new Man.*1. *What is the new Man?*1. *Negatively.*

1. Not as if there was a ſubſtantial Change.

2. Nor as if we ſhould ſeek after a new Faith, *Jer. vi. 16.*

Hoc primum credimus, cum credimus quod nihil ultra credere debemus. Tertull.

3. Nor as if in this Life we could have all new, and no old, *Rom. vii. 21, 22, 23.*

2. *Positively.* It conſiſteth in the moral Change,

1. Of our Inclinations,

2. Actions, from Sin to GOD.

2. *What are the Properties of this new Man?*

1. It is ſupernatural, created by GOD, *2 Cor. v. 17. Pſal. li. 10.*

This Creation exceeds the other.

1. That out of nothing, this from Sin.

2. That coſt GOD only His Word, this His Son.

3. That hath only a natural, this a moral Excellency, and actually glorifies GOD.

2. It is created after GOD in His Likeneſs, *1 S. Pet. i. 15.*

3. It partakes of the Divine Nature, *2 S. Pet. i. 4.*

4. It prepares a Man for every good Work, *Ephes. ii. 10.*

5. It inclines the Soul wholly to GOD, *2 Cor. v. 14.*

6. It lifts a Man above himſelf, and ſo makes him happy even here.

7. It

7. It is incorruptible and everlasting, 1 *S. Pet.* i. 23.

3. What Necessity of this new Man?

1. We were all born in Sin, *Ephes.* ii. 2.

2. We have all lived in Sin, *Eccles.* vii. 20.
— 1 *S. Job.* i. 8.

3. Hence we are obnoxious to all Misery,
Lam. iii. 22.

1. Temporal.

2. Eternal.

4. So long as we continue in our old Sins,
we are not capable of Happiness.

1. Because of GOD's Decree, *Hebr.* xii.
14. *S. Luk.* xiii. 3.

2. Because of the Nature of true Happiness,
1 *Cor.* ii. 14.

5. Hence Putting on the new Man is necessary
to all true Happiness.

1. To the Peace of Conscience, 2 *Cor.*
i. 12.

2. To the Favour of GOD, *Rom.* v. 1.
Isa. i. 16, 17, 18.

3. To the getting to Heaven, 1 *Cor.* xv.
50.

U; R.

Put on this new Man.

Object. It is only GOD's Work, *Ephes.* iv. 20,
21.

Answer. But He doth it by His Word, *Act.* iii.

6. *S. Job.* xi. 43. *Gen.* i. 3.

Consider,

1. You enjoy the Means whereby GOD works
it, *Act.* iii. 6.

2. This is the End of Christ's Incarnation and
Passions, *Act.* iii. 26.

3. It is the End of His Word revealed, *S. Job. xx. 31.*
4. Of all His Providences, *Hebr. xii. 10.*
5. Of all others, and this present Ordinance.

EPHES. V. I.

Be ye therefore Followers of GOD as dear Children.

I. **W**HAT is it to follow GOD?

1. To do what He doth.
2. Because He doth it ; *imitandi studio.*
3. As He doth it.

II. Why follow GOD?

1. We are his dear Children, 1 *S. Job. iii. 1.*
S. Matth. v. 45. S. Luk. vi. 35.
2. Because we were made in His Image, *Gen. i. 26.*
3. Holiness consisteth in the Imitation of GOD,
1 *S. Pet. i. 15.*

III. Wherein should we follow GOD?

1. Negatively.
 1. Not in Acts of Omnipotence.
 2. Nor in Acts of His Sovereignty, *Exod. xi. 2.*
 3. Nor in Acts of Revenge, *Rom. xii. 19.*
2. Positively.
 1. In Wisdom, 1 *Tim. i. 17.*
 1. Knowing Him, 1 *Chron. xxviii. 9.*
 2. Knowing ourselves, 2 *Cor. xiii. 5.*
 3. Knowing all Things that concern us.
 2. In

2. In Prudence.

1. In the Performance of all Actions, *Gen. i. ult.*
2. In the Management of all our Affairs.
3. In Truth, *Exod. xxxiv. 6.*
 1. In what we speak, *Ephes. iv. 25.*
 2. In what we promise, *Tir. i. 2. Hebr. xiii. 5, 6.*
4. Justice, *Rom. xiii. 7.*
5. Mercy, *Pſal. ciii. 8, 9, 10.*
 1. In relieving others Neceſſities, *1 Tim. vi. 17.*
 2. In pitying others Miſeries, *Pſal. lxiii. 9. Rom. xii. 15.*
 3. In forgiving others Injuries, *Ephes. iv. 32.*
6. Love.
 1. Loving Him above all Things, *Dent. vi. 5.*
 2. In loving others though Enemies, *S. Matth. v. 44.*
7. In Humility and Meekneſs, *S. Matth. xi. 28.*
8. In Holineſs, *1 S. Pet. i. 15.*

U S E S.

1. *Reproof.* How far ſhort have we come of this?

2. *Exhortation.*1. *Motives.*

Conſider,

1. He is the beſt Exemplar.
2. Unleſs you follow Him, you will follow Satan, *S. Job. viii. 44.*
3. If you follow Him here, you ſhall come to Him hereafter.

2. *Means.*

1. Deny yourselves, *S. Matth. xvi. 24.*
2. Consider how others have followed Him, *1 Cor. xi. 1.*
3. Live always as under His Eye, *Psal. cxxxix. 6, 7.*
4. Exercise yourself continually in good Works, *Act. xvi. 24.*
5. Pray without ceasing, *1 Thess. v. 17. S. Jam. i. 5.*

EPHES. V. 14.

Wherefore He saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee Light.

I. **H**E saith.

1. The Prophet, *Isa. lx. 1. and xxvi. 19, 21.*
2. The Apostle from the Spirit, *וְיָדוּ כֹהֲנֵי*
3. Or the Gospel by its Ministers.

II. *Thou that sleepest, awake.*

1. What Sleep? There is,
 1. Natural Sleep, properly so taken.
 2. Improperly.
 1. For Death, *Mic. v. 39.*
 2. For spiritual Safety, *Ezek. xxxiv. 25.*
 3. Carnal Security, and a State of Sin, *Rom. xiii. 10, 11. 1 Thess. v. 6.*
1. Such are good for nothing.
2. Fear nothing.

3. Care

3. Care for nothing.
4. Enjoy nothing.
5. Have no Thoughts, but Dreams and Fancies.

2. *Awake*, that is, be converted, 1 *Cor.* xv. 34.

-III. Arise from the dead.

1. There is a spiritual Death, from which we should arise, *Ephes.* ii. 1. such as are in Sin, are dead, 1 *Tim.* v. 6.

1. Because they are unsensible.

2. Abominable, *Psal.* liii. 1, 3.

3. In a State of Separation from Christ our Life, *S. Joh.* xiv. 6.

2. Temporal Death, from which we shall arise, 1 *Cor.* xv. 52.

Concerning this Resurrection, note,

1. Our Souls never die, *Eccles.* xii. 7.

2. These Souls, though separated, are inclined to their Bodies.

3. Therefore, at the end of the World, the Body, though in Dust, shall be made fit for the Soul again.

4. Then shall the Soul be re-united to it; so as to make the same Man or Person.

5. Both Soul and Body shall appear before GOD's Judgment-Seat, 2 *Cor.* v. 10.

6. Both punished in Hell, if sinful.

7. If righteous, glorified in Heaven, *Job* xix. 25.

IV. And He shall give thee Light.

1. Spiritual in this Life, *S. Joh.* i. 4, 9.

2. Eternal, whereby we shall see,

1. GOD, 1 *Cor.* xiii. 12. *S. Joh.* xvii. 3.

2. In Him all Things that can make us Happy.

U S E S.

1. Renze up yourselves from your Spiritual Security.
 2. Lay hold upon Christ to quicken you.
 3. See that ye walk circumspectly, *Ephes. v. 18.*
 4. Often meditate upon your Resurrection, and prepare for it.
-

E P H E S. V. 15.

See then that ye walk circumspectly, not as Fools, but as Wise.

IT is our Wisdom to *walk circumspectly*, *Prov. iv. 26.*

1. What is it to *walk circumspectly*?
To it are required,
 1. Knowledge, *Prov. ii. 10, 11.*
 1. Of the Way we are to walk in, *Jer. vi. 16. S. Matth. vii. 14.*
 2. Of the Person we walk with, *Gen. v. 22. Hebr. xi. 5.*
 3. Of the End we walk to, *1 S. Pet. i. 9.*
 2. Faith in Christ to direct us in our going, *S. Job. xv. 5. 2 Cor. v. 7.*
 3. Diligent keeping our Hearts, *Prov. iv. 23. S. Luk. vi. 45.*
 4. Prudent foreseeing of Dangers, and providing for the future, *Prov. xxii. 3. Deut. xxxii. 29.*
 5. A walking by Rule, *Hebr. xii. 13. Gal. vi. 16.*
 11. Wherein

II. Wherein ſhould we walk circumſpectly?

1. In our Relations.

1. Political, *Rom.* xiii. 1. 1 *S. Pet.* ii. 13.
1 *Tim.* ii. 1.

2. Conjugal, *Ephes.* v. 25.

3. Oeconomy, *Gen.* xviii. 19. *Job.* xxiv. 15.

4. Chriſtian, 1 *S. Pet.* ii. 17.

2. Our Vocations.

It is ſuppoſed,

1. That we have ſome Calling, *Job.* i. 8.
Pſal. xci. 11.

2. That it is lawful.

RULES.

1. Mind your own Calling, 1 *Theſſ.* iv. 11.

2. Be induſtrious in it, *Ephes.* iv. 28. *Prov.* vi. 9, 10, 11.

3. Be juſt and faithful in it, 1 *Theſſ.* iv. 6.
Jer. xvii. 11.

4. Truſt only on GOD for His Bleſſing
upon your Endeavours, *Deut.* viii. 18.
Prov. x. 22.

5. Let not your Particular juſtle out your
General Calling, *Phil.* iii. 20. 1 *Tim.* v. 8.

3. Our Conditions, *Phil.* iv. 11, 12.

1. Proſperity.

1. Doat not upon it, *Pſal.* lxii. 10. You
know not, but it may prove your
Ruin.

2. Be thankful to GOD, and improve it
for His Honour, *Deut.* xxviii. 47.
Prov. iii. 9.

3. Have a Care of being enſnared by it,
Pſal. cxix. 67.

1. So as to leſſen your Love to GOD.

2. And increaſe it to the World.

4. Provide

4. Provide for a Change, *Job* iii. 25. *Prov.* xxiii. 5.
5. Consider the Afflictions of others, *Amos* vi. 6. *1 Tim.* vi. 17.
2. Adversity, *Eccles.* vii. 14.
 1. Acknowledge GOD in it, His Mercy, Justice, Power, *Hebr.* xii. 6. *Job.* i. 21.
 2. Look upon it as less than thou deservest, *Exr.* ix. 13. *Lam.* iii. 22, 39.
 3. Do not aggravate your Miseries, by being impatient under them, *S. Luk.* xxi. 19.
Levius sit patiando, quicquid corrigere est nefas, Horat.
 4. Make not haste to be delivered from them, *Isa.* xxviii. 16. *Prov.* xxviii. 20, 22. *1 Tim.* vi. 9.
 5. Trust only in GOD:
 1. To support you under them, *2 Cor.* i. 4.
 2. To deliver you from them, *2 Cor.* i. 10.
 6. Improve them aright, *Psal.* cxix. 71. *Hebr.* xii. 10.
4. Temptations.
 1. Be always on your Watch, *S. Mat.* xiii. 37.
 2. Resist them at first, *S. Jam.* iv. 7.
 3. Look up to GOD alone for Help, *2 Cor.* xii. 8.
 5. Words; have a Care of,
 1. The Matter, *Tit.* iii. 1, 2.
 2. The Manner, *Dent.* xxviii. 58.
 3. The Measure, *Prov.* xvii. 27. and xxix. 11.
 4. The Season, *Prov.* xv. 23.
 5. The

5. The End, *Ephes.* iv. 29.

Conſider *Pſal.* xxxix. 1. *S. Jam.* i. 26. *S. Mat.* xii. 36.

6. Actions.

1. Natural, 1 *Cor.* x. 31.

2. Civil:

3. Spiritual, 1 *S. Pet.* iv. 7. *Coloff.* iv. 2:

III. Reasons for our walking *circumspectly*.

This is our Wisdom; for,

1. It is the safest Way, *Prov.* x. 9. and iii. 21,
23.

2. The most pleasant and comfortable.

3. The most honourable Walking, 1 *Sam.* ii.
30.

4. The most gainful, 1 *Tim.* iv. 8.

5. The only Way to Heaven, *Hebr.* xii. 14.

U S E.

Walk thus wisely.

1. G O D's Eye is always upon you, *Prov.* v.
21.

2. The Devil always about you, 1 *S. Pet.* v. 8.

3. Heaven will make amends for all your Care
and Circumspection.

E P H E S.

EPHES. V. 16.

Redeeming the Time, because the Days are Evil.

Ἐξαγοραζόμενοι τὴν χρόνον, ὅτι αἱ ἡμέραι πονη-
ραί εἰσι. Coloss. iv. 5.

WE ought to *redeem our Time*, .S. Matth.
x. 16.

I. What is *Time*? *Χρόνος.*

1. Sometimes the same with *Χρόνος* ἀεὶ καὶ οὐκ ἐκτελείται, Aristot.

2. Sometimes for Opportunity, *Ephes. vi. 18.*
Ἐν ὥρῃ καὶ χρόνῳ.

II. What is it to *redeem our Time*?

1. In the first Sense, for our Abode on Earth.

1. We all come hither upon Business.

1. To serve G O D, *S. Job. xvii. 4. Prov.*
xvi. 4.

2. To save our Souls, *Phil. ii. 12.*

2. We have a set Time to do it in, *Job vii.*
1, 2. and xiv. 14.

3. This Time is but short, *Job xiv. 1. Psal.*
xxxix. 5.

4. We have spent much of this Time in do-
ing nothing of our Business, or very
little.

5. We have made ourselves more Work here,
Jer. vii. 26.

6. Hence we may be said to have lost our
Time.

7. There-

7. Therefore, our double Diligence for the future, is our Redemption of loſt Time, and ſo we may get it up again, 2 S. Pet. ii. 10.

II. How muſt we *redeem our Time*?

1. Repent of that you have loſt, *Pſal. xxv. 7. Job xiii. 26.*
2. Make the beſt Advantage of what you have.
 1. Be ſure to ſet apart ſome time, every Day, for your great Work, *Act. iii. 2.*
 2. Do not trifle that Time away, *Eccleſ. ix. 10.*
 3. Let all other Times be ſpent with ſome Reference to that, S. *Luk. i. 75.*
 4. Look upon that Day as loſt, wherein you have not done ſome particular Advantage to your Souls. *Diem perdidit.*
 5. In Time of Health, lay up againſt Sickneſs, *Iſa. xxxviii. 1, 2, 3.*

II. *Redeem the Time*; that is, the Opportunity; that is, lay hold on all Opportunities, whatſoever they coſt.

1. For doing Good.

1. For GOD, S. *Luk. ii. 49.*

2. To Men.

1. To all, *Gal. vi. 10.*

2. To good, *ibid.*

3. To bad, S. *Matth. v. 45.*

4. To poor, *Prov. xix. 17.*

2. For receiving Good.

1. To get your Sins pardon'd.

2. Your Minds enlighten'd.

3. Your Luſts ſubdued.

4. Your

4. Your Graces strengthen'd, *Phil.* iii. 11, 12, 13. *S. Luk.* xvii. 5. 2 *Pet.* i. 5.

As,

1. Prayer, *S. Jam.* i. 5.
2. Hearing, *Rom.* x. 17.
3. Receiving Sacraments, Meditation.

USE.

Redeem your Time.

Consider,

1. You have lost too much already, 1 *S. Pet.* iv. 3.
2. You know not how little you have to come, *S. Jam.* iv. 14.
3. You have a great deal of Work to do.
4. When your Time is spent, you can do nothing, *Eccles.* ix. 10. *S. Job.* ix. 4.
5. Your Time is none of your own, 1 *Cor.* vi. 19, 20.
6. You must give an Account for it.
7. *The Days are Evil*, *Job* xiv, 1. *Gen.* xlvii. 9.
 1. Negatively. Not in themselves.
 2. Positively. Made so by us and Mens Sins.
 1. Full of the Evil of Punishment.
 2. Of the Evil of Sin.
 3. Full of Temptations, *S. Matth.* vi. 33.

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EPHES.

EPHES. VI. 4.

And ye Fathers, provoke not your Children to Wrath; but bring them up in the Nurture and Admonition of the Lord. Provoke not, Coloss. iii. 21.

EN παιδείᾳ, disciplinā, verbo, exemplo, virgā,
Prov. xxii. 15. and xxix. 15.

Ἐκ τοῦ στόματος αὐτοῦ, out of his Word, 2 Tim iii. 15.
καὶ ἡτιμίαν, rebellēv, Hesych.

I. In what?

1. Baptismal Vows.

1. All should be baptized, S. Mar. xvi. 16.
S. Matth. xxviii. 19.

2. Particularly Children, S. Mar. x. 14.

3. But they must promise to live accordingly.

This they must be put in Mind of.

2. Creed.

3. Commandments.

4. Prayer.

5. Sacraments.

II. Why?

1. GOD commands it, *h. loc.* Prov. xxii. 6. and
xix. 18. Deut. vi. 7.

2. He commends it, Prov. iii. 12. Hebr. xii. 7.
Gen. xviii. 19.

3. He reproves the Neglect, Prov. xiii. 24.
1 Sam. iii. 13.

4. Nature requires it.

5. It

5. It is profitable,
 1. To the Parents, *Prov.* xxix. 15, 17.
 2. To the Children, *Prov.* xxii. 6, 15. and
 xxiii. 13, 14. *2 Tim.* iii. 15.
 6. The Saints have always done it, *1 Sam.* i.
 24. *2 Tim.* i. 5. and iii. 15. *S. Luk.* i. 4. *Gen.* xviii.
 19.

DIRECTIONS.

1. Begin with them, as soon as they are capable, *Ecclef.* vi. 18. and xxx. 11, 12.
2 Tim. iii. 15. implied in *audacia*.
2. They who cannot themselves, must get them taught by others.
3. Send them to the Minister of the Parish to instruct them in it, better than any other can do it.
4. Continue till they come into the World, or to the Age when they are to do what they have been taught in their Childhood.
5. Teach them by Example, as well as Precept.

EPHES. vi. 11.

Put on the whole Armour of GOD, that ye may be able to ſtand againſt the Wiles of the Devil.

I. OBSERVATION.

Chriſtians have a ſpiritual Warfare to manage here on Earth, *2 Tim.* iv. 7.

I. Who are His Commanders ?

1. The Lord of Hoſts, his General, *Zech.* i. 3.
2. Chriſt, his Captain, *Hebr.* ii. 10.
3. The Holy Ghoſt, his Lieutenant, that ſupplies the Place of the abſent Captain, *S. Job.* xvi. 7. and xiv. 17, 18.

II. Who doth he fight for ?

1. For GOD, *1 Sam.* xxv. 28.
2. For the Church and Truth, *S. Jud.* 3. *2 Cor.* xiii. 8. *Jer.* ix. 3.
3. For himſelf, *Rev.* iii. 11.

III. Who do we fight againſt ?

1. Sin and the Fleſh.
 1. Becauſe it is an Enemy to GOD, *Rom.* viii. 7.
 2. It fights againſt the Spirit, *Gal.* v. 17. *Rom.* vii. 23.
 3. Unleſs conquered, it will deſtroy us, *Rom.* viii. 6. *Coloſſ.* iii. 5.
2. Satan, who is an Enemy both to GOD and us, *Ephes.* vi. 11.

Vol. III.

Q

1. Inviſible.

1. Invisible.
2. Subtle, *Gen. iii. 1.*
3. Potent, *Ephes. vi. 12.*
4. Malicious.
5. Constant, *1 S. Pet. v. 8.*
3. The World, *1 S. Joh. v. 4.*
 1. The Pleasures, that we be not taken with them, *1 S. Joh. ii. 15, 16.*
 2. The Profits, that we be not greedy of them, *Coloss. iii. 5.*
 3. The Honours, that we do not thirst after them.
 4. The Cares, that we be not over-charged with them, *S. Luk. xxi. 34.*
 5. The Troubles, that we do not sink under them, *Rom. viii. 35, 36, 37.*

IV. How must we fight?

1. Circumspectly, *Ephes. v. 15.*
2. Decently and in Order, *1 Cor. xiv. 40.*
3. Valiantly, *Josh. i. 7. Ephes. vi. 10.*

V. When must we begin, and how long continue?

1. We were listd in Baptism.
2. Must hold out till Death, *1 Cor. xv. 58.*
- 1 S. Pet. v. 9. Rev. ii. 26.*

VI. What is the Word given? The Word of GOD, *S. Math. iv. 7, 9, 11.*

VII. What do we fight for as the *persecution*?

A Kingdom, *Rev. iii. 21.*

1. Heavenly, *2 Cor. v. 1.*
2. Peaceable, *Rom. xiv. 17.*
3. Glorious, *1 S. Pet. v. 4.*
4. Joyous, *1 S. Pet. i. 8. Psal. xvi. 11.*

5. Ever-

5. Everlasting Kingdom, 1 *Cor.* ix. 25.

VIII. What Armour must we use? That is here described in the following Words.

U s e.

Be valiant and courageous in this your spiritual Warfare.

Consider,

1. It is for your Life.
2. Though your Enemies be strong, He you fight under and for, is stronger.
3. Nothing but Cowardise can lose the Victory, *S. Jam.* iv. 7.
4. If conquered, you will be carried Captive to Hell.
5. If conquer, you will ride Triumphantly into Heaven, 2 *Tim.* iv. 7, 8.

EPHES. VI. 14.

Stand therefore, having your Loins girt about with Truth, and having on the Breast-plate of Righteousneſs.

I. **S***Stand*; implying,

1. Our Courage, not fearing, 1 Cor. xvi. 13.
2. Readineſs.
3. Reſolution, 1 Cor. ñi. 8. Ephes. iv. 27. S. Jam. iv. 7.

II. *Having your Loins girt with Truth..*

r. What Loins? 1 S. Pet i. 13.

2. Why girt? Ζώννδαι, ὀπλιζέσθαι, Heſych. Suid.

1. The Girdle *cingulum*, was *inſigne militie*.
2. To be always ready, Exod. xii. 11. S. Luk. xii. 35.

3. What Truth muſt we be girt with?

St. Chryſoſtome, and from him Oecumenius;

Ἀλήθεια δοξμάτων.

Ἀλήθεια βίῃ χριſτῷ, ὑποκείσας καὶ χαλεποὺς ἄν.

Ἀλήθεια λόγων.

r. As oppoſed to Errour. *Sic itaque ſuc- cingemus lumbos noſtros, ſi parati ſimus errori reſiſtere*, S. Ambroſ.

1. In our Judgment of Fundamentals, Ephes. iv. 14.

1. Concerning the Divinity of Chriſt, Rom. ix. 5.

2. Concerning the Reality and Meritoriousneſs of Chriſt's Death and Paſſions, 1 S. Joh. ii. 2. Hebr. vii. 25.

3. Con-

3. Concerning the Reſurrection of the Dead, 1 *Cor.* xv. 13, 14, 58.
2. In our Opinions of ſpiritual and temporal Things, *Iſa.* v. 20.
 1. The Scriptures are the Standard of all neceſſary Truths, S. *Matth.* xxii. 29.
 2. Yet all Errors and Heresies are pretended to be drawn from thence; which is occasioned,
 1. By false Translations; as *Ephes.* v. 32. τὸ μυστήριον τοῦτο μέγα ἐστίν. *Sacramentum hoc magnum est,* S. *Matth.* xxviii. 19.
 2. The Original itself is in many Places hard to be understood. Many Things necessary to it. Ἄλλ' αὐτῇ ψιλῇ διαχράμῳσι τηλείξει, *Clem. Alex.*
 3. The Things themselves are beyond our Apprehensions, 2 S. *Pet.* iii. 16.
3. Hence to keep us from Error, we must understand the Scriptures, as interpreted by the Catholick Church, 1 *Tim.* iii. 15. καθολικὴς, Holy Catholick Church.
2. As opposed to Hypocrisy, S. *Joh.* iv. 24.
 1. In our Graces, *Pſal.* li. 6.
 2. In our Performances.
3. As opposed to Lying, *Zech.* viii. 16. *Ephes.* iv. 15.
4. Why thus girt with Truth?
 1. We fight for the GOD of Truth, *Tit.* i. 2.
 2. Against Satan, the Father of Lies, S. *Joh.* viii. 44.
 3. Other-

Otherwise we shall fight against ourselves.

3 E.

stand girt with Truth.

1. Otherwise you will not be looked on as Christ's Soldiers.

2. Your Endeavours will signify nothing.

3. You will certainly be conquered.

II. *We must have on the Breast-plate of Righteousness, Isa. lix. 17.*

1. What Righteousness?

1. Imputed.

1. Christ became Man, *S. Job. i. 14.*

2. In our Natures He suffered many Things, *Isa. liii. 4.*

3. What He suffered were of infinite Value.

4. Not for Himself, but us, *Isa. liii. 5.*

5. For all Believers are united to Him; *S. Job. xv. 5.*

6. And therefore are looked on as suffering in Him, *Coloss. iii. 1. Isa. liii. 6.*

7. This is called their imputed Righteousness.

2. Inherent.

1. Whereby the Heart is sanctified, *1 Cor. i. 30.*

2. The Life reformed, so as to pay to all their Dues; so that Christ doth not only pay our former Debts, but enables us to run into no more.

1. To GOD.

2. To Man, *S. Matth. vii. 12.*

2. Why is it called a *Breast-Plate*?

1. Because the Breast is the Seat of all true Righteousness, *S. Matth. xii. 35.*

2. It

2. It is the only Defence against our Enemies,
S. *Luk.* xxii. 31, 32.

3. It animates us, and makes us the more
courageous, *Prov.* xxviii. 1. 2 *Cor.* i. 12.

Ὅπλον μάχης ἐστὶν ἡ ἀρετὴ βεστούς.

U S R.

Put on this Breast-Plate of Righteousness.

Consider,

1. Christ hath purchased it at a dear Rate.

2. He reckons none as His Soldiers, but they
that have it on.

3. Without it, GOD Himself will fight against
you.

4. Unless you have it, the least Dart will
pierce the Heart.

5. If you have it, you are sure of Conquest,
Rom. viii. 31, 32, &c.

EPHES. VI. 15, 16.

And your Feet shod with the Preparation of the Gospel of Peace. Above all, taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the wicked.

I. **W**HY shod?

1. Shoes are a Sign of Liberty; only Slaves went barefoot.

2. A Sign of Mourning, 2 Sam. xv. 30.

3. Makes us go with less Fear over Briars and Thorns.

II. What is the Preparation of the Gospel of Peace?

1. Knowledge of the Gospel.

Without this,

1. We know not who we fight for, *Act. xvii. 23.*

2. Nor whom we fight under, *Hebr. i. 1, 2.*

3. Nor against whom we fight.

4. Nor how to fight.

5. Nor what we shall have, if victorious, *2 Tim. i. 10.*

2. Meditation.

1. Upon what our Saviour said and did in the Gospel, *S. Joh. xiv. 1,*

2. Upon what He suffered, *1 Cor. ii. 2.*

3. Upon what He commanded, *S. Matth. xxviii. 20.*

4. Upon

4. Upon what He threaten'd, *S. Matth.* xxv. 41.
5. Upon what He promiſed, *S. Matth.* xv. 34.

U S E.

Search the Goſpel, *S. Joh.* v. 39.

Conſider,

1. All Knowledge, without this, is nothing, *S. Matth.* xxii. 29.
2. This is ſufficient to make us wiſe to Salvation, *2 Tim.* iii. 6, 15, 16, 17.
3. Without Knowledge, you can never obey.

II. The Shield of Faith.

I. What are the Darts of Satan ?

1. Satan is a bitter Enemy, *1 S. Pet.* v. 8.
2. Being incenſed, he caſts fiery Darts, *1 Pet.* i. 12.
3. Even oft at the beſt of Men. *Adam.* Chriſt, *S. Matth.* iv. *1 Cor.* x. 12.
4. At their Heart and Head, ſo as to make them mortal.
5. He caſts them with both Hands.
 1. Sometimes with the Left, *S. Luk.* xxii. 31. *Job* i. 14.
 2. And ſometimes with the Right-Hand.
6. He caſts them by others, as well as with His own Hand.
7. He hath them ready always, and every where, *1 S. Pet.* v. 8.

2. What is that Faith, that is a Shield ?

1. The Substance of Things hoped for, *Hebr.* xi. 1.
2. Or applying Chriſt, *S. Joh.* xx. 28.

3. How is Faith a Shield ?

1. If he caſts Security, Faith ſhews the Danger, *S. Luk.* xiii. 3.

2. If

2. If Preſumption, Faith ſhews the Juſtice of GOD, *Mal. iv. 5, 6.*
3. If Deſpair, Faith ſhews,
 1. GOD's Mercy, *Exod. xxxiv. 6.*
 2. Chriſt's Merits, *Hebr. vii. 25.*
4. If he caſts gilded Darts of Profit, Faith ſhews its Vanity, *Eccleſ. i. 2.*
5. If Darts infected with Pleaſure, Faith ſhews they are ſweeten'd Poisons.
6. If feather'd with Honour, Faith ſhews its Lightneſs, S. *Matth. v. 7, 8.*
7. If he darts vain Thoughts in Duty, Faith ſhews GOD preſent; *Pſal. cxxxix. 6, 7, 8.*

Uſe.

Take this Shield of Faith.

Conſider,

1. You are in continual Danger of Satan's Darts.
2. Without Faith, every one will wound you mortally.
3. With it, none can hurt you, S. *Luk. xxii. 32.*

EPHES. vi. 17.

And take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of GOD.

Καὶ τὴν περικεφαλαίαν τῆς σωτηρίας διχαδε.

I. **T**HE *Helmet of Salvation.*

1. What *Salvation*?

1. In this Life.

2. In the Life that is to come.

1. In this Life.

1. Salvation from Sin, *S. Math. i. 21.*

2. From our spiritual Enmities, *1 Cor. x. 13.*

3. From all Evil, *Rom. viii. 28.*

2. In the Life to come.

1. To behold GOD clearly, *1 Cor. xiii. 12.*

2. To love Him perfectly.

3. To enjoy Him eternally, *Psal. xvii. 15. and xvi. 11.*

2. What by the *Helmet*? *περικεφαλαίαν.*

1. Meditations upon Salvation, *Phil. iii. 20.*

2. Hope for it, *1 S. Pet. i. 13. 2 Theſſ. v. 8.*

3. A continual Expectation of it.

3. What Ground to hope for it?

1. From the Truth of GOD's Promises, *Tit. i. 2.*

2. The Perpetuity of the Covenant, *Hebr. viii. 10.*

3. The Oath of GOD, *Hebr. vi. 17, 18.*

4. The

4. The Gifts of GOD without Repentance,
Rom. xi. 29.

5. Christ hath reconciled us to GOD, *Rom.*
v. 10.

U S E.

Put on this Helmet.

Consider,

1. This will make you active in all Duties, *Tir.*
ii. 12, 13.

2. Courageous in all Conflicts, *2 Cor. iv. 16.*
and v. 1.

3. Undaunted at all Disgrace, *Rom. viii. 3.*
Psal. xxii. 5.

4. Cheerful in all Conditions, *Phil. iv. 11.*

5. Constant to the End, *1 Cor. xv. 58.*

II. *The Sword of the Spirit, which is the Word of*
G O D.

1. What is *the Word of G O D* ?

The Books of the Old and New Testament,
called *G O D's Word*, because He spake them.

1. By His Prophets, *2 S. Pet. iii. 2.*

2. By His Son, *Hebr. i. 1.*

3. By His Spirit, *2 S. Pet. i. 20, 21.*

2. Why is it called a *Sword* ?

1. Because it pierceth like a Sword into the
Heart, *Hebr. iv. 12. Rev. i. 16.*

2. It wounds and kills Sin, *Act. ii. 37.*

3. Why *the Sword of the Spirit* ?

1. The Spirit made it, *2 Tim. iii. 16.*

2. The Spirit alone teacheth us how to use
it, and enables us too, *1 Cor. ii. 14.*
2 S. Pet. iii. 16. S. Job. xvi. 13.

4. How must we use this *Sword* ?

1. In general, as our Saviour did, *S. Matth.*
iv. 4. and vii. 10.

2. In

2. In particular, applying it to thy Uſe.
Doth Satan tempt thee,
 1. To Atheiſm? It is written *Pſal. xiv. 1.*
 2. To Security and Impenitence? It is written *S. Luk. xiii. 3.*
 3. To Deſpair? It is written *Iſa. lv. 7. Pſal. ciii. 8, 9, 10.*
 4. To Unbelief? It is written *Act. iv. 12. Hebr. vii. 21.*
 5. To Drunkenneſs? It is written *Iſa. v. 22.*
 6. To Covetouſneſs? It is written *S. Job. ii. 15. Hebr. xiii. 5, 6.*
 7. To Whoredom? It is written *Hebr. xiii. 4.*
 8. To Pride? It is written *Prov. xvi. 5. S. Jam. iv. 6.*
 9. To Hatred? It is written *S. Matth. v. 44.*
 10. To Revenge? It is written *Rom. xii. 19. S. Matth. vi. 14, 15.*

UſES.

1. Read the Scriptures, *S. Job. v. 39.*
 1. With Reverence.
 2. With Conſideration.
 3. Conſtantly, *Pſal. i. 2.*
2. Frequent the Publick Ordinances.
Conſider,
 1. There you have the Word of GOD explained, and applied to them.
 2. Here you worſhip your Maker.
 3. Theſe are the ordinary Means of Salvation, *Rom. x. 17.*
 But hear,
 1. With Reverence.
 2. With Attention.
 3. With Faith, *Hebr. iv. 2.*

PHIL. i. 21.

*For to me to live is Chriſt, and to die
is Gain.*

Ἐμὲ γὰρ τὸ ζῆν, Χρις-τός, ἢ τὸ ἀποθάνειν, κέρδις ἐστίν.

I. **T**HE Words may be thus interpreted ; *I
desire to live only for Chriſt's ſake.*

*Non alia cauſa volui vivere, niſi Chriſti, ut ejus
corpus edificem, S. Hieron.*

II. That Chriſt is our Life.

Καὶ ἐν τῇ ζωῇ ᾗ ταύτῃ, ἡ τούτο ἐστὶν μοι τὸ ζῆν, ἀλλὰ ὁ
Χρις-τός, S. Chryſoſt.

III. That Chriſt is Gain, both in Life and
Death. Κατὰ ζῆν καὶ κατὰ ἀποθάνειν.

1. He is Gain in Life.

For by Him we gain,

1. The Repentance of Sins, *Act. v. 31.*

2. A Pardon for them.

3. The Acceptance of our Perſons.

4. The Love of GOD.

5. The Conqueſt over Satan, 1 S. *Joh. v. 4.*

6. The Graces of the Spirit, S. *Joh. xvi. 7.*

7. A Bleſſing on all we have, *Rom. viii. 28.*

8. A ſure Title to Heaven, S. *Joh. xiv. 2.*

2. In Death we gain,

1. Freedom from all Evil and Miſery.

1. From the Cares of this World.

2. From the Troubles of our Minds, *Rev.
vii. 17.*

3. From the Temptations of Satan.

4. From

4. From the Reliques of our own Corruptions.
5. From all Fear of GOD's Displeasure.
6. From all Pain in our Bodies, *Rev.* xxi. 4.
7. From all Infirmities in our Souls, *Hebr.* xii. 23.
2. Gain the Enjoyment of all Good.
 1. We gain true Riches.
 2. True Honours, *1 Sam.* iii. 30.
 3. True Pleasures, *Pſal.* xvi. 11.

U S E.

Endeavour to gain Chriſt, and by Him you will gain all Things.

Conſider,

1. Our Lives here are ſhort.
 2. Hereafter in the other World, our Souls live for ever, either in Happineſs or Miſery.
 3. There is no way to be happy hereafter, but only in Chriſt, *Act.* iv. 12.
 4. Hence, nothing you can labour for will be more gainful to you than Chriſt.
-

PHIL. i. 23.

For I am in a ſtreight betwixt two, having a deſire to depart, and to be with Chriſt, which is far better.

Σωζέσθαι γὰρ ἐκ τῶ ὀνό, πρὸς ἐπιθυμίαν ἔχειν εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι· πολλὰ γὰρ μᾶλλον κροῖσεν.

I. **T**HE Saints are ſometimes in Streights,
2 Sam. xxiv. 14.

II. They mind not only their own, but the Glory of GOD, and Good of others, *Phil. ii. 21.*

III. The truly Pious *deſire to depart, and be with Chriſt.*

1. What is it *to depart*? Τὸ ἀναλῦσαι, 2 S. Pet. i. 14. 2 Cor. v. 1. To go into the other World.

2. What *to be with Chriſt*?

1. To enjoy His Preſence, S. *Joh. xvii. 24.* and xii. 26.

2. To behold His Glory, S. *Joh. xvii. 24.* 1 Cor. xiii. 12.

3. To have Communion with Him.

3. Why do they *deſire to be with Chriſt*?

1. Becauſe they believe His Promiſes, S. *Joh. xiv. 1, 2.*

2. Are convinced of the Creatures Vanity, and Chriſt's Excellency.

3. Love Chriſt above all Things, *Phil. iii. 8, 9. Pſal. xlii. 1, 2.*

4. Long

4. Long to be eased of their Sins, *Rom. vii. 24.*
5. To be out of the Devil's Reach, 1 *S. Pet. v. 8.*
6. Because they have had the Foretaste of Heaven already, 1 *S. Pet. i. 8.*
7. Because this is the End of all their Labours, 1 *S. Pet. i. 9.*
8. Because it is far better.
4. It is better to be with Christ, than here;
S. Matth. xvii. 4. We shall have,
 1. Better Souls, *Hebr. xii. 23.*
 2. Better Bodies, *Phil. iii. 21.*
 3. Better Company, *Hebr. xii. 22, 23. S. Joh. xvii. 24.*
 4. Better Employments, *Rev. vii. 11, 12.*
 5. Better Honours, *S. Joh. xii. 26.*
 6. Better Riches, *S. Matth. vi. 19, 20.*
 7. Better Pleasures.

PHIL. i. 23.

----- *It is better to be with Christ,
than here.*

I. **W**HAT is it to be with Christ?

It implies,

1. Our being where He is, *S. Joh. xiv. 2, 3, 4.*
2. Our enjoying what He enjoys.
 1. Clear Knowledge of GOD, *S. Joh. xvii. 3. 1 Cor. xiii. 12.*
 2. Perfect Love to Him.
 3. Eternal Joy in Him, *Phil. iv. 1.*

Vol. III.

R

II. How

II. How is it better ?**1. In its Immunities.****1. From Sin, 1 Cor. xv. 50.**

1. Errors in Judgment, 1 Cor. xiii. 12.
2. Disorder in Affections.
3. Infirmities in Actions.

2. From Miſery, Rev. xxi. 4.**2. In its Enjoyments, which are better.**

Because,

1. More real, *Prov. xxiii. 5.*
2. More ſpiritual, *S. Matth. xi. 28, 29.*
3. More ſatisfying, *Pſal. xvi. 11. and xvii. 15.*
4. More certain, *Iſa. lv. 3.*
5. More laſting and daring, *2 Cor. v. 1.*

Uſes.**1. Labour to get to Chriſt.****1. Means.**

1. Repent, *S. Luk. xiii. 3.*
2. Turn from Sin.
3. Believe on Chriſt, *Act. xvi. 31.*
4. Labour after true Grace.

Without which,

1. You ſhall not, *Hebr. xii. 14.*
2. You cannot, enjoy GOD.
5. Uſe the Means appointed, as Reading, Praying, Hearing, &c. *Rom. x. 17.*

2. Motives.

1. Labour after it. Conſider,
 1. It is poſſible.
 2. It is deſired by GOD, *Exek. xxxvii. 11.*
 3. You will all repent e'er long, unleſs you labour for it.

2. Seek it first.

1. It is a Thing of the greatest Concern.

2. It is the only Thing needful, *S. Luk. x. 42.*

3. Labour after it now, *Pſal. xcv. 8, 9.*
Consider,

1. Your Time is ſhort.

2. The Work is great.

3. You know not when you will be called to an Account.

PHIL. i. 27.

*Only let your Converſation be as becometh
the Goſpel of Chriſt.*

1. **W**HAT in the Goſpel muſt our Converſations become?

1. The Doctrine of the Goſpel.

2. Living as thoſe who believe,

1. That Chriſt is the Son of G O D, and Man, *S. Joh. i. 14.*

2. That He died for Sin, *Hebr. ix. 26. Iſa. liii. 6.*

3. For our Sins, 1 *S. Joh. ii. 2, 3. 2 Cor. vi. 21.*

4. Roſe again, *Rom. iv. 25.*

5. Aſcended, *Hebr. vii. 25.*

6. Will come again, *Act. i. 11. Hebr. ix. 28.*

7. Will judge all the World, *Act. xvii. 31.*
2 Cor. v. 10.

II. Becoming the Discipline of the Gospel, for which there are several Canons or Rules to walk by, that all Things be done,

1. Decently and in Order, *1 Cor. xiv. 40.*
2. In Faith, *Rom. xiv. 23.*
3. In Love, *Ephes. v. 2.*
4. In Humility, *Phil. iv. 1, 2. S. Luk. xvii. 10.*
5. To the Glory of GOD, *1 Cor. x. 31. S. Matth. v. 16.*

III. Becoming our Expectations from the Gospel, live as those who expect, (*1 S. Joh. iii. 3.*)

1. The Pardon of your Sins, *Ephes. i. 7.*
2. The Acceptance of your Persons, *Gal. ii. 16.*
- 3. Peace with GOD, *Rom. v. 1.*
- 4. Joy in the Holy Ghost, *Rom. xiv. 16, 17. 1 S. Pet. i. 8.*
5. All the Graces of the Spirit, *1 S. Pet. ii. 9.*
6. A joyful Resurrection, *1 Cor. xv. 52, 53.*
7. Eternal Happiness, *1 Cor. ii. 9.*
 1. To be with Christ, *S. Joh. xvii. 24.*
 2. To behold GOD, *1 Cor. xiii. 10, 11.*
 3. And to enjoy Him for ever.

IV. Becoming our Profession of the Gospel, for which we have these Rules.

1. In departing from Iniquity, *2 Tim. ii. 19.*
2. In being new Creatures, *2 Cor. v. 17.*
3. In loving Christ above all Things, *S. Luk. xiv. 26.*
4. In denying ourselves, *S. Matth. xvi. 24.*
 1. Denying ourselves.
 2. Taking up our Crosses.
 3. Following Christ.
5. In bearing much Fruit, *S. Joh. xv. 8.*
6. In

6. In being holy in all manner of Converſation,
1 S. Pet. i. 15.

1. In Thought, *Prov.* xii. 5. *Phil.* iv. 8.
2. In Affections, *Coloſſ.* iii. 2.
3. In Words, S. *Jam.* i. 26. *Ephes.* iv. 29.
4. In Actions, *Tit.* ii. 11, 12.
7. In loving one another, S. *Joh.* xiii. 35.
8. In continuing to the End, S. *Joh.* viii. 31.

II. Why walk as becometh the Gospel?

1. Otherwiſe we are a Shame to the Gospel,
Hebr. vi. 6.

2. Enemies to Chriſt and His Gospel, *Phil.* iii.
18, 19.

3. Otherwiſe you will receive no Benefit from
the Gospel, *Hebr.* iv. 1, 2.

4. But the Gospel itſelf will riſe in Judgment
againſt you, S. *Joh.* iii. 19.

5. If you walk as becometh the Gospel, all the
Promiſes of the Gospel ſhall be made good to you,
S. *Joh.* i. 29. and xiv. 2. S. *Matth.* xxv. 34.

III. What Converſation is that, which becomes
the Gospel of Chriſt?

1. Towards GOD.

2. Towards Men.

1. Towards GOD.

1. An humble Converſation, *Ephes.* iv. 1,
2. S. *Matth.* xi. 29.

1. Acknowledging our Frailty and In-
firmity, *Iſa.* xl. 6. 1 S. *Pet.* i. 24,
29.

2. Our Guilt and Sin, *Rom.* iii. 19. *Pſal.*
xxxii. 5. and li. 3. S. *Luk.* xviii.
13.

3. Our Luſts and Corruptions, *Iſa.* i. 6.
Rom. vii. 24. 1 *Tim.* i. 15.

For,

1. We are not able to do any Good,
S. *Joh.* xv. 5.
2. Are prone to all Sin.
3. Always obnoxious to GOD's Wrath.
4. In a quiet and patient Submission to the Providence of GOD, 1 *Sam.* iii. 18. *Job* i. 21. 2 *Sam.* xv. 26. *Rom.* ix. 20.
5. In an Acknowledgment of GOD's Mercy in all Things, 1 *Chron.* xxix. 14. *Deut.* viii. 17, 18. and ix. 4.
6. Reverence and Modesty in the Worship of GOD, *Ecclef.* v. 1, 2.
7. A voluntary undertaking whatsoever GOD commands, *Phil.* ii. 8. S. *Joh.* xiii. 13, 14. 2 *Sam.* vi. 22.
2. A trustful Conversation; trusting,
 1. On the Mercies of GOD, *Pſal.* xlii. 5, 11. xliii. 5. and xxvii. 1.
 2. On the Merits of Christ, 1 S. *Joh.* ii. 1, 2.
 3. The Promises of the Gospel, *Rom.* viii. 28.
3. A chearful Conversation, *Phil.* iv. 4. Always rejoicing,
 1. In the Goodness of GOD, *Pſal.* xxviii. 7.
 2. In Christ our Saviour, S. *Luk.* i. 46, 47.
 3. In Hope of eternal Glory, 1 S. *Pet.* i. 8.
4. An obedient Conversation.
5. An Heavenly Conversation, *Phil.* iii. 20.

2. Towards

2. Towards Man.

1. Meek, *S. Matth. xi. 29.*
2. Lowly, *ibid.*
3. Loving, *S. Joh. xiii. 34, 35.*
4. Juſt, *S. Matth. vii. 12.*
5. Charitable, *1 Tim. vi. 17, 18.*
 1. Willingly, *Rom. xii. 8. 2 Cor. ix. 7.*
 2. Proportionably, *1 Cor. xvi. 2.*
 3. In the Name of Chriſt, *S. Mar. ix. 41.*

U S E.

Walk thus according to *the Goſpel.*

Motives.

1. This is the moſt ſafe, *Prov. x. 9.*
2. The moſt profitable, *1 Tim. vi. 18. S. Jam.*
- ii. 3. The moſt honourable, *1 Sam. ii. 30.*
 1. It is the Life of Angels.
 2. Of Chriſt.
 3. Of GOD, *1 S. Pet. i. 15.*
4. The moſt pleaſant, *Prov. lii. 17.*
 1. In the A&ts.
 1. Obedience.
 2. Meditation.
 2. In the Conſequents.
 1. Peace of Conſcience.
 2. Joy in GOD.
5. The moſt neceſſary, *S. Luk. x. 42.*
 1. To Happineſs here.
 2. To Happineſs in Heaven, *Hebr. xii. 14.*

Means.

1. Search the Scriptures, *S. Joh. v. 39.*
2. Frequent Publick Ordinances, *Rom. x. 7.*
3. Be much in Prayer, *S. Jam. i. 5.*
4. Meditate often, *Phil. iv. 8.*
5. Live above your Bodies, *1 Cor. ix. 27.*

PHIL. ii. 12.

*Work out your own Salvation with Fear
and Trembling.*

I. **W**HAT are we to understand here by *Salvation*?

1. Freedom from our Misery.

1. Guilt of Sin, *Gal. iii. 22. S. Matth. i. 20.*

2. Strength of Corruption, *Rom. vii. 24. Act. iii. 26.*

3. Power of Satan, 1 *S. Pet. v. 8,*

4. Wrath of GOD, *Psal. vii. 11.*

5. Eternal Torments, *S. Matth. xxv. 46. 2 Theſſ. i. 9.*

2. Advancement to Happiness.

1. In this Life; conſiſting,

1. In GOD's Love to us, *Pſal. xxx. 5.*

2. In our Love to Him.

2. In the Life to come; conſiſting,

1. In the Perfection of our Souls, *Hebr. xii. 23.*

2. In the Enjoyment of GOD, *S. Joh. xvii. 5, 24.*

II. What by *Working out*?

1. Our making Uſe of all Means appointed by GOD for this End, *S. Matth. vi. 33.*

2. Continuing in the Uſe of them, until we have attained this End, *Act. xiii. 43. Rom. xii. 12.*

III. What by *Fear and Trembling*?

1. Not with Pride, 1 *S. Joh. i. 8.*

2. Nor Preſumption, *Pſal. xix. 13.*

3. Nor

3. Nor carnal Security, 1 S. Pet. v. 8.

4. But with an Holy Fear.

1. Left we ſhould go the wrong Way, or make Uſe of wrong Means, *Rom. x. 2.*

2. Left we ſhould fail in the Uſe of thoſe Means, *Hebr. iv. 1.*

OBSERVATION.

One great Work that Man hath to do on Earth, is, *to mark out his own Salvation.*

To clear up the Nature of this Work;

Conſider,

1. It is not to be done only by the Way, but with all our Might, *Eccleſ. ix. 10.*
2 S. Pet. i. 10.

2. All our other Works are to be referred to this, 1 *Cor. x. 31.*

3. We cannot do it by our own Strength, *Jer. x. 23. 2 Cor. iii. 5.*

Objct. Why then doth GOD command us to it?

Anſw. 1. GOD's Commands ſhew not our Ability, but Duty.

2. GOD, by His Commands, puts us upon doing what we can, depending on Him for the reſt.

3. GOD, by His Commands, enables us to do it, *Gen. i. 3. S. Job, v. 6. and xi. 43. Act. iii. 6.*

4. None can enable us to do it, but GOD, *Phil. ii. 13. 2 Cor. iii. 5.*

5. We have no Ground to expect Strength from GOD to do it, but by Chriſt, *S. Job. xv. 5.*

6. We muſt not do this Work in our own Way, but GOD's, *Iſa. viii. 20.*

7. This Work is the one Thing needful, *S. Luk. x. 42.*

8. It

8. It is the moſt honourable Work we can be employed in, *Prov.* xii. 26.

9. It is not to be begun only, but finiſhed, *S. Job.* xvii. 4.

10. It can never be compleated till we come to die, *Phil.* iii. 11, 12. 1 *Cor.* xv. 58.

II. How doth it appear that this is the Work we ought to do?

1. This is the End of our Continuance on Earth.

2. GOD calls on us to do it, *Exek.* xxxiii. 11.

3. Nay, He commands us to do it, *Aff.* xvii. 30.

4. He hath ſhewn us how to do it, *Mic.* vi. 8.

5. He hath afforded us the Means, *Jer.* vii. 25.

6. He hath promiſed to enable us in the Uſe of thoſe Means to do it, *S. Matth.* xviii. 20.

7. All his Providences tend to it, *Job* xxxvi. 8, 9, 10.

8. And ſo do His Ordinances.

III. How muſt we do this Work?

1. Begin it.

1. With Knowledge, 1 *Chron.* xxviii. 9. *Iſa.* i. 7.

2. Repentance, *Hebr.* vi. 1. *Aff.* iii. 19. and v. 31.

Conſiſting,

1. In a Senſe of Sin, *S. Job.* xvi. 8.

1. Original, *Pſal.* li. 5.

2. Actual, *Pſal.* li. 3, 4.

1. In our Thoughts, *Gen.* vi. 5.

2. Affections, 2 *Tim.* iii. 3, 4.

3. Words, *S. Matth.* xii. 36.

4. Actions.

3. Habi-

3. Habitual, *Jer.* xiii. 23.
2. In Sorrow for Sin.
 1. Cordial, *Joel* ii. 13.
 2. Universal, *Ezek.* ix. 4.
 3. Exceeding all other Sorrow, *Zech.* xii. 10, 11.
3. An Hating of Sin, *Rev.* ii. 6. *Pſal.* cxix. 113.
 1. General of all known Sin.
 2. Constant.
 3. Implacable, *Pſal.* cxxxix. 21, 22.
4. In a firm Reſolution againſt Sin, *Pſal.* xvii. 9. and cxix. 106.
5. In a constant Endeavour to perform theſe Reſolutions, *Pſal.* cxix. 106.
3. With Faith, *Aſt.* xvi. 31.
 1. Aſſenting to the Scripture in general, *Aſt.* xxiv. 14. *2 Tim.* iii. 16.
 1. That the Aſſertions are all Truths, *Hebr.* vi. 18.
 2. The Hiſtories certain.
 3. The Commands Divine, *Rom.* vii. 12, 14.
 4. The Prophecies all fulfilled.
 5. The Promiſes all performed, *2 S. Pet.* iii. 9.
 6. The Threatnings all executed.
 2. Aſſenting to the Goſpel in particular.
 1. That Jeſus is the Son of GOD, *S. Matth.* xvi. 16.
 2. Truly Man, *1 Tim.* ii. 5.
 3. The promiſed Meſſiah, *S. Joh.* xx. 31.
 4. The only Saviour of Mankind, *Aſt.* iv. 12. *Hebr.* vii. 25.
 5. That His Sufferings were only upon our Account, *Aſa.* liii. 3, 4, 5.

6. That they were infinitely meritorious for us, as Satisfactory to GOD's Justice, 1 S. *Joh.* ii. 2.

7. That He now intercedes for us, *Hebr.* vii. 25.

3. Applying these Truths to ourselves, S. *Jam.* ii. 19.

1. That He is our LORD and GOD, S. *Joh.* xx. 28.

2. Our Saviour and Redeemer.

3. Our Advocate at the Hand of GOD, 1 S. *Joh.* ii. 1.

What Means must we use, to begin this Work?

1. Reading the Scriptures, S. *Joh.* v. 39.

2. Meditation upon them, *Psal.* i. 2.

3. Self-examination, *Lam.* iii. 40.

4. Praying, S. *Jam.* i. 5. S. *Math.* vii. 7.

5. Hearing, *Rom.* x. 17.

2. We must carry on this Work.

1. By increasing our Knowledge, 2 S. *Pet.* iii. 18.

2. By renewing our Repentance, *Psal.* xxv. 7. 1 *Cor.* xv. 9.

3. Renewing Acts of Faith.

4. By watching over our Hearts, *Prov.* iv. 23.

5. By frequent exercising our Graces.

1. Love.

2. Trust.

3. Joy, *Phil.* iv. 4.

4. Obedience.

5. Heavenly-mindedness, *Phil.* iii. 20. 1 *Thess.* v. 16.

6. Thankfulness, 1 *Thess.* v. 18.

7. By

7. By frequent receiving the Holy Sacrament, 1 *Cor.* xi. 24, 25.

This is an excellent Means to carry on this Work.

1. Because it puts us upon examining ourselves, 1 *Cor.* xi. 28.
2. Exercising our Graces.
3. It is a quickening Ordinance.
 1. To our Repentance.
 2. Thankfulness.
4. It confirms our Faith.
3. We must finish this Work, *S. Job.* xvii. 4.
 1. By mortifying all our Sins, 2 *Tim.* iv. 7. *Rev.* iii. 12, 21.
 2. Continuing in the Performance of all Duties, 1 *Cor.* xv. 58. *Rev.* iii. 11.
 3. Persevering in all Graces, 2 *Tim.* iv. 7.

U s e.

Set upon this Work.

Consider,

1. This is the Work you came about.
2. You have Comfort of no other Works, *Rom.* vi. 21.
3. All other Works are Sin, till this be begun, *Prov.* xxi. 4, 27. and xv. 8. *Isa.* lxvi. 3.
Omnis infidelium vita peccatum est, & nihil est bonum sine summo bono, S. Aug.
Οὐδὲ ἓν ἔσθ' ἀγαθόν ἀγαθόν, S. Chrysost.
4. Till this be done, ye are incapable of any Mercy, *Mal.* ii. 2.
5. Subject to all Misery.
 1. The Curse of the Law, *Gal.* iii. 10. *Deut.* xxviii. 15, 16.
 2. The Wrath of GOD, *Psal.* vii. 11.

6. Even

6. Even in this Life, this is the best Work.

1. Most Pleasant, *Prov.* iii. 17.

1. Here we exercise our best Parts, *S. Matt.* xi. 29.

2. Fix them upon their proper Objects.

3. Employ them to their proper End.

2. Most Honourable, *Prov.* xii. 26.

1. As to the Persons we converse with.

2. As to the Employment itself.

3. Most Profitable, *1 Tim.* iv. 8.

Hereby we attain,

1. The most real, *Prov.* xxiii. 5. *S. Luk.* viii. 18.

2. Most satisfying, *Isa.* lv. 1; 2.

3. The most lasting Riches, *1 Tim.* vi. 17. *Prov.* viii. 18.

7. All the Power we have of doing any thing, was given us to do this.

8. All our Time is given us for this End.

9. Unless this Work be done, we are undone for ever, *S. Luk.* xiii. 3.

1. GOD will be always angry, *2 Theſſ.* i. 9.

2. The Devils our Companions, *S. Matth.* xv. 41.

3. Our Consciences our Tormentors for ever, *S. Mar.* ix. 41.

10. If this Work be done, we shall be happy;

1. In our Freedom from all Evil, *Rev.* xiv. 13.

1. Of Soul, *Hebr.* xii. 23.

2. Of Body, *Phil.* iii. 21.

2. In the Enjoyment of all Good.

For,

1. We shall then be with GOD, *S. Joh.* xvii. 24, 25.

2. Behold Him, *1 Cor.* xiii. 12.

3. Love Him.

4. Rejoice

4. Rejoice in Him.

5. And so enjoy Him to Eternity.

Object. 1. I have no Time.

Answ. 1. What hast thou any Time for but this?

2. Thou hast Time for other Things, *Eccles.* iii. 1, 2.

Object. 2. We know not how to do this Work.

Answ. I have told you.

Object. 3. It is hard Work.

Answ. 1. But it is feasible.

2. It is not hard in itself, but our Sins make it so, *S. Matth.* xi. 30.

3. Do what ye can, and GOD will enable you to do the rest.

4. Be but willing; and the Work is ease, *1 S. Job.* v. 3.

5. Whatsoever Pains you take, will not be in vain, *1 Cor.* xv. 58.

6. Heaven will make amends for all.

Object. 4. I have done it already.

Answ. 1. You may be mistaken, *S. Matth.* vii. 22. and xxv. 11.

2. Howsoever, you cannot do it too well.

3. None have done so much, but there is more to do.

1. Hast thou no Sin to be repented of, and to get a Pardon for, *Eccles.* vii. 20.

2. No Lust to get subdued, *Rom.* vii. 24.

3. No Grace to get quickened, *Phil.* iii. 11, 12.

4. None's Work is done or finished till ye die, for if ye had done your Work, GOD would give you your Reward, *S. Job.* xvii. 4.

Object. 5. Time enough hereafter.

Answ. No, the best Time is now, *S. Job.* ix. 4.

PHIL. iii. 1.

Finally, my Brethren, rejoice in the Lord.

IT is GOD's Will that we should rejoice in Him.

I. What is it to *rejoice*?

Delight is the Soul's Acquiescence, or Resting itself, in what it apprehends to be Good.

There is a two-fold Delight.

Διηύδωσαν ὃ αἱ ψυχικαὶ καὶ αἱ σωματικαί, Aristot. Ethic. l. 3.

1. Bodily or Sensitive, call'd *Pleasure*; which proceeds from some Impression made by a suitable Object upon the Senses. Of which note,

1. This in itself is not sinful, because both the Sense and Object, and the Suitableness of them, were all made by GOD.

2. Hence it is permitted by GOD, *Eccles. iii. 22. and v. 19.*

3. But corrupt Man is too apt to sin in those sensitive Pleasures.

1. Either in the unlawful Object, *Psal. lxii. 4.*

2. Or else in the Manner, by Excessiveness, *S. Jud. ver. 12.*

2. Rational or Spiritual Joy, seated in the Soul itself.

Ὅτιν φιλοσιμία, φιλομάθεια, Aristot.

II. What is it to *rejoice in the Lord*?

1. GOD was pleased at first to order the Soul of Man so, that it had a natural Tendency and Suitableness to the Nature of GOD.

2. But

2. But the Soul being diſordered by Sin, is apt to rejoice in nothing but Externals.

3. It is therefore GOD's Will, that we labour after our Primitive Perfection and Joys, ſo as to delight ourſelves in Him and His.

1. In Him:

1. As GOD.

2. As our GOD, *Pſal.* xxviii. 7. *Deut.* xii. 12, 18.

2. In His:

1. His Works, *Pſal.* civ. 31.

2. His Word, *Pſal.* i. 2. and cxix. 103.

3. His Properties.

1. Goodneſs, *S. Luk.* xviii. 19.

2. Mercy.

3. Juſtice.

4. Power, *Pſal.* lxxiii. 5, 6, 7.

5. Wiſdom.

6. Truth.

7. Immenſity and Omnipreſence.

III. How doth it appear, that We ought, and may thus rejoice?

1. From Scripture.

1. From GOD's Commands, *Pſal.* xxxii. 11.
Phil. iv. 4.

2. Our Saviour prays for it, *S. Job.* xvii. 13.

3. This is one great End of His Promiſes,
Rom. xv. 4.

4. It is one End of the Miniſtry, *Iſa.* lii. 7.
Rom. x. 15. *2 Cor.* i. 24.

5. It is the End of Chriſt's ſending His Spirit, *S. Job.* xvi. 7.

The Spirit comforts us,

1. By renewing us.

2. By convincing us it is our Duty, *S. Job.* xvi. 9.

3. By witnessing our Adoption, *Gal. iv. 6.*
4. By blessing his Ordinances to us.
5. By bringing and directing us to Christ for it, *S. Joh. xiv. 26.*
6. By weaning us from fleshly Delights.
7. By powerful working Comfort in us, *Gal. v. 22.*
6. This was the End of Christ's Coming.

2. From Reason.

1. It is certain, that we should rejoice, because GOD hath given us that Power.
2. It is as certain, there is nothing in this World that we can have any solid Joy in, because not suitable to the Soul.
3. And then there is none, but GOD, we can rationally rejoice in.

Object. But doth not GOD command us sometimes to weep and mourn? *Ecclef. iii. 4. Isa. xxii. 12. Joel ii. 12, 13.*

Ans. 1. This Sorrow consisteth not in abstaining from spiritual, but natural Joy.

2. It maketh way for spiritual Joy.

3. It should be accompanied with it, *Psal. ii.*

II.

U S E S.

1. Information.

1. Observe GOD's Goodness to His Creatures, in making it their Duty to rejoice.
2. The Privilege of Christians above others, *S. Joh. xvi. 22.*
3. The false Calumny that is laid upon Holiness, as depriving us of Joy, *S. Joh. xiv. 1.*

4. Our

4. Our Miſery is all from ourſelves, *Hof. xiii. 9.*
5. See the Excellency of Chriſtian Joy above others; *it is in the Lord.*
2. Exhortation; *Rejoice.*
 1. Conſider the Neceſſity.
 1. *Præcepti*, GOD commands it.
 2. *Modis*, it is neceſſary,
 1. For the Glory of GOD.
 2. For the Credit of Religion.
 3. For the attaining true Happineſs on Earth.
 2. The Excellency above other Joy.
 1. It is Spiritual, the Joy of the Soul, *Pſal. xxxiii. 21.*
 2. Pure and unmix'd, *Prov. xiv. 13.*
 3. An eaſy and cheap Joy.
 4. A real and true Joy.
 5. An univerſal Joy; in reſpect,
 1. Of Time.
 2. Place.
 3. Condition.
 6. It is a ſurpaſſing Joy, ſurmounting all Sorrow, *Hab. iii. 17, 18.*
 7. A well-grounded Joy; grounded,
 1. On GOD's Mercy.
 2. Chriſt's Merits, *1 S. Pet. i. 8.*
 8. A full and ſatisfying Joy, *S. Joh. xvii. 13. Pſal. xvi. 11. and xvii. 15.*
 9. An heavenly Joy.
 10. It is Joy in GOD.

III. Conſider the Excellency of this Joy in its own Nature. This Excellency appears,

1. In the Cauſe, GOD.
 1. The Father.

2. The Son, S. *Joh.* xvii. 13.
3. The Holy Ghost, *Gal.* v. 22.
2. In the Subject, the Soul, S. *Luk.* i. 46, 47.
 1. The Understanding.
 2. The Will.
3. The Object, the chiefest Good.
4. The End.
 1. The Glory of GOD, the *ultimate*,
 2. The Happiness of Man, the *subordinate*,
End.
5. The Effects.
 1. It will destroy our sinful Joy, *Pſal.* xvi.
11.
 2. Lessen our Esteem of the World, *Pſal.*
iv. 7.
 3. Enlarge our Hearts, and make them more
capacious of Heavenly Things.
 4. Facilitate all Duties.
 5. Make us more active and serviceable for
G O D, *Nehem.* viii. 10. *Deut.* xxviii.
47.
 6. It will make us long more after Heaven,
Pſal. cxix. 20.
 7. It will support us in Afflictions, 1 S. *Pet.*
i. 6, 7, 8.
 8. Defend us against the Prevalence of Tem-
ptations.

MEANS and DIRECTIONS.

1. Labour after a right Knowledge of GOD,
Pſal. ix. 10.
2. Endeavour to get an Interest in Him.
3. Get thy Evidences clear, and keep them so,
Job xix. 25. *Pſal.* xxvii. 1.
4. Convince thyself it is thy Duty to re-
joice.
5. Live above the Temperature of thy Body.
6. Study

6. Study well the Nature of Juſtification, *Rom.* v. 1. and iv. 5.

1. He was made Sin for us. Ἀμάρτιαν ἵποίησε, τυτίσιν ὡς ἀμάρτωλὸν καὶ ἀπειθῆναι ἀφῆκεν, ὡς ὑπεκαίλετο τὸν ὑποθνήσκον, S. Chryſoſt.

2. And we Righteous in Him.

The Righteouſneſs of GOD. Ὅταν μὴ ἔργων ἀλλ' ἐκ χάριτος δικαιοθῶμεν, Idem. *Rom.* iii. 22, 23, 24.

7. Have frequent Recourſe to the Promiſes, *Hebr.* xiii. 5, 6.

8. Let the Eye of thy Faith be conſtantly fixed on the Attributes of GOD, *Iſa.* xlv. 24. *Pſal.* lvii. 1, 7.

9. Have a Care of what will damp thy Joys.

1. Wilful Sins, *Pſal.* li. 8.

2. Nice Queſtions about Election.

3. Dark Providences, *Eccleſ.* ix. 1.

10. Often meditate upon a Chriſtian's Privileges.

1. That he hath GOD for his Father and Portion.

2. Chriſt for his Advocate, 1 S. *Joh.* ii. 1.

3. All Things working for his Good, *Rom.* viii. 28.

4. A Kingdom provided for him, S. *Joh.* xiv. 1, 2.

Object. 1. My Sins are many and great.

Anſw. 1. GOD's Mercies are more and greater, *Iſa.* lv. 7. ירבה לסלוח.

2. Chriſt's Merits are greater, *Hebr.* vii. 25.

3. GOD hath promiſed Pardon upon Repentance, *Exek.* xviii. 21, 22.

Object. 2. My Corruptions are ſtrong.

Anſw. 1. They are not too ſtrong for GOD.

2. Chriſt came to ſubdue them.
3. GOD hath promiſed to ſubdue 'em,
Hebr. x. 8. Ezek. xxxvi. 25, 26, 27.

Object. 3. But the Devil oft tempts me.

Anſw. 1. So he did Chriſt.

2. He can tempt thee no farther than
GOD ſees good.
3. GOD's Grace ſhall be ſufficient for
thee, *2 Cor. xii. 9.*

Object. 4. GOD hath forſaken me.

Anſw. 1. It is but for a while.

2. He will again receive thee, *Iſa. xlix. 13, 14, 15. Pſal. xlii. 11.*

Object. 5. I have many Loſſes and Croſſes.

Anſw. 1. That is no new thing to Saints,
1 S. Pet. iv. 12, 13.

2. It is oft a Sign of GOD's Love,
Hebr. xii. 6, 7. Amos iii. 2.
3. Their End is Good, *Hebr. xii. 10.*
4. And they effect Good, *2 Cor. iv. 17. Pſal. xlii. 11.*

PHIL. iv. 5.

Let your Moderation be known unto all Men. The Lord is at hand.

Τὸ ἐνδύναμις ὑμῶν.

I. **W**HAT is *Moderation*? An equal Temperament of Mind.

Moderate,

1. In undergoing Afflictions, *S. Luk. xxi. 19.*
 1. They are less than we deserve, *Lam. iii. 39. Exr. ix. 13.*

2. They are balanced with other Mercies.

3. They produce spiritual Blessings, *Hebr. xii. 10.*

2. Moderate in our Love to, and Desires of, all temporal Enjoyments, *Jer. xlv. 5.*

1. Because they are but temporal, 1 *S. Joh. ii. 15, 16, 17.*

2. The more we desire them, the more we may, *Ecclef. i. 7, 8. and iv. 8.*

3. They can never make us Happy.

3. Moderate in our Enjoyment of temporal Mercies.

1. We may easily exceed, *S. Jud. 2. S. Luk. xxi. 34.*

2. Excess changes their Nature into Curses.

4. Moderate in our Anger at others for Injuries received.

1. So as not to let it boil up to Hatred, *S. Matth. v. 22, 44.*

2. Nor continue long, *Ephes. iv. 26.*

5. Moderate in our Cares about the World,
Phil. iv. 6.

1. So as to make uſe of no unlawful Means
to get an Eſtate, *Jer. xvii. 11. Prov.*
xxii. 16.

2. So as not to neglect your Souls for the
Care of your Bodies, *S. Matth. vi. 33.*

II. *How known to all Men?*

1. So as that it may be real and apparent,
S. Matth. v. 16.

2. Universal, towards all, *1 S. Pet. i. 15.*

III. The Reason: *The Lord is at hand.*

How is the Lord at hand?

1. So as to be preſent every where, *Pſal. cxxxix.*
7. *Prov. xv. 3.*

1. Otherwiſe He would not be Infinite, and
ſo not GOD.

2. He made all Things, *Pſal. cxxxix. 14.*

3. He preſerves all Things, *Aſt. xvii. 27,*
28.

How every where?

1. In His very Subſtance. *Deus ſemper &*
in omnibus manens, & ubique idem, &
nuſquam ipſe non totus, Jer. xxiii. 23,
24.

2. So as to know what is done every
where, *Hebr. iv. 13. Γυνὰ ἡ τῆς*
χρηλις ἀφ' αὐτῶν, taken from the μωμοσκήτοι,
who cut the Sacrifices down the
ſpina dorſa, to ſee that they were
ἀμωμα ἡ ἀσινῶν.

3. So as to obſerve and ponder every A-
ction, *Prov. v. 21. Δὴ ποῦ, Prov. xv. 3.*
he diſtinguiſhes betwixt Good and
Evil.

2. The

2. *The Lord is at hand*; that is, He is ready to come to Judgment, *Hebr. x. 37.*

1. To examine our Actions, *Ecclef. xii. 14.*

2. To give to every one according to them, *2 Cor. v. 10.*

He is at hand; for,

1. We know not how soon He will come,

1 *Theſſ. v. 2.* 2 *S. Pet. iii. 10.* *S. Mar.*

xiii. 35, 36.

2. We know He will come, *Act. i. 11.*

3. And that e'er long, *2 S. Pet. iii. 8.*

U S E S.

1. Have a Care of Exceſs, but be moderate in all Things.

Consider;

1. By this Means, you will keep yourſelf always in an even Frame, *S. Luk. xxi.*

19.

2. You will avoid Sorrow, as well as Sin.

2. Often conſider the Omnipreſence of GOD.

1. In your civil Commerces.

2. When you are by yourſelves, *Jeb ix. 11.*

3. When in Company.

4. When you pray.

5. When you hear.

3. Often conſider the Lord is at hand to judge you; either,

1. To eternal Miſery, *S. Matth. xxv. 46.*

2. Or elſe to eternal Joys.

COLOSS. i. 14.

In whom we have Redemption through his Blood, even the Forgiveness of Sins.

Here observe,

I. **T**HE Benefit we have by *Christ. Redemption.*

1. From the Guilt of Sin.
 1. Original, *Ephes. ii. 3.*
 2. Actual.
2. The Prevalence of Sin, *Hebr. ix. 13, 14. Act, iii. 26. S. Pet. i. 18.*
3. The Power of Satan, *Coloss. i. 13.*
4. The Curse of the Law, *Gal. iii. 13.*
5. The Wrath of GOD.
 1. In Time.
 2. To Eternity, *1 Thess. i. 10.*

II. The Means of our *Redemption. By His Blood.*

1. Our Redeemer must be Man, *1 Tim. ii. 5.*
2. He must suffer.
3. A Death.
4. A bloody Death, *Hebr. ix. 22.*

Whereby,

1. He expiates our Sins, *1 S. Joh. ii. 1, 2.*
2. Purchaseth the Spirit for us, *S. Joh. xvi. 7.*
3. Conquers Satan, *Hebr. ii. 14.*
4. Satisfies the Law, *Isa. liii. 5, 6.*
5. Reconcileth GOD, *Rom. v. 10, 11.*

III. *Forgiveness of Sins* is one of the great Benefits we receive by Christ's Blood.

1. What

1. What is Sin?

1. Habitual, *Rom. viii. 17, 18.*

2. Actual.

Which is a Transgression of GOD's Law, 1 *S. Joh. iii. 4.*

1. GOD hath given all His Creatures Laws to observe.

1. To spiritual Creatures, *S. Luk. i. 26.*
S. Matth. xvi. 53.

2. Bodily, *Jer. xxxi. 35. and v. 32.*

3. To Man mixt of both.

2. These Laws are either, (*Psal. xxxvii. 27.*)

1. Negative.

2. Affirmative.

3. As some Angels, so all Men transgress these Laws, *Rom. iii. 23.*

4. This Transgression is properly Sin.

2. How many Things are there to be considered in Sin?

1. Difformity to the Law, 1 *S. Joh. iii. 4.*

2. Privation of Righteousness, *Ecclef. vii. 29.* Not removed by Remission.

3. Offence to GOD, *Psal. xcv. 10. 2 Sam. xi. 27.*

4. Turning from GOD, *Exod. xxxii. 8. Isa. lix. 2.*

5. Defilement, *Rev. xxii. 11. 2 S. Pet. ii. 22.*

6. The Merit or Desert, Death, *Rom. vi. 23.*

7. The Guilt or Obligation to the Punishment due to Sin, *Gen. ii. 17. Gal. iii. 10.*
Hence called *ἁμαρτία*, *S. Matth. vi. 12. panis solvere.*

3. What is Forgiveness of Sin?

A remitting the Obligation due to Sin, *Mich. vii. 18, 19.*

1. The

1. The Expreſſions of it.

1. Remiſſion, Ἀρσις, *Act.* ii. 38. Diſmiſſion, Releſing, *Iſa.* lxi. 1.
2. Mercifulneſs to our Sins, *Hebr.* viii. 12. ἰλας S. *Luk.* xviii. 13. Ὁ Θεὸς ἰλάσῃ τί μοι τὰς ἀμάρτυας.
3. Paſſing over, *Rom.* iii. 25. παράσις.
4. Parging from Sin, *Pſal.* li. 7. בָּאֵשׁ בְּיָאֵשׁוּן, *Lev.* xiv. 6.
5. Not remembring Sin, *Jer.* xxxi. 34. לֹא יִזְכֹּר אֶת־חַטֹּאתָיו, *Hebr.* viii. 12. εἰ μὴ μνησθῇ ἑῷ.
6. Covering Sin, *Pſal.* xxxii. 1. כִּסֶּה, li. 9. and lxxxv. 2.
7. Taking away, and removing Sin, *Pſal.* ciii. 10, 12. *Exod.* xxxiv. 7. אָשׁוּב, *Lev.* xvi. 20, 21, 22.
8. Caſting behind GOD's Back, *Iſa.* xxxviii. 17. *Pſal.* xc. 8.
9. Blotting out Sin, *Iſa.* xliii. 25. and xliv. 22.
10. Not imputing Sins, *Pſal.* xxxii. 1, 2. *Rom.* iv. 7, 8. *Mic.* vii. 18, 19.

2. The Nature.

Forgiveneſs of Sin is an Act of GOD's Grace, whereby He abſolves us from the Obligation to ſuch Punishments, as Himſelf hath threaten'd againſt thoſe Sins that are committed by us.

Three Things premiſed.

1. Remiſſion is not the ſame that Mor-
tification.
2. It is put for Juſtification, Synechdo-
chically, *Rom.* iv. 6, 7, 8.
3. Yet is not the whole of it, *Rom.* iv. 25.
In the Definition obſerve,
1. The general Nature; an Act of
GOD's Grace.

1. An

1. An Act.

2. Of GOD.

1. It is aſcribed to Him alone;
Exod. xxxiv. 7. *Iſa.* xliii. 25.
S. Mar. ii. 7.

2. We are to ask it of Him, *S. Matt.*
vi. 12.

3. GOD juſtifies, *Rom.* viii. 33.

4. Our Sins are only againſt GOD,
Pſal. li. 4.

3. Of GOD's Grace, and ſo diſtinct
from the Acts of His

1. Wiſdom.

2. Power.

3. Juſtice.

This appears,

1. From Scripture, *Ephes.* i. 7.
Iſa. xliii. 25.

2. Reason; nothing in the Crea-
ture could move Him.

3. Experience, in *S. Paul*, *S. Pe-
ter*, &c.

Object. But hath not Chriſt merited it?

1. It is of GOD's Grace to contrive
that Way.

2. It is of His Grace, that we have
Faith to apply Chriſt to us,
Ephes. ii. 8.

3. It is of His Grace to accept it.

2. The ſpecificaſſal Difference.

Whereby He abſolves us, &c.

1. GOD hath given us Laws.

2. To theſe Laws He annex'd Re-
wards and Punishments, *Deut.*
xxx. 15, 16, &c.

3. We have broken the Laws, *Rom.*
iii. 23.

4. And

4. And ſo are obliged to the Punishments.
5. Yet GOD of His Mercy doth not puniſh us, *Exod.* xxxiv. 6, 7.
6. Nay, He takes away our very Obligation to thoſe Punishments, *Pſal.* xxxii. 1. And this is properly Remiſſion.
4. Why GOD pardons Sins on the Account of Chriſt.
 1. GOD in Mercy pities Man's Miſery, *Iſa.* lxiii. 9. *Hof.* xi. 8.
 2. His Juſtice calls for the Execution of His Laws.
 3. Hence Chriſt undertakes to accompliſh His Mercy, and ſatiſfy His Juſtice.
 1. He aſſumes the humane Nature, *Hebr.* ii. 16.
 2. Suffers,
 1. Diſgrace.
 2. The Curſe of the Law, *Gal.* iii. 10, 13.
 3. The Pains of Death.
 4. The Wrath of GOD, *S. Math.* xxvii. 46.
 3. GOD accepts of theſe Sufferings for our Sins, *Iſa.* liii. 4, 5, 6, 11, 12. *Rom.* v. 8.
 4. Therefore looks upon His Juſtice as ſatiſfied, *Ephes.* v. 2.
 5. And ſo pardons us Sinners, *Pſal.* xcix. 8.
5. What is required of us, to partake of this *Forgivenesſ*?
 1. Repentance, *Ezek.* xviii. 30. *Act.* ii. 38.
 2. Faith, *Act.* x. 43. and xiii. 38, 39.

Whereby,

1. We lay hold on Chriſt.

2. Are

2. Are united to Him.
3. Looked on as suffering in Him, *Coloss.* iii. 1.

U s n.

Labour after this Mercy. Consider,

1. How Miserable you are without it.
 1. GOD is angry.
 2. You are in continual Danger of Hell.
 3. All Things cursed to you.
2. How Happy with it, *Psal.* xxxii. 1.
 1. GOD will remember none of their Sins.
 2. Never condemn them, *Rom.* viii. 1.
 3. Reconciled to them, *Rom.* v. 9, 10.
 4. They are at Peace with Him, *Rom.* v. 1.
 5. Quicken'd with Christ, *Coloss.* ii. 13.
 6. Justified, *Rom.* iv. 6, 7, 8. and 2 *Cor.* v. 21.
7. All Things blessed to them, *Rom.* viii. 8.
 1. Glorified, *Rom.* viii. 29, 30.
 2. Admire the Goodness of GOD in this Mercy, *Psal.* ciii. 1, 2, 3.

COLOSS.

COLOSS, iii. 1.

If ye then be risen with Christ, seek those Things which are above, where Christ sitteth on the Right-Hand of GOD.

I. **C**HRIST is risen.

1. That He is risen, appears,

1. From the Holy Scriptures.

2. The Eye-Witnesses.

3. The Testimony of the Spirit.

But they stole him away, S. *Matth.* xxviii. 11; 12, 13. and xxvii. 62, 63. But,

1. Why not the first Night? S. *Matth.* xxvii. 62.

Ἐποίησαν αὐτὸν ἐν τῇ πρώτῃ νυκτὶ, ὅτε ἀλεί-
ψοντο αἱ ἀσφαλίδες ἥν, S. Chrysost.

2. How while the Watch slept? There was a great Stone called, גִּזְזִית וְדַחֲלִית, Obad. de Barte.

3. How did they lay the Napkin and Handkerchief so decently? S. *Joh.* xx. 6, 7. especially, it being wound up with beaten Myrrh and Cassia, and other Spices, S. *Joh.* xix. 40.

Σμύρνα ἦν φάρμακον ἔτω κολλῶδες τῆς σώ-
ματι, S. Chrysost. Σμύρνη σωματάρη
πολλῇ ἢ μολίβδου ἔχῃ ἥτις συνκολλᾷ τῆς
σώματι τὰ ὀστέα, Idem.

4. Suppose it was stollen by some that had Power and Leisure to do the Feat, How did they know it was the Disciples?

Stulta infania, ſi vigilabas, cur permiſiſti?
Si dormiebas, unde ſciſti? S. Auguſt.
Aut falſum erat quod dormierunt, &
mendacibus credere non debuerunt, aut
verum erat quod dormierunt, & quod
factum eſt nescierunt, Idem.

5. How durſt the Soldiers ſay it was ſtollen, while they ſlept? *Vid. Act. xii. 19. S. Matth. xxviii. 14.*

6. How come they to preach Obedience to Him, if he roſe not again according to His Promiſe?

Πανεργοντιςτες διὰ τὸ ἀναſτας τῷ Κυρίῳ,
Clem.

7. Is it likely they would ſuffer Death alſo for Him, as they all did, but S. John?

8. But how came He alive again?

II. They that are riſen with Chriſt, ſhould ſeek theſe Things that are above.

1. What is it to be riſen with Chriſt? *Ephes.*

ii. 5, 6. *Coloſſ. ii. 12, 20.*

1. Chriſt is our Head, and a Publick Perſon, *Ephes. v. 23.*

2. Whatſoever He did, He did it not in a private, but publick Capacity, and therefore we are look'd upon as doing it in Him, *Iſa. liii. 5.*

3. Hence, when He aroſe, we aroſe in Him, and with Him.

Οὐδέπω γὰρ ἰδὼς τὴν ἐγχευμένην εἰ μὴ ὅτι
τὴ καραλῆς ἀναſταſεως καὶ ἡμῶν ἐγέρθημεν,
S. Chryſoſt.

Ἐκείνη γὰρ ἀναſταſεως, πάντες ἐγέρθημεν,
Theodoret.

Metaphorically, we rise from Sin.

2. What are the Things above?
 1. The Perfection of Graces.
 2. The Society of Angels.
 3. The Vision of Christ, *S. Job. xvii. 24*.
 4. The Enjoyment of GOD; consisting,
 1. In our clear Knowledge of Him, *S. Job. xvii. 3.*
 2. Perfect Love unto Him.
 3. Infinite Expressions of Love from Him, *Zeph. iii. 17.*
3. How seek them? It implies,
 1. Our Knowledge of them.
 2. Our Longing for them.
 3. Our Labouring to be instated in them, *S. Matth. vi. 33.*

III. Why should they that are *risen with Christ*, seek those things that are above?

1. Because now all Things else are below them.
2. Their Estate and Inheritance is there.

U S E.

Seek the Things above, the Pleasures above, the Riches, Honours, &c. above.

1. *Motives.*

1. The Things below are unsuitable, the Things above suitable.
2. They empty and deceiving, These full and satisfying: Nay, there is more Happiness in the seeking Heaven, than in the enjoying Earth.
3. They uncertain to be attained, These certain if sought for.
4. They mixed with Troubles, These pure Comforts.

5. They

5. They tranſient and fading, Theſe perpetual and everlaſting.

2. *Means.*

1. Exercise Graces.

1. Repentance.

2. Faith, *Hebr.* xi. 5, 6.

2. Perform Duties.

COLOSS. iii. 2.

Set your Affection on things above, not on things on the Earth.

I. **W**HAT things above? *Tà άνω.*

1. Things above Nature.

2. Above Earth.

II. What things on Earth? *Έπι τής γής, 1 S. Joh.*

ii. 16. *Gen.* iii. 6.

1. Lusts of the Flesh, Pleasures.

2. Lust of the Eye, Riches, *Eccles.* v. 11.

3. The Pride of Life, Honours.

III. What by Affections? *Ψεύρε, which respects,*

1. The Understanding and Meditating.

2. The Will and Affections.

1. Love, 1 *S. Joh.* ii. 15.

2. Desire, *Psal.* lxxiii. 25.

3. Joy.

I. OBSERVATION.

We are not to *ſet our Affections on things upon the Earth*, *Pſal. lxxii. 10.*

1. They are below us, *Phil. iii. 8.*
2. Unſuitable to us.
3. Unſatisfying, *1 Cor. vii. 31. Job xxx. 15. Pſal. lxxviii. 39. Hoſ. xiii. 13. Prov. xxiii. 5. S. Luk. viii. 18.*
4. Troubleſome and vexatious, *S. Matth. xiii. 22. Job xxxviii. 22. S. Gregor.*
5. Unneceſſary.
 1. To the making us Happy, *Job xxviii. 14.*
 2. To the bringing us to Happineſs.
6. Fleeting and unconstant, *Prov. xxiii. 5. 2 Sam. xix. 43. and xx. 1. Belſhazzar. S. Luk. xii. 19, 20.*

U S E S.

1. Information.

1. How Sin hath debaſed and infatuated Mankind.
2. See the Folly of covetous Worldlings.
3. See the Eaſineſs of Charity, what a little Thing GOD commands, and what vaſt Returns there will be, *S. Matth. x. 41, 42.*
4. What little Cauſe Men have to be troubled for the Want of ſuch Things.
5. Or others to be proud of having them.

2. Exhortation.

Set not your Affection on things below.

Conſider,

1. If ye do, ye croſs GOD's Ends in giving them.
2. Ye provoke Him to take them away, *Pſal. lxxviii. 5, 6, 7.*

3. Or

3. Or to give you them for your Portion, *Pſal.* xvii. 14.
4. The more you affect them, the leſs Comfort you'll have in them, *Pſal.* cvi. 15.
5. They will divert your Thoughts from Heaven, *Pſal.* x. 3, 4.
6. And ſo diſturb you in Duty, *Ezek.* xxxiii. 31.
7. It is groſs Idolatry, *Coloſſ.* iii. 5.
8. You have better Things to mind, *S. Matt.* vi. 33. *Coloſſ.* iii. 1.

II. OBSERVATION.

We are to ſet our Affections on things above.

1. They are ſuitable for our Affections, *Pſal.* xvii. 15.
2. Our chief Relations are there.
 1. Our Father, *S. Luk.* xii. 32. *S. Joh.* xx. 17. *Mal.* i. 6.
 2. Husband, *Hof.* ii. 16. *Iſa.* liv. 5.
 3. Brethren, *Hebr.* ii. 11. *Rom.* viii. 29.
3. Becauſe our Treafure is there.
 1. Riches, *S. Matth.* vi. 19, 20, 21.
 2. Honours, *1 Sam.* ii. 30.
 3. Pleaſures, *Pſal.* xvi. 11.
4. Your Affections were made on purpoſe for theſe Things, *Prov.* xvi. 4.
5. Setting your Affections on them now, is the Way to come to the Enjoyment of them hereafter.

IV. What Affections?

1. Our Thoughts, *Phil.* iv. 8.
 1. Upon GOD, *Pſal.* x. 4. and cxxxix. 18.
 2. Upon Chriſt, *S. Luk.* xxii. 19.
 3. Upon the Scripture that leads to them, *Pſal.* i. 2.

2. Our Love, *Deut. vi. 5.*
3. Desire, *Psal. lxxiii. 25 Phil. i. 23.*
4. Hope, *Rom. v. 2.*
5. Joy, *Psal. iv. 6, 7. 1 S. Pet. i. 8.*

V. How set our Affections on these Things above ?

1. In the most intense Degree, *S. Luk. xiv. 26.*
2. Constantly.

U S E S.

1. Examination.

1. What do you think most of ?
2. What are you the most loth to part with ?
3. What do you spend most time about ?
S. Mar. iv. 19.

2. Exhortation.

Set your Affections on things above.

Consider,

1. There is nothing else worthy your Affection, *1 S. Joh. ii. 15.*
2. This will keep you from doating on the World, *Phil. iii. 8.*
3. It will keep you too from grieving too much about the Affairs of this Life, *Phil. iv. 11, 12.*
4. This will make you more active in all Duties and GOD's Service, *Act. xx. 24.*
5. By setting your Affection on things above, you will partly enjoy them, *2 Cor. xii. 2, 3.*
6. This will make you willing to die, *Phil. i. 23.*
7. And fit you for the Enjoyment of GOD after Death.

COLoss. iii. 5.

--- Nor Covetouſneſs, which is Idolatry.

DOCTRINE.

Covetouſneſs is Idolatry, Ephes. v. 5.

I. What is Covetouſneſs ?

1. There is a good Covetouſneſs.

Ἐστὶ δὲ καὶ πλεονεκτηῖσαι καλῶς, Nazianz. 1 Cor. xii. 31. as of Grace and Glory.

2. Sinful ; to love the World inordinately.

Neque enim auri vitium est avaritia vel cupiditas, sed hominis perverse amantis aurum, justitia derelicta, S. August.

It conſiſts,

1. In the inordinate Deſire of Riches.

1. Above GOD's Glory, S. Luk. xxii. 5.

2. Our own ſpiritual Good.

2. In the ſinful acquiring them.

1. As to the Matter, even another's Goods,
1 King. xxi. 2.

2. The Manner and Means unjuſt, Prov. x. 2. and xxviii. 8.

3. Unjuſt retaining, not laying them out for the Ends GOD hath appointed.

II. Idolatry.

1. External,

2. Internal, Worſhip given to what is not GOD,
S. Joh. iv. 24.

III. How is Covetouſneſs Idolatry ?

1. In that Man admires, Rom. xi. 33.

T 4

2. Loves

2. Loves, *S. Matth. xxii. 37.*
3. Desires, *Psal. lxxiii. 25.*
4. Fears losing, *S. Matth. x. 28.*
5. Trusts on, *1 Tim. vi. 17. S. Mar. x. 23, 24.*
6. Grieves for the Loss of,
7. Rejoices in, *Phil. iv. 4.*
8. Labours after, Riches, *S. Matth. vi. 33.*

Ὁ τῷ πάθει τῆς πλεονεξίας δουδίων ᾧς δεδν τὸν
πλεῶν τιμᾶ, *S. Theodor.*

Object. 1. I worship no Images.

Ans. Yes, of thine own Fancy.

2. I do not fall down to them, and therefore not worship.

Ans. But in thy Soul, and that is Principal.

3. I offer no Sheep or Rams.

Ans. But thyself.

The *Phonicians* and *Carthaginians* offered Men.

Φοινίκας δὲ καὶ Κρήτες καὶ Κεῖρον ἐν τεχνοδοσίαις
ἱλάσκοντο, *S. Athanas.*

*Siquidem Latialis Jupiter etiam nunc sanguine
colitur humano, Lactant. Galli Hefum atq;
Tentatem humano cruore placabant, Idem.*

*Et quibus immitis placatur sanguine caso
Tentates horrensque feris altaribus Hefus.*

Lucan.

But yours is a greater Sin. For,

1. They offer'd Bodies, not Souls.
2. Others, not themselves.

Ἀνδ' ἀπειδὸν ἐν ἰδοι, *Strabo.*

4. We do not look upon them as Gods.

1. You do in effect, because as the chiefest Good.

2. Your Sin is the greater, because you know them to be no Gods, and yet worship them as Gods.

IV. Signs.

IV. Signs.

1. Such as whose Thoughts run more upon Earth than Heaven, S. *Luk.* xii. 22, 25, 29.
2. Whose Joy and Grief depends on outward Successes, S. *Luk.* xii. 19.
3. Who strive to be rich, but matter not how:
4. Whose Desires increase with their Estate.
5. Who grudge the Time that is spent in Divine Duty, *Amos* viii. 5.
6. Whose Hearts are upon the World, when their Bodies are before GOD, *Ezek.* xxxiii. 31.
7. Who do not improve the Estates GOD hath given them, S. *Matth.* xxv. 24, 25.

U S E.

Avoid it. Consider,

1. How odious it is to GOD, *Pſal.* x. 3.
 1. In not improving,
 2. In abusing, the Gifts of GOD.
2. How Injurious to our Neighbour?
 1. By taking from him what he hath.
 2. By denying what he wants.
3. Dangerous to us.

In nullum avarus bonus est, in seipsum pessimus,
Senec.

1. It turns our Hearts from GOD, 1 S. *Jeh.* ii. 15.

2. The Root of all Evil, 1 *Tim.* vi. 10.

Ἡ φιλοχρημοσύνη μήτηρ κακότητος ἀπάσης,
Phocylid.

Nullum est officium tam sanctum atque solenne, quod non avaritia comminueret atque violare soleat, Cicero.

3. It fills the Heart with Trouble and Anxiety, 1 *Tim.* vi. 9, 10.

Nulla

Nulla avaritia sine pœna est, quamvis satis sit ipsa pœnarum, Senec.

4. It will certainly keep thee from Heaven,
1 Cor. vi. 9, 10.
4. Foolishness in itself.
 1. To act so much below ourselves.
 2. To throw away our Souls for Vanity,
S. *Matth.* xvi. 26.
 3. To spend that little Time on Earth,
wherein we should prepare for Heaven.
 4. To make ones-self a Slave for he knows
not whom, *Psal.* xxxix. 6. *Ecclef.* iv. 8.

MEANS.

1. Think much of the Vanity of all Things
here below, and Glory above.
Vilescunt temporalia, cum desiderantur æterna,
S. Greg.
2. Act Faith in the Promises, *Psal.* xxxvii. 25.
Hebr. xiii. 5.
3. Meditate on the universal Providence of
GOD, and his Fatherly Care, S. *Luk.* xii. 31, 32.
S. *Matth.* vi. 25, 26, &c.
4. Be much in Prayer, *Psal.* cxix. 36.
5. Often remember my Text, 1 S. *Job.* v. 21.

I T H E S S. IV. I.

----- *So ye would abound more and more.*

I. **W**HAT is it to *abound*?

1. Negatively. Not as if we could do more than is required.

For,

1. We cannot do all that is required, *Psal.* cxix. 96.

2. We can do nothing as it is required, *2 Cor.* iii. 5.

3. Yet if we could, it is no more than our Duty, *S. Luk.* xvii. 10.

2. Positively.

1. Endeavour to go beyond others, *1 Cor.* xii. 31.

2. Be more serious in pleasing GOD, than in any Thing else, *Ecclef.* ix. 10. *Rom.* xii. 11. *S. Matth.* vi. 33.

3. Every Day excel ourselves, and grow better, *2 S. Pet.* iii. 18.

II. What should we *abound more and more in*?

1. In Works of Piety towards GOD, *abound more and more in,*

1. Godly Sorrow for Sin past, *2 Cor.* vii. 9, 10, 11.

2. In turning from our present Lusts, *Rom.* vi. 12.

3. In Faith on Jesus Christ, *S. Matth.* xv. 28. *Rom.* iv. 25.

1. For the Pardon of Sin, *Ephes.* i. 7.

2. For

2. For ſupplying us with Grace, *Aſt.* iii. 26. *S. Joh.* xv. 4, 5. *Phil.* iv. 13.
4. In Dependence upon GOD's Mercy, *Prov.* iii. 5.
5. In making Him our only Joy and Love, *S. Matth.* xxii. 37.
6. In Prayer to Him, *Rom.* xii. 12.
7. In hearing His Word, *S. Luk.* iv. 16. And receiving His Sacrament.
2. In Works of Equity to our Neighbour.
 1. Wronging none, *S. Matth.* v. 44.
 2. Endeavouring the Good of all, *Gal.* vi. 10.
 3. Of Charity to the Poor, *1 Tim.* vi. 18. *2 Cor.* ix. 6, 7, 8.

III. Why *abound more and more* ?

1. We are commanded, *Hebr.* vi. 1. *2 S. Pet.* i. 5, 6. *Ephes.* vi. 10. *1 Cor.* xv. 58.
2. Unless we grow better, we ſhall ſurely grow worſe. *Non progredi eſt regredi.*
3. We can never abound too much.
4. Nor enough, *Phil.* iii. 11.
5. The more we abound, the more Glory we ſhall have, *S. Luk.* xix. 16, 17, 19. *1 Cor.* xv. 41, 42.

U S E S.

1. Reproof.
 1. To ſuch as never do pleaſe GOD.
 2. But abound in Sin.
 3. That take more Pains to abound in Riches, than Graces.
2. Examination.
Compare your preſent with your former Lives and Actions.
3. Exhortation. *Abound more and more.*

MEANS.

1. Oft think of spiritual Things.
 1. Of GOD, *Psal.* lxiii. 6. and cxxxix. 18.
 2. Of Christ.
 3. Of the World to come.
 4. Of your hasting to it, *Amos* vi. 3.
 5. Of the Day of Judgment.
2. Prayer, *S. Jam.* i. 6.
3. Hearing, *Rom.* x. 17.
4. The Sacrament.

MOTIVES.

1. We have abounded in Sin too long, 1 *S. Pet.* iv. 3.
2. Our Life is continued for that end, that we abound in Grace.
3. The more we abound, the more Comfort we shall have here.
4. Abounding is the best-Sign of the Truth of Grace, *S. Jam.* ii. 26.
5. Heaven will make amends for all, 1 *Cor.* xv. 58.

I T H E S S.

I T H E S S. iv. i.

Furthermore, then, we beſeech you, Brethren, and exhort you by the Lord Jeſus, that as ye have received of us how you ought to walk, and to pleaſe GOD, &c.

WE ought ſo to walk, as to pleaſe GOD.

I. What is it to pleaſe GOD?

1. Negatively. Not as if we could do any thing in its own Nature pleaſing to GOD, 2 Cor. iii. 5.

2. But ſo as that He may accept, in Chriſt, (S. *Matth.* iii. 17.)

1. Of our Perſons, *Ephes.* i. 6.

2. Our Actions, 1 S. *Pet.* ii. 5. S. *Luk.* ii. 14.

1. So as not to be angry with us for them.

2. So as to be favourable to us, *Prov.* viii. 35. *Zeph.* iii. 17.

3. So as to give us a Reward, S. *Matth.* vi. 4. and x. 42.

II. Why ſhould we pleaſe GOD?

1. Becauſe He is ſo Great and Mighty, *Jer.* v. 22.

2. So Juſt.

3. So Gracious, *Pſal.* cxxx. 4.

4. His Pleaſure is the higheſt Happineſs, *Pſal.* xxx. 5. and lxiii. 3.

5. This

5. This is the End of Chriſt's Incarnation, and our Profeſſion, *Act. iii. 26. 2 Tim. ii. 19.*

III. How may we *pleaſe Him*?

1. In general, *Hebr. xi. 5.*
 1. We muſt be renewed, *Rom. viii. 8.*
 2. Do what He hath commanded, *1 Sam. xviii. 22. Pſal. i. 12, 13.*
 3. Therefore do it, that we may pleaſe Him.
 4. Do it with Underſtanding and Diſcretion, *1 Cor. xiv. 15.*
 5. With Chearfulneſs, *2 Cor. ix. 7. Pſal. xl. 8.*
 6. In Faith, *Hebr. xi. 6.*
 7. To the Glory of GOD, *1 Cor. x. 31.*
2. Particularly, theſe Things pleaſe Him.
 1. Repentance, *Ezek. xxxiii. 11. Pſal. li. 17.*
 2. Humility, *Iſa. lxvi. 2. and lvii. 15. 1 S. Pet. v. 8.*
 3. Truſt on His Promiſes, *Pſal. cxlvii. 11.*
 4. Submission to His Providences, *1 Sam. iii. 18. Pſal. xxxix. 9.*
 5. Prayer, *1 King. iii. 10. 1 Tim. ii. 1, 2, 3, 4.*
 6. Frequent Meditations upon Him, *Pſal. xix. 14.*
 7. Juſtice, *Mic. vi. 7, 8. Pſal. li. 19.*
 8. Mercy and Forgiving one another, *Pſal. ciii. 9, 10, 11. S. Matth. vi. 14.*
 9. Charity to the Poor, *Phil. iv. 18.*
 10. With Thankfulneſs for His Mercies and Kindneſs to us, *Pſal. lxix. 30, 31.*

U S E.

Endeavour to pleaſe G O D.

Conſider,

1. Otherwiſe you croſs His End in making you, *Prov. xvi. 4.*

2. So

2. So long as He is displeased, you are in continual Danger of Hell-Fire.

3. If you please Him, you need please none else, *Prov. xvi. 7.*

4. Nor take Care for any thing, *S. Matth. vi. 33. 1 S. Job. iii. 22.*

5. He will bless and sanctify* all His Providences to you, *Rom. viii. 28.*

6. Pleasing GOD is the Work of Heaven, *Psal. ciii. 20, 21.*

7. Please Him here, and enjoy Him hereafter.

I THESS. V. 16.

Rejoice evermore.

I. **W**HAT is it to *rejoice* ?
There is,

1. A natural,

2. A sinful, *Ecclef. xi. 9. Res severa est verum gaudium.*

3. A lawful, Joy in outward Things, *Ecclef. ii. 24. and iii. 12, 13, 22.*

4. A spiritual Joy in GOD, *Phil. iii. 1. and iv. 4.*

II. What is it to *rejoice* always in the LORD?
To make Him the Object of all our Joy.

1. For what He is in Himself, *S. Matth. xix.*

17.

2. For what He is to us.

1. Our Preserver, *Psal. xlv. 1, 2.*

2. Our

2. Our Saviour, *Hab.* iii. 18. *Psal.* xxvii. 1.
3. Our GOD, *Hebr.* viii. 10.

III. Why ought we to *rejoice evermore*?

1. GOD commands it, *Psal.* xxxii. 11. וודדניו
Phil. iv. 4.
2. Christ prays for it, *S. Job.* xvii. 13.
3. The Holy Ghost works it, *S. Job.* xiv. 26.
and xvi. 7.
4. It is necessary and useful.
 1. To lessen our Esteem of the World, and of
sinful Pleasures, *Psal.* iv. 7. and lxxxiv. 10.
 2. To enlarge our Hearts, and make them
more capacious of Heavenly Things.
 3. To facilitate our Duties; and make us
active in the Service of GOD, *Deut.*
xxviii. 47. *Nehem.* viii. 10.
 4. To support us under our Troubles;
1 *S. Pet.* i. 7, 8.

IV. How may we always *rejoice*?

1. Live above the World, 2 *Cor.* iv. 18.
2. Live above the natural Temper of your
Bodies.
3. Avoid such Things, as are wont to grieve
and trouble you.
 1. Gross Sins, *Psal.* li. 8. *S. Matth.* xxvi. 75.
2 *Cor.* i. 12.
 2. Needless Questions.
 1. About GOD's Decrees.
 2. About the punctual Time of your Con-
version.
 3. Judging yourselves according to your
outward Condition, *Eccles.* ix. 1.
4. Whatsoever happens, still put your Trust
in GOD, *Isa.* lv. 7. xlix. 13, 14. and l. 10. *Hebr.*
xiii. 6.

5. Act your Faith constantly on our Blessed Saviour, S. *Joh.* xiv. 1. *Rom.* viii. 33, 34.

6. Often meditate upon the Happiness of those who truly fear GOD.

1. In this World, *Rom.* viii. 28.

2. In the World to come, 1 *Cor.* ii. 9.

7. Check thyself, whensoever thou findest thy Spirits begin to sink, *Psal.* xlii. 5, 11.

I THESS. V. 17.

Pray without ceasing.

I. **W**HAT is it to pray?

Αἰτνοῖς ἀγαθῶν καὶ κακῶν ἐν ὀνόματι τοῦ Θεοῦ
γινώσκον, S. Basil.

1. It is a Desire. That is the *Nature* of it.

We may desire a Thing,

1. With our Mouths only, *Isa.* xxix. 13.

2. With our Hearts only, 1 *Sam.* i. 13.

3. Both with Heart and Mouth. This is Prayer; and so Prayer is both cordial and oral, S. *Joh.* xvii. 1.

2. The Subject, good Things, 1 *Tim.* iv. 8.

1. For our Natural Life.

1. For our Being, S. *Jam.* v. 14, 15.

2. For our Well-Being, *Prov.* xxx. 8:

2. For our Spiritual Life.

1. To understand the Scriptures, *Psal.* cxix. 18. S. *Jam.* i. 5.

2. To repent of Sin, *Psal.* li. 7, 10.

3. To believe in Christ, S. *Luk.* xvii. 5.

4. To love GOD.

5. For

5. For Pardon of Sin, *Act. viii. 22. S. Matt. vi. 13.*
3. For our Eternal Life.
 1. To hold out to the End, *Pſal. li. 12.*
 2. And then crown us with Glory, *2 Tim. iv. 7, 8.*
3. The Object, GOD, not Saints.

As appears,

 1. From Scripture, *Rom. x. 14. S. Luk. xi. 2.*
 2. From Reason.
 1. Saints cannot hear us.
 2. If they do, they cannot help us, *Iſa. xlv. 20.*
 3. Prayer is Part of Divine Worship.
3. Fathers.

Πᾶς περὶ σωχόμενοι πρὸ Θεοῦ διαλέγεσθαι, *S. Chryſ.*
 Ἀγγέλους ὀνομάζουσιν, &c. ἀνάθεμά, *Conc. Laod.*
 Πᾶσαν μὲν δέησιν καὶ προσοχὴν ἀναπέμπειν πρὸς
 ἐπὶ ταῖς Θεοῦ, *Orig.*
 GOD, Father, Son, *Act. xvii. 59.*
 Οὐ ταῦτόν ἐστι πισδεῖν εἰς τὸ, καὶ οὐδὲ αὐτὸς πι-
 σδεῖν τὸ μὲν γὰρ ἐστὶ θεότητος, τὸ δὲ πᾶν
 πρέσβυς, *Greg. Nazianz.*
 Ἐυχὴ καὶ λατρεία Θεοῦ, *S. Chryſost.*
Invocare Domini nomen, ac adorare Deum,
unum & idem est, Orig.

- II. How doth it appear, that we ought to pray?
 1. GOD commandeth it, *1 Tim. ii. 8.*
 2. It is Part of His Worship, *Pſal. xcv. 6, 7.*
 3. By this we give Him Glory.
 1. Of His Sovereignty over us.
 2. His Immensity and Omnipresence, *S. Matt. vi. 6.*
 3. His All-sufficiency.
 4. His Mercy.
 5. His Faithfulness to His Promises.

4. This is the Means appointed by GOD for our Receipt of good Things, *Ezek. xxxvi. 37. S. Luk. xi. 13.*

5. He hath promis'd good Things to it, *S. Matt. vii. 7.*

III. How should we pray?

1. Outward Reverence in our Bodies, as Kneeling; for, that we ought to kneel at Prayer, appears, in that it is commanded, *Hebr. xii. 28. Psal. xcv. 6. Isa. xlv. 23.*

The Saints always did so.

1. Daniel, *Dan. vi. 10.*

2. Solomon, *2 Chron. vi. 13.*

3. S. Peter, *Act. ix. 40.*

4. S. Paul, *Act. xx. 36. and xxi. 5. Ephes. iii. 14.*

5. S. Stephen, *Act. vii. 60.*

6. Our Lord, *S. Luk. xxii. 41.*

2. Inwardly.

1. With the Understanding, *1 Cor. xiv. 15.*

2. The Heart, *Isa. xxix. 13. Ezek. xxxiii. 31. 1 Cor. xiv. 15.*

3. In Charity, *1 Tim. ii. 8.*

4. With respect to the Promises, *Gen. xxxii. 9, 10, 11, 12.*

1. Absolutely, for Spiritual,

2. Conditionally, for Temporal, Things.

1. That they are for GOD's Glory,
S. Matth. xxvi. 39.

2. For our Good.

5. In the Name of Christ, *S. Joh. xiv. 13.*

6. In Faith, *Hebr. xi. 6.*

Believing, *S. Matth. xxi. 22. S. Jam. i. 5, 6.*

1. That GOD can,

2. That

2. That He will, grant what we ask, ſo far as it is Good for us, for the ſake of Chriſt, *S. Mar. xi. 24.*
7. To a right End, *S. Matth. vi. 6. S. Jam. iv. 3.*
8. Pray ſo as to expect what we pray for, *Pſal. v. 3.*

MOTIVES. Conſider,

1. GOD, to whom we pray, *Rom. x. 14.*
2. Our own Dependence upon Him, *Act. xvii. 28.*
3. The Neceſſity of what we deſire.
4. Our own Unworthineſs, *Gen. xxxii. 10.*
5. The Ground of our Hopes in Chriſt, *1 S. Joh. ii. 1.*
6. GOD hath promiſed to hear our Prayers, *S. Matth. vii. 7. S. Joh. xvi. 24. S. Luk. xi. 9.*

IV. When ſhould we pray?

Without ceaſing.

1. Negatively. Not as if all our Time was to be ſpent in Prayer.
2. Poſitively.
 1. So as always to have our Hearts in a praying Poſture, *Pſal. lvii. 7.*
 2. So as to take all Occaſions of Prayer, *2 Sam. ix. 13. S. Luk. ii. 37. and xxiv. 53. Act. i. 14.*
 3. So as to pray in all Conditions, *Ephes. vi. 18. S. Jam. v. 13.*
 4. So as not to leave off praying for any Mercy, becauſe GOD doth not at firſt hear us, *S. Luk. xviii. 1. 2 Cor. xii. 8, 9.*
 5. So as to pray every Day; for,

1. GOD is to be worshipped every Day,
S. *Luk.* i. 75.
2. The Sacrifices of the Old Testament
were to be offered every Day, *Num.*
xxviii. 3. *Pſal.* li. 17. *Hebr.* xiii. 15.
Act. iii. 1. and x. 9.
3. Our Saviour teacheth us to pray every
Day, S. *Matth.* vi. 11.
4. The Saints, in all Ages, have made
Prayer their daily Exercise, *Pſal.* lv.
17. and cxix. 164. *Dan.* vi. 10.
5. Nature itself teacheth all to pray each
Day; yea, the *Mahometans* do it.
6. There is not a Day, but we sin.
7. Nor a Day, but we want Mercies,
our Dependence being always upon
G O D.
6. So as to take all Occasions to lift up our
Hearts to G O D in short Prayers or
Ejaculations, S. *Luk.* xvii. 5. *Nehem.* ii.
4. v. 19. and xiii. 22. S. *Mar.* ix. 24.
1 *Sam.* i. 13. S. *Luk.* xxiii. 42, 43.

U S E S.

1. Information.
 1. How hard it is to pray, *Ephes.* vi. 18.
 2. How few that do it, *Pſal.* xiv. 4.
 3. How imperfect our best Prayers are.
2. Exhortation.
 1. Repent of your Neglect of this Duty.
 2. Reform. *Pray without ceasing.*
 1. Publickly; so as, (S. *Luk.* xviii. 10.
S. Matth. xviii. 20. S. *Luk.* ii. 37. and
iv. 16.)
 1. To mind what is prayed for.
 2. To pray for it yourselves.

2. In your Families; for,
 1. This is commanded, *Ephes. vi. 18.*
S. Matth. vi. 11.
 2. We have Precedents of it, *Josh. xxiv. 15. 1 Sam. i. 21. Esth. iv. 16. S. Luk. ix. 18. Act. x. 2.*
 3. Consider the Necessity of it.
 1. There are Family-Sins to get pardoned.
 2. Family-Mercies to be obtained, and to oblige us to Thankfulness.
 4. Consider the Benefit of it.
 1. It will keep Sin out.
 2. Bring a Blessing into the Family,
Prov. iii. 35.
3. Secret Prayers, *S. Matth. vi. 6.*
 1. With Reverence, *Ezr. ix. 5, 6. Dan. vi. 10. Act. ix. 40.*
 2. Attention.
 1. Of the Mind.
 1. To GOD we pray to.
 2. To the Thing we pray for.
 2. Of the Will.
 1. The Desire.
 2. Trust and Faith.
 3. Sincerity, *S. Jam. iv. 3.*

MOTIVES. Consider,

1. We have no ground to expect any Blessing without Prayer, *Ezek. xxxvi. 37.*
2. It is a Means for the getting all Blessings Spiritual and Temporal, *S. Matth. vii. 7. and xxi. 22. S. Jam. i. 5.*
3. It is, in itself, the most heavenly Duty we can perform, *Phil. iii. 20.*

I THESS. V. 18.

In every Thing give Thanks. -----

IT is our Duty to be always thankful.

I. Whom must we *give Thanks* to? Only to GOD; because, (*Psal. c. 4.*)

1. It is only by Him, we are preserved from Evil, *Psal. cxxi. 7.*

2. It is only from Him, that we have any Thing that is Good, *S. Jam. i. 17.*

3. Because He only is Good in Himself, *Psal. cxxxvi. 1. and cvii. 1. S. Luk. xviii. 19.*

II. How should we *give Thanks* to Him?

1. By an humble Confession of our own Unworthiness, *Gen. xxxii. 10. Ephes. iii. 8.*

1. By reason of Original Sin, *Psal. li. 5.*

2. Actual Transgressions, *1 Cor. xv. 9.*

3. Our Abuse of His Mercies, *S. Jud. 4.*

2. By an humble Acknowledgment of Him in all we have, *חֵדָּה, Prov. iii. 6.*

1. His Power, *Psal. cxxxv. 1, 6.*

2. Goodness, *Psal. cxlv. 1, 2, 9.*

3. Mercy, *Psal. cxxxvi. 1, 2, 3.*

3. By admiring Him in all we have, and praising, *1 Chron. xxix. 12, 13.*

4. By improving all for His Glory, *Prov. iii. 9.*

5. By walking before Him in all Well-pleasing, *2 Tim. i. 3.*

III. What must we thank Him for? For all Things, *Ephes. v. 20.*

1. Our

1. Our Mercies.

1. Spiritual.

1. His ſending Chriſt to die for us, *S. Luk.*
ii. 14.

2. His Spirit to quicken us, *2-Cor. ix. 15.*

3. His Goſpel, *S. Matth. xi. 25.*

4. His reſtraining Grace, *1 Cor. xv. 57.*
Rom. vii. 25.

5. His renewing and ſanctifying Grace.

6. His ſpiritual Comforts, *Pſal. cxlvii.*
1, 2, 3.

7. His Ordinances, as at this time.

2. Temporal.

1. His making us, *Pſal. c. 1, 2, 3. and*
xcv. 6.

2. Preſerving us, *Act. xvii. 28.*

3. Providing for us, *Pſal. cxlvii. 7, 8, 9.*
1 Tim. vi. 17.

4. Our Health and Strength, *Pſal. xviii.*
32.

5. Our Gifts and Parts, *1 Cor. xiv. 18.*

6. Our Life and Liberty.

7. Our Protection from all Dangers.

2. Our Afflictions, *Job i. 21.*

1. Becauſe they are not ſo great, as we have
deſerved, *Ezr. ix. 13.*

1. Not ſpiritual, *Pſal. cxlvii. 20.*

2. Not eternal, *Lam. iii. 39.*

2. Becauſe they are ſtill mix'd with Mer-
cies.

3. Becauſe they are really ſpiritual Mercies,
Rom. viii. 28. Hebr. xii. 10.

1. For the deadning our Sins, *Job xxxvi.*
8, 9, 10.

2. For the quickning our Graces, *Pſal.*
cxix. 67.

USERS.

1. *Reproof.*

1. To such as never think of that GOD,
who gives them all Things to enjoy,
Psal. x. 4.
2. Who think upon Him, but are not thank-
ful to Him.
3. Who thank Him with their Mouths, but
not their Hearts, *Coloss. iii. 16.*
4. Who thank Him for some Things, but
not for all, *Ephes. v. 20.*

2. *Exhortation.* Be thankful.

Consider,

1. This is all the Requital GOD expects, or
you can give, for your Mercies, *Psal. l.*
10, 14. and lxxix. 30, 31.
2. You cannot expect a Blessing on them,
unless you be thankful for them.
3. The more thankful you are for Mercies
received, the more ground you have
to expect more.

I THESS. V. 19.

*Quench not the Spirit.*I. **W**HAT are we to understand by *the Spirit*? It signifies,

1. The Divine Nature in general, *S. Joh. iv.*
24. 2. The Third Person in particular.
3. The

3. The Influences and Effects, or Works of the Spirit, S. *Joh.* iii. 34. *Act.* vii. 55. S. *Luk.* xi. 13. compar'd with S. *Matth.* vii. 11. *Ephes.* v. 18.

II. What by *Quenching*? Τὸ ἀσβεσμενὸν οὐκ ἐστί, It is a Metaphor taken from Light and Fire.

1. GOD works in and of Himself.

2. No Creature can act, but by Him; *Act.* xvii. 28.

3. In spiritual Actings, we do not only need the general Concourse of His Providence, but also the special Influence of His Grace, S. *Joh.* vi. 44.

1. Because of the Darkness of our Minds, *1 Cor.* ii. 14.

2. The Perverseness of our Wills, *Jer.* xvii. 9.

4. When GOD is pleased to vouchsafe the Influences of His Grace, we are not to stifle them; as, *Cant.* i. 4.

1. Good Thoughts, *Rev.* iii. 20.

2. Holy Desires.

3. Heavenly Delights.

4. The Beginning of any Grace, *Zech.* iv. 10.

5. The Actings of it, when begun.

6. Inclinations to Duty.

USES.

1. Have a Care of the Impediments that hinder the Influences of Grace.

1. Blindness and Hardness of Heart, S. *Matth.* xiii. 15.

2. Carnal Security, *Cant.* v. 2, 6.

3. Pride, *Psal.* xxv. 9. 1 S. *Pet.* v. 5.

4. Earthly-mindedness, S. *Luk.* xviii. 23.

5. Unbelief, *Hebr.* iv. 2.

2. Wait

2. Wait upon GOD for His Spirit, in the ways appointed.

1. Reading the Scriptures, *Psal.* xix. 7, 8.
2. Praying, *Act.* ii. 1, 2.
3. Hearing, *Act.* x. 44. and ii. 37.
4. Meditation.
5. Sacraments.

3. Resist not the Motions of the Spirit.

Consider,

1. We are commanded not to quench the Spirit.
2. It is a Fight with GOD against ourselves.
3. If we once quench the Spirit, He may never come again, *Gen.* vi. 3.

Despise not Prophecyng.

1. What Prophecyngs?

1. The Scriptures written, 2 *S. Pet.* i. 20, 21. 2 *Tim.* iii. 16.
1. The Truths asserted, *Act.* xxvi. 27.
2. Commands enjoined, *S. Mar.* vii. 8, 9.
3. Promises made, *Rom.* iv. 20.
4. Threatnings denounced, *Prov.* i. 30. *Amos* iii. 8.
2. The Scriptures preached, 1 *Cor.* xiv. 1, 2, 3.

Which They despise,

1. That do not come to hear them, *S. Luk.* iv. 16.
2. That do not regard what they have heard, *S. Luk.* iv. 20.
3. That do not practise what they hear commanded, *Lev.* xxvi. 15. *S. Joh.* xiii. 17.

Why not despise them?

1. They are the Word of GOD, 1 *Theff.* ii. 13.

2. They

2. They that despise them, despise Him, *S. Luk. x. 16.*
3. If we despise the Word, GOD may justly deprive us of it.
4. If we despise GOD's Word, He will despise us, *1 Sam. ii. 30. Prov. i. 25, 28.*
5. By our despising His Word, we make it ineffectual to ourselves, *Hebr. iv. 2.*

Why are the Scriptures called Prophecies?

1. They foretell the first Coming of Christ, *Gen. iii. 15. and xlix. 10. Isa. vii. 14. Mal. iii. 1.*
2. The second, *Job xix. 25. Act. i. 11.*
3. The Resurrection from the Dead, *Job xix. 25. 1 Cor. xv. 52.*
4. The Day of Judgment, *Eccles. xii. 14. 2 Cor. v. 10.*
5. The Affairs of the World to come, *S. Matth. xxv. 46.*
 1. The Punishment of the Wicked, *2 Theff. i. 7, 8, 9.*
 2. The Glory of the Righteous, *Isa. lxiv. 4. 1 Cor. ii. 9.*

1 TIM. i. 15.

*This is a faithful Saying, and worthy of
of all Acceptation, that Jeſus Chriſt
came into the World to ſave Sinners ;
of whom I am chief.*

C*hriſt Jeſus came into the World to ſave Sin-
ners.*

I. Who was this *Chriſt Jeſus* ? One that liv'd
in *Judea*, about 1700 Years ago, call'd *CHRIST*,
ab Officio ; *JESUS*, *a Beneficio*.

H. What was He ?

I. *GOD*, *S. Joh. i. 1. Rom. ix. 5.*

1. The Name of *GOD* is attributed to Him,
Iſa. ix. 6. Jer. xxiii. 6.

2. The Works of *GOD* were performed by
Him, *Lazarus*, *S. Joh. xi. 43. S. Matth.*
xii. 25. Rom. i. 4.

Why ſhould He be *GOD* ?

1. That He might bear *GOD*'s Wrath.

2. To ſatisfy *GOD*'s Juſtice, *Pſal. xlix. 7.*

3. To overcome Death, Satan, *Hebr. ii.*
14.

4. To purchaſe the Donation of the Spi-
rit, and ſo merit Eternal Life for us.

U S E.

Inference 1. Then all His Actions were
meritorious.

2. He is able to ſave us, *Hebr. vii. 25.*

U S E S.

U S E S.

1. *Consolation.* We may be assur'd of Salvation by Him, if we come to Him.
2. *Exhortation.*
 1. Admire Him.
 2. Trust in Him.
2. Man, 1 *Tim.* ii. 4.
This appears,
 1. In His Birth and Incarnation.
 2. His Death and Passion.
 Why Man ?
 1. To suffer, *Hebr.* ii. 9. 10.
 2. To suffer for us, *ver.* 14.
 3. To sanctify our Natures.

U S E.

- Come boldly to GOD in Him, *Hebr.* iv. 15, 16.
3. GOD and Man united together in One Person, 1 *S. Pet.* iii. 18. *Rom.* ix. 5. *Isa.* vii. 14. *S. Matth.* i. 23. Why ? That the Works of each might be attributed to one another, and so His Death as meritorious, as if GOD Himself had suffered, *Act.* xx. 28.

U S E S.

1. See the Wisdom of GOD.
 2. The Condescension of Christ.
 1. *Exhortation.* Rely wholly upon;
 2. Labour after an Interest in, this Union, that as He had, you may have Two Natures in One Person.
- III. Who are the Sinners He came to save ?
1. Repenting, *S. Luk.* v. 32.
 2. Believing Sinners, *S. Joh.* vi. 35, 40, 47.
- IV. What

IV. What did He come to save them from ?

1. From Sin.

1. Guilt, 2 *Cor.* v. 21.2. Filth, and so *Act.* iii. 26.2. From GOD's Wrath, *Rom.* v. 9.

V. What to ?

1. Righteousness in their Persons, *Rom.* iii. 26.2. Holiness in their Natures, *Hebr.* xiii. 12.3. Happiness in their Souls, *S. Joh.* vi. 47.

U S E S.

1. *Information.*

1. Then are Sinners lost.

2. They are not able to save themselves.

3. No Creature could save them, *Psal.* xlix. 7.4. The Love of GOD was much seen, in that He came to save Sinners, *Rom.* v. 8.2. *Consolation.*

1. Are thy Sins great ?

2. Many ?

3. Strong ? *Psal.* lxxxix. 19. Christ came to save from them.3. *Exhortation.*1. Labour to know Him, 2 *S. Pet.* iii. 18.2. To love Him, considering (*Ephes.* vi. 24. 1 *Cor.* xvi. 22.)

1. What He was from Eternity.

2. What He became in Time.

3. For whose Sakes He did it.

3. Turn to Him, look upon yourselves as Sinners.

4. Believe on Him, 1 *Theff.* iv. 14.5. Get an Assurance of your Interest in Him, 2 *S. Pet.* i. 10. *Job* xix. 25.

I TIM. ii. 1, 2, 3.

Ver. 1. *I exhort therefore, that firſt of all, Supplications, Prayers, Interceſſions, and Giving of Thanks be made for all Men :*

Ver. 2. *For Kings, and for all that are in Authority ; that we may lead a quiet and peaceable Life in all Godlineſs and Honesty.*

Ver. 3. *For this is good and acceptable in the Sight of GOD our Saviour.*

Timothy being preferred to be Paſtor of *Ephesus*, and ſo the Ambaſſador of the Lord of Hoſts to his People there, the Apoſtle thinks fit to inſtruct him in the way, and to ſhew him the Duties that lay upon him. Having therefore, in the firſt Chapter, exhorted him to ſuppreſs Errors, and uphold the Truth, in this he enters upon the other Part of his miniſterial Function, *viz.* Prayer ; and in particular, that I may not diſcourage your Attention with any tedious Preface, in theſe Words we find theſe Four Things,

I. *Apoſtolum exhortantem ;* I exhort.

II. *Exhortationis ſubjectum ;* To pray for others, which is farther ſet forth,

1. *Ab enumeratione partium* ; which are four :
 1. Δεήσεις, *Supplications*, or rather *Depreca-*
tions.
 2. Πρὸς δ' χαί, *Prayers*, or *Petitions*.
 3. Ἐν δ' ἑξεί, *Intercessions*.
 4. Εὐχαερίαι, *Thanksgivings*.
2. *Ab objecto*.
 1. Generali ; *for all*.
 2. Particulari ; *for Kings and all in Authority*.
- III. *Subiecti hujusce prioritatem* ; first of all, Πα-
ρακαλῶ ἐν πρώτῳ πάντων.
- IV. *Argumentum aut exhortationis rationem* ; two-
fold,
 1. *Ab utili*.
 2. *A commodo*.
 1. It is the Duty of Elders to instruct
their Juniors.
 2. GOD is pleased so far to condescend
to His Creatures, that He doth not
always deal with them by Command,
but sometimes, yea, often by Exhor-
tation.
 3. In our Addresses to the Throne of
Grace, we are not to be mindful of
ourselves only, but of others too.
 1. We are to make others Sharers in
every Part of our Prayers.
 2. To that end, we are to observe
GOD's Dispensations to others,
as well as to ourselves.
 1. It is not only for our Friends and
Relations, or for this, or that
Sort, that we are to pray, but
for all.

2. We

2. We are in a more especial manner to pray for such as sit at the Stern, and are in Authority.
4. We are to be so careful of this Duty, as to place it in the Fore-front.
5. It is the Duty of Governours to endeavour the Peace and Quietness of their Subjects: And they are so to look to the Peace and Quietness of their Subjects, that this Peace and Quietness still be joined with *Godliness and Honesty*.
6. That the People that would live *quiet and peaceable Lives in all Godliness and Honesty*, under their Governours, must be often soliciting the Throne of Grace for it; for,
 1. Thus to pray for others, and especially for Governours, is a good Thing. 'Tis good,
 1. Materially, formally, finally, effectually.
 2. As 'tis good in itself, so it is acceptable in the Sight of GOD.
 3. Its being so ought to stir us up to the Performance of it.
7. In the Performance of every Duty, we are to look to the pleasing of GOD, and to have a Care that what we do be good and acceptable in His Sight.

I T I M. ii. 5.

For there is One GOD, and One Mediator between GOD and Men, the Man Chriſt Jeſus.

DOCTRINE I.

Jeſus Chriſt is Man, as well as GOD, in One Perſon.

1. That He is GOD.

1. He had a Being before born, S. *Joh.* xvi. 27, 28.

2. He was before the World, S. *Joh.* i. 3. *Coloff.* i. 16.

Πατερς ἐκὼ ἀμείλις ἀτέρμονι σὺνθεον ἐ-
θρη, Norvig.

Φωτὴν τὴν κατὰ Χεῖδον καὶ ἀπὸ Μελίας ἀρχο-
μενον, Greg. Nazianz.

3. This His Being was truly Divine, S. *Joh.* i. 1, 2. 1 S. *Joh.* v. 20. *Rom.* ix. 5.

*Quod eſſent ſoliti ſtato die ante lucem con-
venire, carmenque Chriſto quaſi Deo di-
cere,* Plin. *Epift.* ad Trajan.

4. This His Divine Nature was the ſame with the Father's, *Phil.* ii. 6, 7. *Iſa.* xl. 25.

5. This Chriſt received of the Father, S. *Joh.* v. 26.

*Pater vita in ſemetipſo, non à Filio; Filius vita
in ſemetipſo, ſed à Patre,* S. Auguſt.

Θεὸς ἐκ Θεῶ, φῶς ἐκ φωτός, πατὴρ μὲν γὰρ ὢν ὁ
ἐτέρω τῷ ᾧ καὶ τῷ ὁμοίαν ἑαυτοῦ φύσιν τῷ
ἀρχῇ πατρὶ, S. Baſil.

2. He

2. He is Man as well as GOD.

1. He had a Body, *Hebr. ii. 14. S. Joh. i. 14.*
S. Luk. xxiv. 39. 1 S. Joh. iv. 3.

• *Simon Magus, Saturnus, Isidorus, Secundus, Marcossians, Heraclionita, Ophita, Cerdon, Marcion, &c.* these were δοκηταὶ ἢ παντασιασταὶ, supposing Christ to have no real Body.

2. A Soul, *S. Luk. ii. 52. S. Matth. xxvi. 38.*
S. Luk. xxiii. 46.

Arius and Eunomius said, θεότης ψυχῆς ἐνεργεῖναι τὴν χρείαν, *Theodoret.*

3. This Soul and Body He had by the Power of the Holy Ghost, *S. Luk. i. 35. and iii. 23.*

3. He is both GOD and Man, and yet but One Christ or Mediator.

Ὁ λόγος, ὁ μόνος ἀμφω θεός τε καὶ ἄνθρωπος,
Clem. Alex.

So that,

1. His Natures were not mix'd
2. Nor changed one into the other.

Ἀσυγχύτως, ἀτρέπτως, ἀδιαρέτως, ἀχωείτως,
Concil. Chalced. Act. xx. 28. Isa. vii. 14.
S. Matth. i. 23.

II. This Christ is the One Mediator between GOD and Man.

1. GOD and Man are at odds, *Rom v. 10.*

2. No Man can reconcile them, *1 Sam. ii. 25.*
Job ix. 32, 33.

3. Hence Christ alone could do it, as alone GOD and Man.

1. On GOD's Part, *Hebr. v. 1.*

1. By Satisfying, *Hebr. ii. 10. 1 Tim. iv. 6.*
ἀντίλυτον ὑπὲρ πάντων.

2. By Interceding, 1 S. *Joh.* ii. 1. *Hebr.* vii. 25.

2. On our Part, by giving us his Spirit, *Coloff.* i. 19. S. *Joh.* i. 16.

U S E S.

1. Comfort, 1 S. *Joh.* ii. 1. *Rom.* viii. 33.

2. Exhortation.

1. Bless GOD for this great Mercy.

2. Often think of Christ.

3. Rejoice in Him with Spiritual Joy,
1 S. *Pet.* i. 8. S. *Luk.* xlv. 47. and
ii. 24.

DOCTRINE II.

Christ, as GOD-Man, was our Mediator, and therefore was anointed to be a Priest, a Prophet, and a King.

1. Christ was a Priest, *Pſal.* cx. 4. *Hebr.* vii. 13, &c.

Here I might shew,

1. That He was the only Priest that offered Sacrifice upon the Altar for our Sins, as GOD-Man.

2. He was the Sacrifice, that was offered upon the Altar, *Iſa.* liii. 10. as Man.

3. He was the Altar, upon which the Sacrifice was offered, *Hebr.* xiii. 10. as GOD.

But I shall rather shew you what Christ was to do, and did for us, as He was our Priest.

1. He made Satisfaction to GOD's Justice for us.

Now, there were two Things wherein GOD's Justice should be satisfied.

1. It required Punishment of our past Sins.

2. Per-

2. Perfection of our future Life.

Now, Christ, as our Mediator, did both these Things for us.

1. By His passive,

2. By His active, Obedience. By the first, He satisfied GOD's Justice: By the second, He purchased His Favour for us.

1. His passive Obedience, which was His undergoing all those Punishments, which were due to us for our Sins. He suffered,

1. In His Life, *S. Matth. iv. 2.*
S. Joh. iv. 6.

2. At His Death.

1. In His Body, *S. Matth. xxvii. 30, 38. Gal. iii. 13.*

2. In His Soul, *S. Luk. xxii. 44. Isa. liii. 10. S. Matt. xxvii. 46.*

And all this Christ did not suffer for Himself, but for us; and though He suffered but as Man, yet seeing the same Person that suffered; was both GOD and Man, it thence follows, that His Sufferings were more than if all the Men in the World had suffered for ever.

U S E S.

1. Loath thyself for Sin.

2. Admire the Love of Christ.

3. As Christ died for Sin, do you die to it. Let not that Sin live in you, that forc'd Christ to die for you.
4. As Christ died for you, do you live to Him.
2. His active Obedience, *S. Matt. iii. 15.* As by His passive Obedience, we are freed from the Guilt of Sin; so by His active Obedience, we are invested with Righteousness. By His Sufferings, He was made Sin for us; by His Obedience, we are made the Righteousness of GOD in Him, *2 Cor. v. 21.*

U S E S.

Then let us not only lay hold upon what He suffered; but likewise, upon what He did for us.

2. He maketh Intercession for us, *Rom. viii. 34.*
 1. He maketh Request for us.
 2. Pleads our Cause, *1 S. Joh. ii. 1.*
 3. Presents our Prayers to GOD.
 4. Covers our Sins from GOD.

U S E S.

1. Then we need not fear falling away from Grace.
2. We may go with Boldness to the Throne of Grace.

2. A

2. A Prophet, *Iſa.* lxi. 1.
 1. To reveal the Will of GOD, *S. Matth.* xi. 27. *S. Joh.* xv. 15.
 2. To expound it.
 3. To make us underſtand it.

U S E S.

1. Hearken to Chriſt.
2. Lead your Lives according to His Precepts and Example.
3. A King, *Iſa.* ix. 7.
 1. Where is His Kingdom? He hath one,
 1. On Earth.
 2. In Heaven, *S. Joh.* xviii. 36.
 2. How came He to this Kingdom?
 1. By Donation.
 2. By Purchase.
 3. Who are of His Privy-Council?
 1. GOD the Father, *S. Joh.* xli. 50.
 2. The Godly His Children, *Pſal.* xxv. 14.
4. What are the Laws of this Kingdom?
 1. Repentance, *2 Tim.* ii. 19.
 2. Faith, *Rom.* iii. 27. *S. Mar.* i. 15. *1 S. Joh.* iii. 23.
5. What are the Penalties annex'd?
 1. The Wrath of GOD, *S. Mar.* ix. 44.
 2. The Worm of Conſcience.
6. What Judges try all the Cauſes, and ſentence the Offenders in this Kingdom?
 1. The King Himſelf, *S. Joh.* v. 22, 27.
 2. The Saints, *1 Cor.* vi. 2.
7. When doth this King bring His Subjects to the Bar?
 1. At the private Sessions of every Man's Death.
 2. At

2. At the general Assize, the Judgment-Day, *S. Matth. xii. 36.*
3. What are the Honours, which He will bestow upon His faithful and loyal Subjects?
 1. They shall live in His own Court, *S. Joh. xii. 26. and xvii. 24.*
 2. Eat at His own Table, *S. Luk. xxii. 30.*
 3. And be themselves, as so many Kings and Priests in Him, and with Him, *Rev. i. 6.*

U S E S.

1. *Information.* Is Christ a King?
 1. Wo to unbelieving, rebellious Sinners, *1 Sam. xv. 23.*
 2. Then blessed be all believing Saints.
2. *Exhortation.*
 1. Honour Him, *1 S. Pet. ii. 17.*
 2. Obey Him, *S. Joh. xv. 14.*
 3. Submit to Him.
 4. Please Him, *1 Theff. iv. 1.*
 5. Love Him, considering 'tis He,
 1. That bought you.
 2. That governs you.
 3. That protects you.
 4. That supplies you with Necessaries here.
 5. That must crown you with Glory hereafter.

I T I M. iv. 8.

*For bodily Exercise profiteth little; but
Godlineſs is profitable unto all Things,
having Promise of the Life that now
is, and of that which is to come.*

DOCTRINE.

Godlineſs is profitable to all Things. *Εὐσέβεια
προς πάντα ὠφέλιμος ἔστιν.*

I. What is meant by *Godlineſs*?

It implies,

1. The Conformity of the Will of Man to the
Will of G O D, 1 S. Pet. i. 15.

2. Of the Life of Man to the Law of GOD,
Pſal. cxix. 24.

1. In its Principles.

2. In its Matter.

3. In its Manner.

4. In its End of our Actions.

II. How is it *profitable for all Things*? That is,
It is the Way whereby we may attain whatſo-
ever is really Good to us, and ſo it is profi-
table,

1. For the Soul:

1. In its Underſtanding and Judgment.

1. By drawing it from Error.

2. By ſettling of it in neceſſary Truths.

2. In its Will, by undeceiving of it, and
by fixing it upon what is really,
and not only apparently, Good, and
ſo

ſo in the right ordering of its Affections.

1. Love and Hatred, *Pſal.* cxix. 113. *Amos* v. 15.

2. Joy and Grief, *Eccleſ.* vii. 14.

3. Deſire and Abhorrence, *Pſal.* cxix. 163.

4. Boldneſs and Audacity, *Prov.* xxviii. 1. *Pſal.* xlii. 5.

5. Fear and Hope, *Iſa.* viii. 13.

6. Anger, *Ephes.* iv. 26.

2. To the Body.

1. In this Life, by preventing Diſeaſes; for as Sin is a formal Sickneſs to the Soul, ſo it is the Cauſe of Sickneſs to the Body; ſo that there had never been any Sickneſs in our Bodies, had there never been any Sin in our Souls. And beſides, the Judgment of GOD upon ſome Sins, do of themſelves, under GOD, raiſe Diſeaſes in our Bodies, as Adultery, Drunkenneſs, Intemperance.

2. In the other World, *Phil.* iii. 21. *1 Cor.* xv. 42, 43, 44.

3. To our Names, *Prov.* x. 7.

1. By taking of our Ill-Name from us.

2. By putting a Good-Name upon us, *Iſa.* lvi. 5.

4. To our Enjoyments.

1. By improving what we have here, *Prov.* x. 22.

2. By aſſuring what we ſhall have hereafter, *Prov.* xxii. 4. which indeed are truly call'd *Riches*, *1 Tim.* vi. 6.

1. They are true Riches, *Prov.* xxiii. 5. *S. Luk.* viii. 18.

2. Suitable.

3. Satisf-

3. Satisfying, 1 *Cor.* vii. 31. *Pſal.* xvii. 15.
4. Certain, *Prov.* xxiii. 5.
5. Neceſſary.
6. Durable, *Prov.* viii. 18.

U S E S.

1. *Inferences.* Hence obſerve,
 1. How fearfully worldly-minded Men are miſtaken in looking after Riches.
 2. Sin is good for nothing.
2. *Example.*
Signs,
 1. Sincere eying the Will of GOD more than any Thing elſe in what we do ; more than,
 1. Our own Wills, *S. Luk.* xxii. 42.
 2. Our own Profits.
 3. Others Perſuaſions, *Act.* iv. 19. and v. 29.
 4. Our own Reaſon, *Hebr.* xi. 8.
 2. An holy Fear of offending, and Care of pleaſing GOD in what we do.
 3. Spiritual Performance of holy Duties, 1 *S. Joh.* iv. 13.
 4. Growth in Grace, *S. Joh.* xv. 2.
3. *Exhortation.*
MOTIVES. Conſider,
 1. Who commands it.
 1. The Great,
 2. Good, GOD.
 2. How oft 'tis commanded, *Iſa.* xxviii. 10.
 3. Wherefore 'tis commanded, not for GOD's, but your Good, principally.
 4. What it is that is commanded.

5. How many Obligations GOD hath laid upon you to be godly: 'Tis His End in every Thing He bestows upon you, *Rom. ii. 4.*
 1. He sent His Son.
 2. He vouchsafes His Ordinances.
 3. Mercies.
 4. Judgments, and all to work it in you.
6. How miserable you will be without it, *Hebr. xii. 14.*
Miserable,
 1. In this Life.
 2. In the Life to come.
7. How you will one Day wish you were so; they that despised Holiness here, will admire it hereafter.
8. When Holy, you will have all Things you can desire.

I T I M. vi. '6.

But Godliness with Contentment is great Gain.

I. WHAT is *Godliness*?

1. Negatively.
 1. Not avoiding of Sin only.
 2. Nor a bare Profession of Religion.
 3. Nor performing outward Duties.
2. Positively.
But the Conformity of the Heart and Life of Man, to the revealed Will of GOD.
 1. Of the Heart, and its Affections.
 2. The Life, and its Actions.

II. To be ſo, *is great Gain*; we gain,

1. Riches.

1. The Son of GOD our Redeemer.
2. The Spirit our Comforter.
3. The Word our Counſellor.
4. The Promiſes our Supporters.
5. The Angels our Miniſters.
6. GOD to be our GOD.

U s e.

Labour after this *Gain*.

Conſidering,

1. Theſe are true Riches, others deceitful,
S. Matth. xiii. 22. Eccleſ. iv. 8.
2. Theſe are neceſſary Riches, others imper-
tinent and unprofitable, *Prov. xi. 4.*
3. Theſe are conſtant, others uncertain,
Prov. xxiii. 5.
4. Theſe ſafe, others dangerous, *2 Tim. iv.*
10.
5. Theſe durable, others fading, *Prov. viii.*
18.
6. Have theſe firſt, and you are ſure of the
others, ſo far as they are good for you,
S. Matth. vi. 33.
2. Honour, *1 Sam. ii. 30. Prov. xii. 26. Numb.*
xiv. 24. 1 S. Pet. ii. 7. Τοῖς δὲ σοδοῦν ἡ τιμὴ.
3. Pleaſure.

We muſt add *Contentment to Godlineſs*.

I. What is *Contentment*? A gracious Diſpoſi-
tion of the Soul, whereby it reſts fully ſatiſfied
with whatſoever Condition GOD is pleaſed to
place it in: To it is requiſite,

1. That we be not carkingly careful about
the Things of this Life, *S. Matth. vi. 25.*

2. That

2. That we do not murmur at any Providence that befalls us.

3. That we acquieſce in all GOD's Diſpenſations towards us, 1 *Sam.* iii. 17.

4. So as to give GOD Thanks for every thing, 1 *Theſſ.* v. 18. *Job* i. 21.

MOTIVES to it.

Conſider,

1. GOD's Sovereignty, *Pſal.* xxxix. 9.

2. His Wiſdom.

3. The Mercies thou haſt, are more than thou deſerveſt, *Lam.* iii. 39.

4. The Judgments are no more than thou deſerveſt, *ibid.*

5. They are far leſs.

6. By Diſcontent, thou makeſt thy Condition miſerable; it is a Miſery, as well as Sin.

7. By Contentment, thou mayſt make it happy.

8. By it, thou mayſt make a Vertue of Neceſſity; ſubmit thou muſt.

9. Whatſoever Condition thou art in, it is for thy Good, *Rom.* viii. 28.

10. Godlineſs itſelf is no Gain, without Contentment.

M E A N S.

1. Often bethink thyſelf of the Vanity of the World, which thou haſt no Cauſe to trouble thyſelf ſo much about.

2. Accuſtom thyſelf to uſe the World, as if thou uſedſt it not, 1 *Cor.* vii. 30.

3. Think more of what thou haſt, than of what thou haſt not.

4. Often meditate upon the Fulneſs and Allſufficiency of GOD.

2 TIM. ii. 19.

And let every one that nameth the Name of Chriſt, depart from Iniquity.

Every one that nameth the Name of Chriſt, ſhould depart from Iniquity.

I. What is it to *name the Name of Chriſt*?

1. To be baptized in His Name.

2. The Profeſſion of Faith in Him.

1. As our Saviour, *Act. iv. 12.*

2. As our Maſter, *S. Joh. xx. 28.*

3. As our Mediator and Advocate, *1 Tim. ii. 5.*

II. What is *Iniquity*? The Tranſgreſſion of the Law, *1 S. Joh. iii. 4.*

1. Not the ceremonial, *Act. xv. 24, 25, 28.*

2. Nor the judicial,

3. But the moral, Law, *Deut. iv. 13.*

III. What is it to *depart from Iniquity*?

1. We are born in Sin, *Pſal. li. 5. Epheſ. ii. 3.*

2. Sin is natural to us, and always preſent with us, *Rom. vii. 17, 18.*

3. When we leave Sin, we depart from it; which we are to do,

1. Wholly, from all Sin, *1 Theſſ. v. 22.*

2. Conſtantly, *Prov. xxiii. 17.*

3. Obedientially, *Gen. xxxix. 9.*

IV. Why ſhould Chriſtians *depart from Sin*?

1. Be cauſe we promiſed it in Baptiſm.

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Y

2. Chriſt

2. Christ died on Purpose to ſave us from Sin,
Act. iii. 26.

3. The Sins of Chriſtians are greater than the
Sins of other Men.

For they are,

1. Againſt greater Lights, *S. Job. iii. 19.*

2. Greater Mercies, *Iſa. i. 2, 3, 4.*

3. More frequent Reproofs, *Prov. i. 24, 25.*

4. They more diſhonour GOD and Chriſt,
Hebr. vi. 6.

5. They grieve the Spirit of GOD more,
Ephes. iv. 30.

U S E S.

1. Repent of your former Sins.

1. Univerſally, *Pſal. li. 3, 4.*

2. Cordially, *Joel ii. 12, 13.*

3. Conſtantly, *Jer. viii. 6.*

2. Depart from Iniquity.

1. *Motives.* Conſider,

1. What a precious Soul you defile by it,
Tit. i. 15.

2. What a glorious GOD you offend, *Jer.*
xliv. 8.

Who is,

1. Great, *Iſa. iii. 8. Jer. v. 22.*

2. Juſt, *Exod. xxxiv. 7.*

3. Powerful.

4. Merciful, *Pſal. cxxx. 4.*

3. How little Good you get by Sin.

1. No real Pleaſure.

2. No real Profit; *Rom. vi. 21.*

3. No real Honour.

4. How many precious Mercies it de-
prives you of.

1. The Favour and Acceptance of
GOD, *Iſa. lix. 2.*

2. The

2. The Answer of your Prayers, *Pſal.* lxi. 18.
3. The Peace of Conſcience, *Iſa.* xlviii. 22.
4. True Joy and Communion with GOD, *2 Cor.* i. 12.
5. How many Curſes and Miſeries it brings upon you.
 1. Upon what ye are.
 2. Upon what ye do.
 3. Upon what you have, *Mal.* ii. 2. *Deut.* xxviii. 15, 16.
6. Whom you imitate by Sin. Satan, *S. Joh.* viii. 44.
7. Unleſs you depart from Sin, you muſt depart from GOD, *S. Matth.* xxv. 41.
8. What dreadful Torments are provided for ſuch as continue in Sin, *S. Matth.* xxv. 46. *2 Theſſ.* i. 9.
2. *Means.*
 1. Meditate often on theſe Motives.
 2. Beg of GOD Grace to do it.
 3. Lay hold on the Merits of Chriſt, *Act.* iii. 26.
 4. Live always as under the Eye of GOD, *Pſal.* cxxxix. 6, 7, 8.
 5. Often think of the Judgment to come.
 6. Avoid the Occaſions of Temptations to Sin.
 7. Employ yourſelves continually in what is Good, ſo as to live like Chriſtians, *Ephes.* iv. 1. *Coloſſ.* i. 10.

2 TIM. iv. 7, 8.

Ver. 7. *I have fought a good Fight, I have finiſhed my Courſe, I have kept the Faith.*

Ver. 8. *Henceforth there is laid up for me a Crown of Righteouſneſs, which the LORD the righteous Judge ſhall give me at that Day; and not to me only, but unto all them alſo that love His Appearing.*

ST. Paul was now near his End, at leaſt in his own Apprehenſion, *ver. 6.*

Hence he reflects upon his Life, *Iſa. xxxviii. 3.* and finds that he can give a good Account of it, and ſo expects Happineſs. *I have fought a good Fight.*

The Words contain a Deſcription of a Chriſtian's State in this Life and the next.

I. In this Life. The Chriſtian's Life is a Warfare; and,

i. *He fights a good Fight*; Good, becauſe in a good Cauſe, and becauſe it is well fought.

A good *Fight*. A Chriſtian's Life is frequently compar'd to a Warfare.

Chriſt, the Lord of Hoſts, our Captain, *Hebr.*

ii. 10. we are liſted under Him at Baptiſm.

We fight For

GOD and our own Souls.

Againſt

Against

The Flesh, *Gal.* v. 17. *Rom.* viii. 7. *S. Jam.* iv. 1.

The World, 1 *S. Joh.* ii. 15, 16.

The Devil, *Ephes.* vi. 12.

Our Armour described, *Ephes.* vi. 13, 14, 15, 16.

This Fight every Christian fights well, according to the Rules and Methods that our Captain hath taught us.

2. *He finisheth His Course*, or Race set before Him, 1 *Cor.* ix. 24, 25, 26.

Going through,

1. All Duties, *Pſal.* cxix. 6.

2. All Relations,

3. All Conditions, according to the Rules of the Gospel, *S. Joh.* xvii. 4. *Phil.* ii. 12.

3. *He keeps the Faith*, which may be understood,

1. Of His faithful Discharge of His Trust.

Fidem ſuſcepti officii in finem uſque ſervare.
Hieron.

2. Of Faith objectively. He continued Sound and Orthodox in His Faith,
Ephes. iv. 14.

3. Of Faith ſubjectively. He always kept His Faith and Trust fix'd upon GOD,
Rom. iv. 20.

II. In the other World, (the Reward of this Warfare) where the Apoſtle was fully perſuaded, He ſhould be recompenc'd and happy, 2 *Cor.* v. 4. *Rom.* viii. 37, 38.

Of which Happineſs, He gives us,

1. A Character or Deſcription.

1. It is a Crown, which being accounted the greateſt Thing upon Earth, is often uſed to expreſs the Greatneſs of Heaven's Glory, *S. Jam.* i. 12. 1 *S. Pet.* v. 4.

It is made up of the choicest Jewels :

1. Perfect Freedom from Sin and Miſery,
Rev. xiv. 13.
2. The Company of the beſt Creatures,
Hebr. xii. 23.
3. The Preſence of Chriſt, *S. Joh. xvii. 24.*
4. The Love and Favour of GOD.
5. All Happineſs in Him.
6. Eternal, *1 S. Pet. v. 4.*
2. A Crown of Righteouſneſs, perfect Righteouſneſs, the beſt Jewel, the Pearl of Price, *Hebr. xii. 23.*
3. Laid up, from the Beginning of the World,
S. Matth. xxv. 34. S. Joh. xiv. 2.
4. For me, *Gal. ii. 20.*
2. The Author.
 1. His Title, the Lord, Chriſt, *S. Matth. xxviii. 6. Epheſ. i. 20, 21.*
 2. His Office, a Judge, *2 Cor. v. 10.*
 3. His Faithfulneſs in His Place, Righteous,
Gen. xviii. 25.
 4. His manner of beſtowing this Crown, by Way of Gift, *Rom. vi. ult.*
 5. The time when, at that Day, *Act. xvii. 31.*
3. The Largeneſs and Extent of this Crown ; given, not only to me, but to all thoſe alſo that love His Appearing.
 1. To all true Chriſtians, here deſcribed by thoſe that love Chriſt's Appearing.
 1. That love and prefer Him before all Things in this World, *S. Matth. x. 37.*
 2. Deſire and long for His Appearing, that they may ſee Him, and live with Him, *Phil. i. 23.*
 3. Prepare themſelves, ſo that they may be always ready for it, *S. Luk. xxi. 34.*

TIT. ii. 11, 12.

Ver. 11. *For the Grace of GOD that bringeth Salvation, hath appeared to all Men.*

Ver. 12. *Teaching us, that denying ungodly and worldly Luſts, we ſhould live Soberly, Righteouſly, and Godly, in this preſent World.*

DOCTRINE.

IT is the Grace of GOD that bringeth Salvation.
Εὐδοκίη τῆ τοῦ αἰτίου δυνάμεως, S. Chryſoſt.

I. What is the Grace of GOD?

Grace is taken ſometimes,

1. For the Grace of GOD in us, 2 Cor. xii. 9.
2 S. Pet. iii. 18.
2. For the Grace of GOD towards us, Rom. iii. 24.
3. For the Doctrine of the Goſpel, Act. xx. 32.
theſe two laſt come both to one, and may be both underſtood in this Place.

II. How doth this Grace bring Salvation?

1. Negatively.

1. Not ſo as to exclude Chriſt's Satisfaction,
1 S. Joh. ii. 2.
2. Not ſo as to exclude our Duty.

2. Poſitively. So as to be the ſole Cauſe of our Salvation; ſo that what was done in order to our Salvation, was only from Grace; as,

1. To ſend Chriſt, 1 *S. Joh.* iv. 10. *S. Joh.* iii. 16.
2. Satisfaction, *Gal.* ii. 20.
3. Election, *Rom.* xi. 5, 6. *Ephes.* i. 5.
4. Vocation, 2 *Tim.* i. 9.
5. Regeneration, 1 *S. Pet.* i. 3.
6. Juſtification, *Rom.* iii. 24.
7. Sanctification, *Tit.* iii. 5.
8. Glorification, *Rom.* vi. 23.

U S R S.

1. No Place for Merit.
2. Aſcribe all to GOD's Grace.
 1. That He begins it in us.
 2. Carries it on for us.
 3. Gives the Perfection of it to us.
3. Be you as dutiful to GOD, as He is merciful to you.

II. This *Grace hath appeared to all Men now.*

1. Under the Law, it appeared but to ſome.
 1. To *Adam*, *Gen.* iii. 15.
 2. *Abraham*, *Gen.* xvii. 1, 2..
 3. *Mofes*, *Deut.* xviii. 15.
 4. The Prophets, *Iſa.* liii.
 5. The Children of *Iſrael* only, *Act.* xiv. 16.
2. Under the Goſpel, all are made acquainted with it.
 1. Men of all Nations, *Gal.* iii. 28. *Coloſſ.* iii. 11.
 2. Men of all Ages.
 3. Men of all Conditions, *Gal.* iii. 28.

U S R.

Bleſs GOD, that it hath appeared to you,
S. Matth. x. 25.

HI. This

III. This Grace teacheth us to deny Ungodlineſs and worldly Luſts.

1. Ungodlineſs.

1. What is it to deny Ungodlineſs? This Denying, according to S. Chryſoſtom, denotes πολλῶ τῷ διδάσκειν, πολὺ τὸ μὴ σθ, πολλῶ τῷ ἀποστροφῆ.

1. A Diſtance off of it.

2. A Hatred againſt it.

3. An Averſion from it.

2. What is Ungodlineſs?

1. That which is againſt GOD's Word.

Ἀσίζουσαν τὰ δόγματα ᾗσι, S. Chryſoſtom,
2 S. Pet. ii. 1.

2. Againſt His Worſhip.

1. Ignorance of Him, Hoſ. iv. 16.

2. Impenitence, Act. xvii. 30.

3. Unbelief, S. Mar. i. 15.

4. Idolatry. Second Commandment.

5. Superſtition, Coloff. ii. 23.

6. Taking His Name in Vain. Third Commandment.

7. Prophaning His Sabbaths. Fourth Commandment.

8. Contempt of His Word and Ordinances.

9. Hypocriſy, 1 S. Pet. ii. 1.

10. Deſpair, Iſa. lv. 1, 7. S. Matth. xi. 28.

U S E S.

1. Hence ſee the Errour of the Antinomians, Rom. iii. 31.

2. Let us follow the Teachings of Grace. Conſidering,

1. This Grace hath appeared to you.

2. It

2. It appeared to this end, that we might deny Ungodlineſs.
3. Unless we learn the Lessons which Grace teacheth, we shall not enjoy the Happiness which it promises.
3. Let us live according to it.

II. DOCTRINE.

And worldly Lusts.

Ἀσέβειαν τὰ δόγματα φῶσι, καὶ κοσμικὰς ἐπιθυμίας, τὸν βίον τὸν ἰσχυρῶς.

What are *ungodly Lusts*? 1 S. Joh. ii. 16.

I. The Lusts of the Flesh.

1. Uncleanness; forbidden in the *Seventh Commandment*, S. *Matth.* v. 28. *Job xxxi.* 1.

1. It is a burning Sin, 1 *Cor.* vii. 9.

2. An insatuating Sin, *Hos.* iv. 11. *Prov.* ii. 18, 19.

3. Polluting, 1 *Cor.* vi. 18.

4. A sacrilegious Sin, 1 *Cor.* vi. 19.

5. Injurious to others.

6. A beastly Sin.

7. An heathenish Sin, 1 *Cor.* iv. 5.

8. Peculiarly provoking, *Rom.* i. 24.

9. It is the Root of other Sins, *Rom.* i. 29.

Πορνεία and *wornela*.

10. It is a Sin, that will certainly bring Vengeance upon the Soul.

1. Spiritual, *Rev.* xxii. 11. It wasteth the Body, and disquieteth the Conscience, *Psal.* li. 8.

2. Temporal; upon,

1. The Body; witness the stinking Breath, loathsome Botches, enflam'd Blood, putrified Flesh, and speedy Age, and oft, short Life of the Guilty.

2. Name,

2. Name, *Prov.* vi. 33.
3. Estate, *Job xxxi.* 12.
3. Eternal, *Hebr.* xiii. 4. *Prov.* ix. 18.
2. Drunkenneſs.
 1. What is it? The immoderate Drinking of any Liquor, to the depriving ourſelves of the Uſe of Reaſon, *Hof.* iv. 11. *Iſa.* v. 11. *S. Luk.* xxi. 34.
 2. How great a Sin?
 1. It deprives us of Reaſon.
 2. It unfits us for Duty, *S. Luk.* xxi. 34.
 3. It razeth out the Image of GOD, and ſtampeth the Image of Beaſts upon us.
 4. It is the Womb of all other Sins.
 5. It is a frequently threatned Sin, *Iſa.* v. 11. *Prov.* xxiii. 29, 30. *Iſa.* v. 22.
 6. A Body-diſtempering Sin.
 7. A Soul-damning Sin, *1 Cor.* vi. 10.

II. The Luſt of the Eye, or Covetouſneſs.

1. What is it?

Avaritia eſt plus velle quàm ſat eſt, *S. Aug.*

It is the inordinate Love of Riches; which may be committed,

1. *In divitiis appetendis.* Command: 10.
2. *Acquirendis*; as,
 1. To the Matter; when we get what we ought not, as in Oppreſſion, Simony, Extortion, *1 King.* xxi. 2, 13.
 2. The Manner of our getting them, *Prov.* x. 2. and xxviii. 8.
 3. Our carking Care in it, *Iſa.* v. 8. ſo as to neglect our Duty.
 4. The End; only for themſelves, or ſome evil End, *S. Jam.* iv. 3.
3. *In retinendis*, *1 Tim.* vi. 17, 18.

2. How

2. How great a Sin is it?

1. It turns off our Love from GOD, 1 *S. Joh.* ii. 15.
2. It is groſs Idolatry, *Ephes.* v. 5. *Celeſt.* iii. 5.
3. It renders a Man's Life miſerable and uncomfortable, 1 *Tim.* vi. 10.
4. The Root of all Evil, 1 *Tim.* vi. 9, 10. As the Apoſtle joins Thieves and Drunkards together, 1 *Cor.* vi. 10. And therefore, he that maketh haſte to be rich, ſhall not be innocent, *Prov.* xxviii. 20.
5. It will hinder us from looking after better Riches, 1 *Cor.* vi. 10, 11. Firſt flee Earth, then follow Heaven, *S. Matth.* vi. 19.
6. It will keep us out of Heaven, 1 *Cor.* vi. 10.
7. It will throw us into Hell, *Rev.* xxi. 8.

III. The Pride of Life.

There is a Twofold Pride to be denied.

1. Againſt GOD, *Mic.* vi. 8. *S. Jam.* iv, 6, 7.
So as,
 1. To look upon ourſelves as nothing in Comparison of Him, *Iſa.* xl. 6, 15, 17.
 2. To admire the wonderful Works of GOD, *Rom.* xi. 33, 34.
 3. To acknowledge ourſelves as guilty before GOD, *Rom.* iii. 19. *S. Luk.* xviii. 11.
 4. To ſubmit to the Judgments of GOD, 1 *Sam.* iii. 18. *Job* i. 21. *Rom.* ix. 20.
 5. To aſcribe all our Mercies to the Goodneſs and Grace of GOD, 1 *Chron.* xxix. 14. *Deut.* viii. 14, 17.
 6. Holy

6. Holy Fear and Dread in the Preſence of
G O D, *Gen.* xxviii. 10, 17. With an
Apprehenſion of our own Vilenefs, *Gen.*
xviii. 27.
2. Towards Men.
 1. Not to affect high Places, *S. Matth.* xxiii.
5, 6.
 2. Not to carry ourſelves above our Degrees,
S. Matth. xxiii. 12. *Rom.* xii. 3.
 3. Not to commend ourſelves, *2 Cor.* x. 12.
 4. Patiently to undergo Reproaches, *2 Cor.*
xii. 10. *2 Sam.* xvi. 10.
 5. An eſteeming of others better than our-
ſelves, *Phil.* ii. 3.
 6. Not to aſpire at high Things, *Pſal.*
cxxx. 1.

III. DOCTRINE.

And live ſoberly.

What Duties we owe ourſelves, our Souls eſpe-
cially.

1. Love. Some love,

1. Sin, above themſelves; as,

1. The Swearer, *Job* xxxv. 3.

2. The Impatient, *Eccleſ.* vii. 8, 9.

3. Malicious, *Iſa.* lii. 3.

2. Their Luſts, as the Adulterer and Drun-
kard.

*Σωφροσύνη ἐν τούτοις μόνον ὅτι τὸ πορνείας ἀπέ-
χεσθαι, ἀλλὰ καὶ τῶν λοιπῶν παθῶν ἐκλεῖσθαι,*
S. Chryſoſt.

3. The World, *Ὁ χρημάτων ἐρῶν ἐ σώφρων.* As,

1. Such as think more, *S. Matth.* vi. 21.

2. Work more, *Pſal.* cxxvii. 2.

3. Are troubled more, about the World,
than their Souls.

2. Care, to keep ourſelves from Evil and Dan-
ger.

1. Sin

1. Sin, *Lam.* i. 5.
2. Satan, 1 *S. Pet.* v. 8.
3. The Wrath of GOD, *Hebr.* v. 29.
3. To furnish ourselvcs with true Riches.
 1. Rich in Christ, *Ephes.* iii. 8.
 2. Rich in Grace, *S. Jam.* ii. 5.
 3. Rich in good Works, 1 *Tim.* vi. 18. *Rev.* xiv. 13.
4. To advance ourselves to true Honour and Dignity, *Isa.* xliii. 4.
5. To allow ourselves true Pleasure and Delight, *Phil.* iv. 4.
 1. In the Promises, *Psal.* ii. 2. *Isa.* xliii. 2, 3.
 2. In the Properties of GOD.
6. To provide for ourselves for the future, *S. Matth.* vi. 20.

IV. DOCTRINE.

Righteously. Under which are contained the Duties we owe to our Neighbours.

1. Thou shalt love thy Neighbour as thyself; *Lev.* xix. 18. *S. Matth.* xxii. 39. *Gal.* v. 14.

That is,

1. That we wish not our Neighbours more Hurt than ourselves.
2. That we wish them as much Good as ourselves.
3. That we do also endeavour to do them Good, as much as in us lies, *Gal.* vi. 10.
4. That all this proceeds from a sincere Affection to them.
2. Love your Enemies, *S. Matth.* v. 44.

Considering,

 1. GOD loved you when Enemies, *Rom.* v. 8, 10.

2. Unless

2. Unless you love your Enemies, ye do no more than Heathens, *S. Matth. v. 46.*
 3. The ſame GOD commands this, as commanded other Things.
 3. Wherefore, putting away Lying, ſpeak every one the Truth with his Neighbour, *Ephes. iv. 25.*
- Conſidering,
1. Every Lye proceeds from the Devil, *S. Job. viii. 44.*
 2. It is juſt contrary to the Nature of GOD, *Tit. i. 2.*
 3. It is a Sin againſt Nature, the Tongue being *Index animi.*
Non aliquando committet Chriſtianus ut lingua interpres animi a ſenſu & cogitatione diſcordet, Lactant.
 4. Lying Lips are an Abomination to the Lord, *Prov. xii. 22. and vi. 17.*
 5. They will certainly be puniſhed, *Prov. xix. 5, 9.*
 6. They are particularly marked out for Hell, *Rev. xxi. 8. and xxii. 15.*
 7. For we are all Brethren, *Ephes. iv. 25*
 4. Reſtore what thou haſt taken wrongfully from thy Neighbour, *Lev. vi. 2, 3, 4.* For,
 1. We have Examples of it, *Jacob, Gen. xliii. 12. Zacheus, S. Luk. xix. 8.*
 2. He that will not reſtore what he got by Sin, ſtill lives in the Sin he got it by, not repenting of it.
Casuiſts ſay, Non remittuntur peccata, donec reſtituantur ablata.
 5. Thou ſhalt not hate thy Brother in thy Heart, thou ſhalt in any wiſe rebuke thy Neighbour, and not ſuffer Sin upon him, *Lev. xix. 17. S. Matth. xviii. 15.*

1. Otherwise thou makeſt thyſelf Guilty of the Sin.

χειρὴν γὰρ ἡμῶν ἢ ψυχῆς παθόν.

2. Hereby thou mayſt ſave a Soul, *S. Jam.* v. 20.

3. Charity itſelf commands it, *Exod.* xxiii. 4, 5

4. Thou ſhalt be rewarded for it, *Prov.* xxiv. 25. *Dan.* xii. 3.

Object. 1. They may be angry.

Anſw. Better they than GOD.

Object. 2. Thou mayſt do them no Good.

Anſw. Thou knoweſt not that.

Object. 3. We muſt not caſt Pearls to Swine, *S. Matth.* vii. 6.

Anſw. Not if they'll turn again and rent you.

5. Receive Reproof.

1. Patiently, *Hebr.* xiii. 22.

2. Thankfully, *1 Sam.* xxv. 32. *1 Theſſ.* v. 13.

3. Effectually.

MOTIVES.

1. He that hateth Reproof, is brutiſh, *Prov.* xii. 1. whereas he that regardeth it, is wiſe, *Prov.* xv. 5.

Κυνὰς ὃ ἐνταῦθα πλὴν ἐν ἀσέλγείᾳ ζῶντας ἀνιδέτω, καὶ μεταβολῆς ἢ εἰς κρεῖττον ἐκ ἐχούρας ἐλπίδα,
S. Chryſoſt.

2. He that deſpiſeth Reproof, deſpiſeth the Ordinance of GOD, *Prov.* i. 30.

3. It is a good Sign of a gracious Heart, for a Man to take Reproof well, *Pſal.* cxli. 5. *Prov.* xv. 31, 32.

4. You muſt answer for the Reproofs you have had, *Hof.* v. 2. *Prov.* i. 24.

5. He

5. He that hateth Reproof ſhall die, *Prov.* xv. 10. and xxix. i. and therefore ſaid the Prophet to *Amaziah*, 2 *Chron.* xxv. 16.

6. He that regardeth Reproof ſhall be honoured, *Prov.* xiii. 18.

7. I exhort therefore, that firſt of all, Prayers, &c. 1 *Tim.* ii. 1. *S. Matth.* v. 44.

8. Do to others, as you would have others do to you, *S. Matth.* vii. 12. *S. Luk.* vi. 31.

Quod ergo tibi nonvis fieri, noli alteri facere; judicas enim malum eſſe in eo quod pati non vis. Et hoc te cogit noſſe lex intima in tuo corde conſcripta, S. Auguſt.

9. Be not angry at thy Brother, ſo as to ſin againſt GOD:

1. Without Cauſe, *S. Matth.* v. 22.

2. Too highly, *Gen.* xlix. 7.

3. So as to break forth into Curſes, *Pſal.* cvi. 33.

4. To a wrong End, *Prov.* xxi. 24.

5. Be not long, *Ephes.* iv. 26.

10. Paſs not raſh Judgment, that is, without Cauſe, *S. Matth.* vii. 7:

1. It is a Sin againſt Nature.

2. It is a robbing thy Neighbour of the good Opinion he hath Right to, till forfeited.

3. It is an uſurping the Power of GOD, *Rom.* xiv. 10. *Pſal.* l. 6.

11. Do not reproach one another, *Rom.* ix. 11.

1. This is forbidden by GOD, *S. Jam.* iv. 11.

2. It is robbing thy Neighbour of the choiceſt Jewel he hath, *Eccleſ.* vii. 1. *Prov.* xxii. 1.

12. Revenge not thyself; for,

1. It is forbidden, *Prov. xx. 22. Rom. xii. 17. 1 Theff. v. 15. 1 S. Pet. iii. 9.*

2. This is also an usurping the Power of GOD, and His Prerogative, *Deut. xxxii. 35. Rom. xii. 19.*

13. Offend not thy weak Brother, *S. Matth. xviii. 7.*

But,

1. For fear of Offence, you must not omit any Duty, *S. Matth. xv. 12.*

2. Nor commit any Sin, *Rom. iii. 8.*

3. In indifferent Things, we must be sure not to scandalize them, *1 Cor. viii. 13. Rom. xiv. 21.*

14. Thou shalt not kill, *Exod. xx. 13.*

1. Not to do any thing, that may endanger the Health or Life of another, *Lev. xix. 14.*

2. Not be angry at him, *S. Matth. v. 21, 22.*

3. Not to hate him, *1 S. Job. iii. 15.*

15. Thou shalt not steal, *Exod. xx. 15.*

That is,

1. Not deal falsely, *Lev. xix. 11, 35, 36.*

2. Not to defraud another, *ver. 13.* Or over-reach in Bargains.

3. Not lye, *Lev. xix. 11.*

16. Thou shalt not covet. He is covetous,

1. That takes too-much Thought about the World, *S. Matth. vi. 25, 33. S. Luk. xii. 22, 23, 29.*

2. That grudges GOD any of his time, *Amos viii. 5.*

3. He that had rather hoard up his Estate, than lay it out for GOD, *Prov. xix. 17.*

4. He

4. He that had rather part with Christ, than his Estate, *S. Matth. xix. 21.*
2 Tim. iv. 10.
5. He that omits any Duty, or commits any Sin, for the gaining of the World, *Isa. v. 8.*
6. He that is more knowing in the World, than about his Soul, *Jer. iv. 22.*
7. Whose Heart, even in holy Duties, is about his Covetousness, *Ezek. xxxiii. 31.*
8. Who makes it his Business to get the World, contrary to Christ, *Act. x. 38.*
For the avoiding this Sin,
 1. Meditate of the Vanity of the World.
 2. Think oft of Eternity, *S. Luk. xii. 21.*
 3. Pray to GOD to draw off thy Heart from the World, *Psal. cxix. 36.*
 4. Study the Promises, *Hebr. xiii. 5, 6.*

DOCTRINE V.

Godly. Which contains under it our Duties to GOD.

1. Know thou the GOD of thy Fathers, *1 Chron. xxviii. 9.*

1. He that knows not GOD, is like a Brute, *Psal. xxxii. 9.*
2. Worse than a Brute, *Isa. i. 3.*
3. Ignorance is the Mother of Mischief, *1 Cor. ii. 8.* Therefore do you not fear and love Him, because not know Him.
4. Until thou knowest Him, thou canst never serve Him.

Therefore, so know Him, as to have no other Gods before Him, *Exod. xx. 3.*
That is, Acknowledge Him to be
Z 2. GOD,

GOD, *Exod.* xx. 2. The only GOD,
Deut. iv. 39. Wherefore, *ſerve* Him,
 and Him alone as GOD.

2. Submit yourſelves to GOD, *S. Jam.* iv. 7.
 1 *Sam.* iii. 18.

Conſider,

1. His Sovereignty.
2. His Wiſdom, 2 *S. Pet.* ii. 9.
3. His Goodneſs.
3. And thou ſhalt love the Lord thy God with
 all thy Heart, Soul, Might, *Deut.* vi. 5.
 1. So as to prefer His Love before all Things,
Phil. iii. 8.
 2. Never to offend Him for the Love of any
 Thing elſe.
 3. So as to love nothing in Compariſon
 of Him, *S. Matth.* x. 37. *S. Luk.* xiv.
 26.
 4. So as to be more troubled at the Loſs of
 His Favour, than any Thing elſe.
 5. To be more grieved for others offend-
 ing Him, than ourſelves, *Pſal.* cxix.
 136.
 6. So as to keep His Commandments, 1 *S. Job.*
 v. 3. *S. Job.* xiv. 15. and xxi. 15, 16.
 Love GOD. Conſidering,
 1. How Good He is in Himſelf, *S. Luk.*
 xviii. 19.
 2. How Good he hath been to you, *Pſal.*
 cxix. 68.
 4. Let Him be your Fear, and let Him be your
 Dread, *Iſa.* viii. 13. *Prov.* xxiii. 17.
 1. Negatively.
 1. Not ſo as to run from GOD, *Gen.* iii.
 8, 10.
 2. Not only His Wrath, *S. Jam.* ii. 19.
Rom. viii. 15.
 2. Poſi-

2. Positively.

1. To fear the Majesty and Excellency of GOD, *Gen.* xxviii. 16, 17.
2. To fear the Loſs of His Favour, *Pſal.* xxvii. 9.
3. To fear, ſo as to hate, Evil, *Prov.* viii. 13. and xvi. 6. Even to fear to offend Him.
4. So as to keep His Commandments, *Eccleſ.* xii. 13.
5. So as not to baulk any Duty for fear of Men, *Jer.* i. 7, 8, 17. 1 *S. Pet.* iii. 14. *S. Matth.* x. 28.
6. So as never to ſpeak of Him, but with Fear and Reverence, *Deut.* xxviii. 58,
5. Ye that fear the Lord, truſt in the Lord, *Pſal.* cxv. 11.
 1. So as to rely upon Him for Salvation through Chriſt, *S. Matth.* xii. 21.
 2. So as firmly to expect the Accompliſhment of all His Promiſes, *Pſal.* cxix. 42.
 3. So as to make uſe of the Means, howſoever, that GOD hath appointed, *Heb.* x. 22, 23, 24.
 4. Yet ſo as not to truſt in theſe Means, *Eſth.* iv. 14.
 5. So as to preſs boldly through all Difficulties, that lie in our Way to Duty, 1 *Cor.* xvi. 9.
6. Rejoice in the Lord always, and again I ſay, rejoice, *Phil.* iv. 4.
 1. So as to rejoice in Him, in the miſt of all our Troubles, *Hab.* iii. 18.
 2. To rejoice in Him, in the miſt of all our Comforts.

1. In His Properties.

2. His Promiſes.

1. What He hath promiſed upon Earth,
Pſal. lxxxiv. 11.

2. In Heaven, *1 Cor. ii. 9.*

7. Whether ye eat or drink, or whatſoever ye do, do all to the Glory of GOD, *1 Cor. x. 31.*

II. Thou ſhalt not make to thyſelf any graven Image, *Exod. xx. 4.*

That is,

1. Not to make any Image of GOD with our Hands, or in our Minds, *Lev. xix. 4. and xxvi. 1.*

2. Not to worſhip any Images made by others.

Ὁ δὲ τοῦτος καρδίας μνηστὴς εἰκὼν ζῶν ὡς θεὸς ἑστῶς
προσκυνῶν, Flav. Joſeph.

Οὐ τιμᾶμεν τὰ ἀγάλματα, Orig.

Quare non eſt dubium, quin religio nulla eſt, ubique ſimulacrum eſt.

3. To perform external and publick Worſhip to GOD alone.

III. Thou ſhalt not take the Name of the Lord thy GOD in vain, *Exod. xx. 7.*

1. Not to ſpeak of GOD without Reverence, *Deut. xxviii. 58.*

2. Not to ſwear by it, *Jer. iv. 2.*

1. Vainly, *S. Matth. v. 34.*

2. Raſhly, *Eccleſ. ix. 2.*

3. Faſſly, *Jer. v. 2.*

3. Not to profeſs Religion vainly, *2 Tim. ii. 12.*

IV. Remember the Sabbath-Day, to keep it Holy, *Exod. xx. 8.*

1. Gene-

1. Generally. Dedicate it wholly to the Service of GOD; for it is Moral, yea, one of the Ten, yea, before *Moses*, Gen. ii. 3. Hence, the Heathens could say,

Ἐς δόμῳ ἱερῶν ἡμῶν, *Hesiod.*

Ἐς δόματι δ' ἡρώτα κατέλυθεν ἱερῶν ἡμῶν, *Homer.*

Περὶ δ' ἐς δόμῳς ἡμέρας τῶ πάντες ἀνθρώπων ἐνομά-
ζουσιν, *Theophil. Antioch.*

But now it is the first; *Dies ceremonialis quies moralis.* It is, *Remember the Sabbath.*

Τῷ ἡλίου ἡμέρας, *Iust.*

2. Particularly.

1. Not to mind worldly Business, *Isa. lviii.*

13.

2. To be present at the Publick Worship of GOD.

3. To spend the rest of the Day in Prayers, Meditations, Reading, holy Conference, and the like.

U: 1.

Live Godly.

1. What *Godliness*?

1. Scriptural, *Num. xv. 40.*

2. Obediential, 1 *Sam. xv. 22.*

3. Sincere, 2 *Tim. iii. 5.*

4. Universal, 1 *S. Pet. i. 15. Psal. cxix. 6. S. Luk. i. 6.*

5. Constant, *Psal. cxix. 20. and lxii. 8.*

2. What Means must we use?

1. Search the Scriptures, *S. Job. v. 39.*

2. Above all Keepings, keep thy Heart, *Prov. iv. 23.*

3. Set the Lord always before thee, *Psal. xvi. 8.*

4. Pray without ceasing, 1 *Theff. v. 17.*

5. Watch daily at Wisdom's Gates, and wait at the Posts of her Doors, *Prov. viii. 34.*
3. What Motives?
 1. Godliness is profitable for all Things, *1 Tim. iv. 8. and vi. 6.*
 2. The Lord hath set apart him that is Godly for Himself, *Psal. iv. 3.*
 3. Be ye holy, for I am holy, *1 S. Pet. i. 16. Lev. xix. 2.*
 4. Without Holiness, no Man shall see GOD, *Hebr. xii. 14.*
 5. The Righteous shall go into Life eternal, *S. Matth. xxv. 46.*
 6. The Grace of GOD hath appeared, &c. *Tit. ii. 12.*

TIT. ii. 13.

Looking for that blessed Hope, and the glorious Appearing of the Great GOD, and our Saviour Jesus Christ.

THE Expectation of Glory promised in Heaven, should stir us up to perform the Duties enjoined us on Earth.

I. What is the Blessedness?

1. Freedom from Evil.

1. Of Sin.

1. Guilt.

2. Strength, *Hebr. xii. 23.*

2. Punish-

2. Punishment.

1. The Wrath of an offended G O D.
2. The Temptations of a ſubtle Devil.
3. The Gnawings of a guilty Conſcience;
S. Mar. ix. 44.
4. The Company of damn'd Spirits,
S. Matth. xxv. 41.
5. The Fear of future Miſery.

2: The Enjoyment of Good.

1. G O D ; ſo as,
 1. To know Him perfectly, *S. Job. xvii. 3.*
 2. Love Him.
 3. Rejoice in Him perfectly.
2. Chriſt, *S. Job. xii. 26. and xvii. 24. Rev. iii. 20.*
3. Glorified Saints and Angels, *Hebr. xii. 23.*

II. This Glory may be expected ; for,

1. G O D propounds it as a Motive to Duty,
Rev. ii. 10. S. Matth. v. 12. S. Jam. v. 7.
2. The Saints have ſtill done it, *S. Paul, Phil. iii. 14. 1 Cor. ix. 27. Moſes, Hebr. xi. 26.*
3. Our Saviour Himſelf did ſo, *Hebr. xii. 2.*
4. Conſider, the Nature of Glory is Grace and Duty.

III. How muſt we expect it ?

1. Not as merited by ourſelves, but purchaſed by Chriſt.

Οὐδείς γὰρ τοιαύτως ἐπαρσένυσθαι βασιλείας ἀξιοῦναι, *S. Chryſoſt.*

Οὐκ ἐν μισθῷ ἔργων ἡ βασιλεία τοῦ ἱερωῶν, ἀλλὰ χάρις δωρεῶν πνεύματος ἀλόοις ἡτοιμασμένη,
Marc. Herem.

Quid enim ſunt merita noſtra ad tantam gloriam ? S. Bernard.

2. Not

2. Not as of Debt, but Gift, *Rom.* vi. 23.
3. Not in this, but the Life to come.
4. Not doubtfully, but believingly and certainly, *Rom.* iv. 21. and viii. 31.

IV. What Influence hath this upon our Lives?

1. Informing, *Job* xxi. 15.
2. Attractive.
3. Moral. All the Reason a Man should win, before he wears, the Crown; and who would not perform any Duty for ſuch Glory? Conſidering,
 1. Our Duties are imperfect, Glory perfect.
 2. Our Duty for a time, Glory eternal.

U S E S.

1. *Reproof*; that thoſe that expect Heaven, live ſo looſly.
2. *Exhortation*.
 1. You that expect Glory, perform Duty; for there is an inſeparable Connexion betwixt theſe two.
 1. From the Word of GOD, *Hebr.* xii. 14.
 2. From the Juſtice of GOD.
 3. From the Reason of the Thing.
 2. You that would perform Duty, expect Glory, *Hebr.* xii. 2.
 3. Do ye all ſet upon your Duty now, ſeeing there is ſo much Happineſs prepared for you.

I. Chriſt is the Great GOD.

Μίγας ὁ Θεὸς ἀπαράζων ὁ καὶ ὁ Θεός, Theodoret.

Πῶς εἰσὶν οἱ τρεῖς ἀλόγως ὁ καὶ ὁ ἀλόγως

S. Chryſoſt.

It

It appears,

1. In that the ſame Names are attributed to the Father and the Son.

1. GOD, S. *Joh.* i. 1. and xx. 28. *Act.* xx. 28.
1 S. *Joh.* v. 20. *Athanaſ.* c. Ar. *Rom.* ix. 5.

Interea de ſalvatione dicit, qui eſt ſuper omnia Deus benediſtus in ſecula. S. Ambroſ.

1. LORD, *Iſa.* xl. 3. S. *Joh.* i. 23. *Jer.* xxiii. 5, 6..

2. The ſame Properties.

1. Eternity, *Rev.* i. 17, 18. *Iſa.* xliv. 6.
2. Omnſcience, S. *Joh.* xxi. 17.
3. Omnipreſence, S. *Matth.* xviii. 20.
4. Omnipotence, *Rev.* i. 8.

3. Works.

1. Creation, S. *Joh.* i. 3. *Coloff.* i. 16.
2. Preſervation, *Hebr.* i. 3. *Coloff.* i. 17:
3. Redemption, 1 *Tim.* ii. 6.
4. Forgiveneſs of Sins; S. *Mar.* xxv. 7, 9.
- 4 Honour, S. *Joh.* v. 23. and iv. 1.

Uſe 2.

1. Chriſt, as GOD, not Inferior to the Father, though begotten.

2. *Arians, Cerinthians, Photinians, Socinians,* erroneous.

3. Honour the Son as G O D.

II. He is our Saviour, S. *Matth.* i. 21.

III. He will gloriously appear.

1. That He will, *Act.* i. 11.
2. How, S. *Matth.* xxiv. 30. 1 *Theſſ.* ix. 16.
3. Why.
 1. To raiſe the dead, S. *Joh.* v. 28. 1 *Theſſ.* iv. 16.

3. To

2. To gather them together, *S. Matth. xxv. 32.*
3. To examine their Actions, *Rev. xx. 12.*
4. To judge, and paſs a final Sentence upon them, *S. Matth. xxv. 41.*

IV. Seeing He will thus appear, we ſhould live ſoberly, &c.

Oh, how can that Man but live Soberly, Righteouſly, and Godly, that believes,

1. He muſt die, 2 *S. Pet. iii. 11.*
2. Riſe again, *Job xix. 25, 26.*
3. Be ſummoned to appear before G O D.
4. Have all his Actions reviewed, *S. Matth. xxv. 42, 43.*
5. Be judged according to them, 2 *Cor. v. 10, 11.*
6. He muſt live in Hell, if he doth not, *S. Matth. xxv. 46.*
7. In Heaven, if he doth, live ſoberly, &c.

U S E S.

1. Get your Faith in theſe Things increaſed.
2. Think often of them.

Sive comedo, ſive bibo, ſive aliquid facio, ſemper vox illa terribilis ſonat in auribus meis, Surgite, mortui, venite ad judicium, S. Hieron. Sive leges, ſive ſcribes, ſive vigilabis, ſive dormies, hac tibi ſemper buccina in auribus ſonet, ibid.

TIT. ii. 14.

Who gave Himſelf for us, that He might redeem us from all Iniquity, and purifie unto Himſelf a peculiar People, zealous of good Works.

DOCTRINE I.

I. **W**HO; Christ, GOD-Man, GOD and Man.

II. *Gave.*

1. Truly.

Ἀληθῶς ἀπέθανε, ἡ δόκησεν, ἡ παύλασις, S. Ignat.

2. Voluntarily; what He did was all voluntary.

1. Incarnate.

2. Betrayed and apprehended, *S. Joh. xviii. 4, 5, 6.*

3. Condemned, *S. Joh. xix. 11.*

4. Crucified, *S. Joh. x. 18.*

Emisit spiritum, non amisit, S. Ambros.

Spiritum cum verbo sponte demisit, Tertull.

Non eum deseruit invitus, sed quia voluit quum voluit, & quomodo voluit, S. Aug.

USE.

Serve Him voluntarily.

III. *Himself*, not Gold, Silver, Calves, Men,
1 *S. Pet. i. 18, &c.*

IV. *For us.* That is,

1. Respecting the End; for our Sins, *Gal. i. 4.*

2. In our steads, 1 *S. Pet. viii. 4. Rom. v. 8.*

V. *For*

V. For us, not Himself, not Angels.

U S E S.

1. Give yourselves to Him.
2. Let this be a Motive to deny Ungodliness.

DOCTRINE II.

That He might redeem us, &c.

1. What in Iniquity?
 1. The Guilt.
 2. Punishment. Consider,
 1. GOD gave Man a Law.
 2. Conformity to it is Holiness, Contrariety Sin.
 3. Holiness had Rewards promised, Sin Punishment threatned, *Gen. ii. 17.*
 4. Man breaks it.
 5. The first Breach descends to Posterity, *Rom. v. 18, 19.*
 6. All break it actually, *Eccles. vii. 20.*
1 S. Ioh. i. 8. so we stand obliged to bear the Punishment.
 8. We being unable of ourselves, Christ gave Himself to redeem us from it.
2. How doth He redeem us?
 1. He became Man.
 2. Submitted to the Law perfectly.
 3. Underwent the Wrath of GOD, and great Misery, *Iſa. liii.*
 4. This He did for our sakes.
 5. He thus suffering for us, we have satisfied the Law in Him, *1 Tim. ii. 6.*
Ἀντὶ τούτου.
 6. And so we are redeemed from Iniquity.
3. How doth it appear?
 1. From Scripture, S. *Math. i. 21. Act. iii. 26.*

2. Reason,

2. Reason ; for He is our Saviour, to redeem us from Hell, which He doth by redeeming us from Sin.
4. How from all Iniquity ?
 1. Of all Kinds.
 1. Original and actual.
 2. Omillion and Commiſſion.
 3. Open and ſecret.
 4. Wilful and ignorant.
 2. Of all Degrees.
 3. All Ages.

U S E S.

1. Admire GOD's Goodneſs, in accepting of Chriſt our Surety, who might have come upon ourſelves.
2. Bleſs Chriſt for giving Himſelf.
3. Forſake Sins, ſeeing Chriſt died for them,
- 2 *Tim.* ii. 19.
4. Haſten to Chriſt.
5. Live ſoberly, righteouſly, and godly.

DOCTRINE III.

And purify to himſelf, &c.

One End of Chriſt's Coming was to make us Pure and Holy.

- I. What is it to be Pure and Holy ?
 1. There is an outward and federal, 1 *Cor.* vii.
 - 14.
 2. An inward and real, Holineſs.

Conſiſting,

 1. In the forſaking of Sin, 1 *Theſſ.* iv. 3.
 1. With true Humiliation for it.
 2. An hearty Loathing of it.
 3. Stedfaſt Reſolutions againſt it, *Pſal.* xvii. 3. and xxxix. 1.
 4. Strong

4. Strong Deſires to be perfectly freed from it, *Rom.* vii. 24.
2. In the Performance of Duty, or doing whatſoever is commanded.
 1. Obedientially.
 2. Sincerely.
 3. Univerſally, *Pſal.* cxix. 6. *S. Luk.* i. 6.
 4. Conſtantly, *Pſal.* cxix. 20. and cvi. 3.

II. How doth it appear, that Chriſt came to make us Holy ?

1. From expreſs Scriptures, *Ephes.* v. 25, 26. *Act.* iii. 26. *1 S. Pet.* ii. 24. *1 S. Joh.* i. 7. *Rev.* i. 5.
2. From neceſſary Conſequences from it.

For,

1. He came to ſave us from Sin, *S. Matth.* i. 21.
2. From GOD's Wrath, *Rom.* v. 1.
3. To bring us to Heaven, *1 Theſſ.* v. 10.

But,

1. Without Holineſs, we ſhould not enjoy Heaven, though we could.
2. We could not, though we might.

III. How doth Chriſt make us Holy ?

1. In general, by pouring His Spirit upon us.

2. Particularly, by His Spirit.

1. He rectifies our Judgments.

Mentibus non minus neceſſariam eſſe illuminationis gratiam, quàm oculis lumen.
S. Aug.

1. About GOD, *S. Luk.* xviii. 19.
2. Sin.
3. Holineſs, *Prov.* iii. 17.
4. Earth.
5. Heaven.

2. He

2. He mends the Will, *Ezek. xviii. 31.* inclining it,
 1. To hate what the Judgment rectified ſays is Evil.
 2. To love what it ſays is Good.
3. He orders the Affections, enabling us to love, hate, grieve, deſire, &c. the Right, *2 Cor. v. 17.*
4. He directs our Lives, *Jer. x. 23.*

U S E S.

1. Information.

1. Holineſs is not of ourſelves, *S. Joh. xv. 5.*
Dei eſt ut bonum facere velimus, & ut bonum facere valeamus, S. Auguſt.
Deus ergo qui homini pœnitentiam dat, ipſe mutat hominis voluntatem, Fulg.

2. The Excellency of it.

2. Exhortation.

1. Labour after Holineſs ; which,
 1. Is the Image of GOD.
 2. The Perfection of the Creature, *Ephes. iv. 24.*
 3. The Beginning of Happineſs here.
 4. The only Way to Happineſs hereafter.
 5. The End of all GOD's gracious Diſpenſations towards us.
 1. Of His Election, *Ephes. i. 4.*
 2. Vocation, *1 Cor. i. 2.*
 3. Poſſeſſions Spiritual and Temporal.
 4. Redemption.
2. Go to Chriſt for it, *1 Cor. i. 30.*
 Conſider,
 1. None ever got it without Chriſt, *Act. iv. 12.*

2. None ever missed of it in Him.

But go by Faith; applying,

1. The Vertue of Christ's Death to the killing of your Sins, fetching Motives from His Death.

2. The Power of His Resurrection, to the quickning you to Holiness.

Fetching Considerations,

1. From the efficient Cause, *Rom. viii.*

11.

2. The End, to make Intercession for us, *Phil. iii. 20.*

DOCTRINE III.

To Himself.

Those that Christ purifies, He purifies to Himself; they are His own.

1. Man was created in a free Estate, without Subjection to any but GOD.

2. He sold himself to be a Slave.

1. To Sin, *Rom. vi. 17.* 2 *S. Pet. ii. 19. Rom. vii. 14.*

2. Satan, 2 *Tim. ii. 26.*

3. The World.

4. The Flesh.

3. He is not able to redeem himself, but freely chose his Slavery, as *S. Paul* rejoiced in his Bonds.

4. Christ therefore gave Himself as a Ransom for him, 1 *Tim. ii. 6.* *Asiatick* *err.* 1 *Cor. vi. 20.*

5. Those He thus redeemed, all the Reason they should be His Servants; for;

1. This is the only End why He redeemed them.

2. The only Recompence they can give.

3. AN

3. All the Reason they ſhould be His, ſeeing He made Himſelf theirs.
4. It is in the Nature of all Purchaſes and Redemptions, that they have the Thing.

U S E S.

1. We are not our own, 1 Cor. vi. 19, 20.
2. We have nothing of our own.
3. Therefore, we ought to live wholly to GOD, and give to Him, 1 Cor. vi. 20.
1. What we are.
 1. Soul.
 2. Body.
2. What we have.
3. What we do.
4. What we ſuffer.

DOCTRINE IV.

A peculiar People.

Λαός νέος. *Populum novum*, as the Syriack, Deut. vii. 6. נֶאֱמָר לִי לְאֻמָּה לְנֶחֱדָשׁ, Deut. xiv. 2. *Pſal.* CXXXV. 4. אֱלֹהֵינוּ אֱלֹהֵי אֲבֹתֵינוּ. *Aquila* *eis* *neō-*
teōn. Symmach. *Νέων.*

1. Called by peculiar Titles.
 1. Kings and Priests, Rev. i. 6. 1 S. Pet. ii. 9. *Iſa.* lxiv. 2.
2. Honoured with peculiar Relations.
 1. GOD, their Father, Jer. xxxi. 9. S. Luk. xii. 32.
 2. Husband, *Iſa.* liv. 5. *Hof.* ii. 16.
 3. The Church, their Mother, Gal. iv. 26.
 4. Brother, Chriſt, S. Job. xx. 17. Rom. viii. 29.
3. Inveſted with peculiar Privileges.

1. GOD's Ear is always open to them, *S. Matth. xxi. 22.*
2. All Things work together for Good, *Rom. viii. 28.*
4. Endowed with peculiar Interests.
 1. In all the Promises of the Scripture.
 2. The Properties of GOD.
 3. The Merits of Christ.
 4. The Influences of the Spirit.
 5. The Prayers of the Saints.
5. Instated in a peculiar Inheritance, a Kingdom, *S. Jam. ii. 5.* eternal Life, *Tit. iii. 7.* of GOD, *Hebr. xii. 22.*

USES.

1. Honour them in a peculiar Manner, *Gal. vi. 10.*
2. Live in a peculiar Manner.
 1. Love GOD with all thine Heart, *Deut. vi. 5.*
 2. Love your Enemies, *S. Matth. v. 44.*
 3. Be in the Fear of GOD, all the Day long, *Prov. xxiii. 17.*
 4. In every Thing give Thanks, *1 Theſſ. v. 18.*
 5. Whether ye eat or drink, do all to the Glory of GOD, *1 Cor. x. 31.*

DOCTRINE V.

Zealous of good Works.

- I. What are good Works?
It is necessary,
 1. The Matter be good that is commanded, as Sin is *ἀνομία*.
Non credimus, quia non legimus, S. Hieron.

I. From

1. From Scripture; to do what is not commanded, is forbidden, *Deut. xii. 8, 32. Num. xv. 39. S. Matth. xv. 9.*
2. Reason; there is no Obedience where no Command; search therefore the Scriptures.
2. The End be good.
 1. Negatively.

Noveris itaque non officiis sed finibus à virtutibus discernendas esse virtutes, S. Aug.

 1. Not only to keep up a Custom.
 2. Not to be seen of Men.
 3. Not to merit any Thing from GOD.
 1. No Works thou doſt, but there is Sin in them.
 2. All Good from GOD, *S. Jam. i. 17.*

Tua peccata ſunt, merita Dei ſunt, S. Aug.

Merita omnia Dei dona ſunt, & ita homo magis propter ipſa Deo debitor eſt, quàm Deus homini, S. Bernard.
 2. Poſitively.
 1. To obey GOD.

Actio bona debet fieri ſub ratione boni.
 2. To glorifie GOD, *1 Cor. x. 31. Pſal. xvi. 8.*
3. The Manner of Performance.
 1. In Judgment, *Rom. x. 2. Jer. iv. 2.*
 2. In Righteouſneſs.
 3. Faith, *Rom. xiv. 23.*
 4. Obedience.
 5. Zeal.

II. What to be zealous?

Ἐργων ἐρασιώ τε καὶ ζήλωτιώ, Theodoret;

Οὐχ ἀπλῶς ἔργων, ἀλλὰ ζηλωτῶν, τούτοις μετὰ σε-
 θυμίας πολλῆς ἐκ' αὐτῶν ἰοῦσα τῶν ἀρετῶν μετὰ
 σφοδρότητι ὁ ὁ πρηνέσις, S. Chrysost.

It implies,

1. To be willing to do them, 1 Tim. vi. 18.
 so as to love them, Psal. cxix. 127.
2. To be desirous of them, Psal. cxix. 131.
3. To study for them. *Studiosum bonorum o-*
perum, 1 Tim. vi. 18.
4. To rejoice in them, Psal. cxix. 143. and cxii. 1.
5. To stir up others to them, Hebr. x. 24.

III. MOTIVES.

1. All Works that are not good, are evil; and
 all evil Works are,

1. The Works of the Devil, 1 S. Job. iii. 8.
 S. Job. viii. 44. Act. v. 3.
2. The Works of Darknes, Ephes. v. 11.
 1. Because committed without Light and
 Knowledge; did you know their
 End, you would not do them.
 2. Because committed without Fear and
 Shame.
 3. Because rewarded with utter Darknes,
 S. Matth. xxii. 13.
2. To do good, is to do as Christ did, Act.
 x. 38.
3. Like GOD, Psal. cxix. 68.
4. Good Works will follow you into another
 World, Rev. xiv. 13.
5. Consider the vast Difference there will be
 betwixt good and bad, at the Day of Judgment,
 S. Matth. xxv. 23, 30.
6. Do well here, and receive well hereafter,
 Psal. xxxvii. 27.
7. It was one End of Christ's Death, to make
 us zealous of good Works.

IV. MEANS.

1. Get Faith.

Οὐδὲν ἐστὶν ἔξω πίστεως ἀγαθόν, S. Chrysost.

Quicquid sine fide presumitur, nulla est animi solida virtus, sed ventosa quadam inflatio, & tumor inanis, S. Bernard.

Fides namque est bonorum omnium fundamentum, S. Aug.

2. Keep thy Heart with all Diligence, *Prov. iv.*

23. S. *Matth. xii. 35.*

3. Walk always as in the Presence of GOD;
Psal. xvi. 8.

4. Think often upon the last Judgment and Review.

HEBR. vii. 25.

Wherefore, He is able alſo to ſave them to the uttermoſt, that come unto GOD by Him, ſeeing He ever liveth to make Interceſſion for them.

DOCTRINE I.

IT is by Chriſt, *that we come to GOD.*

II. They that thus *come to GOD by Chriſt, He is able to ſave to the utmoſt.*

III. *Because He ever lives to make Interceſſion for us.*

I. It is by Chriſt, *that we come to GOD.*

I. Who is that GOD, to whom we come by Chriſt?

One whole Eſſence is Perfection, *יהוה*, *Exod.* iii. 14. and in whom all Perfections are concentrated. One of Infinite,

1. Wiſdom, *1 Tim.* i. 17. *Hebr.* iv. 13. *Pſal.* cxxxix. 7.

2. Power, *Job* ix. 4. and xi. 7. *S. Luk.* i. 37.

3. Mercy, *Pſal.* lxxxvi. 5, 15. *Exod.* xxxiv. 6.

4. Juſtice, *Exod.* xxxiv. 6.

5. Goodneſs, *S. Luk.* xviii. 19.

6. Duration, *Pſal.* xc. 2.

2. What is it to *come to GOD*?

It denotes,

1. Our coming from Sin, from all Sin.

2. Our

2. Our giving up ourſelves wholly to GOD;
and ſo,
3. Coming into the Favour of GOD.
3. Who is that Chriſt, by whom we muſt thus
come to GOD?
 1. There is one GOD.
Εἷς Θεός ἐστι σοφός, δυνατός γάρμα καὶ πολύλογος,
Phocybid.
 2. Three Perſons.
 3. This one GOD and three Perſons made
all Things.
 4. After other Things, He made Man, and
that after His own Image, *Gen. i. 26.*
 5. This Man fell from that Eſtate of Hap-
pineſs, into Sin and Miſery, *Eccleſ.*
vii. 29.
 6. Of himſelf, he was unable to get out of
it again.
 7. Therefore, to manifeſt His Love to him,
one of the Perſons, viz. the ſecond in
the Trinity, undertook to ſuffer for his
Sins, and ſo redeem him to Happi-
neſs.
 8. But ſeeing, as GOD, He could not ſuffer,
Himſelf became Man.
 9. He ſo became Man, as ſtill to remain
G O D.
 10. And ſo is GOD and Man in one Perſon,
Iſa. vii. 14.
4. Why is it only by this Chriſt, we can *come
to GOD?* *S. Job. xiv. 6.* Becauſe He alone was
GOD and Man, and therefore by whom,
 1. Our Sins can be pardoned.
 2. Our Perſons juſtified, *Gal. ii. 16.*
 3. Our Hearts purified.
 4. Our GOD reconciled, *Rom. v. 1.*

USES.

I. Bless GOD.

1. For ſending Chriſt to die for you, and for all He did.
2. For revealing Him to you, as at this time.

2. Come to GOD.

1. *Motives.* Conſider,

1. GOD hath found out a Way, whereby ye may come unto Him.
2. GOD Himſelf came to you, that you might come to Him.
3. Unleſs you come unto Him, you cannot expect a Bleſſing from Him.
4. Unleſs you come unto Him here, you muſt go from Him hereafter, *S. Matt. xxv. 41.*

5. Come to Him in Time, and live with Him to Eternity, *S. Matth. xi. 28.*

2. *Directions.* Come,

1. Sincerely.
2. Reſolvedly, *Pſal. xxxix. 1.*
3. Humbly, *Mich. vi. 8.*
4. Wholly.
5. Incontinently, *Pſal. xcv. 7.*
6. Believingly; come in Chriſt, believing that through Him, ye ſhall be accepted.

DOCTRINE II.

Chriſt is an All-ſufficient Saviour, or *able to ſave us to the utmoſt.*

I. What is it, to *ſave to the utmoſt*? Εἰς τὸ πάντας.

1. To the End; *in æternum*, as the Syr.

2. Per-

2. Perfectly ; *ad extremitatem perfectionis*, as the Arab. so that all comes from Him ; He can,

1. Begin it, *Hebr. xii. 2.*
2. Carry it on.
3. Perfect our Salvation, *Hebr. xii. 2.*

II. How to the utmost ? He saves,

1. From all Evil.
2. To all Good.
 1. From the Evil,
 1. Of Sin.
 2. Of Misery.
 1. From the Evil of Sin, *S. Matth. i. 21. Act. iii. 26.*
 2. Evils in Sin.
 1. Guilt.
 2. Strength. Christ saves from both.
 1. From the Guilt.
 1. What is Guilt ? Know and consider, that Sin,
 1. Depriveth thee of former Innocency.
 2. Polluteth with Filth, *S. Matth. xv. 20.*
 3. It turns the Soul from G O D.
 4. It offends G O D.
 5. It transgresseth the Law, *1 S. Joh. iii. 4.*
 6. It deserveth Punishment.
 7. It actually obligeth a Man to the bearing of it, and this is that we call Guilt, when a Man is actually obliged to Punishment.

2. How

2. How doth it appear, that Christ saves us from the Guilt of Sin?

1. Because in Christ we are pardoned, which properly lies in taking away the Guilt of Sin, or its actual Ordination to Punishment, *Ephes. iv. 32.*

2. GOD is reconciled in Christ, *Rom. v. 1.*

3. Our Persons are justified in Christ, *Gal. ii. 16.*

3. How doth Christ do this to save us from Guilt?

By bearing the Punishment which our Sins obliged us to.

For the opening of this, consider,

1. Christ was GOD and Man.

2. Both in One Person.

3. This GOD-Man suffered, *Isa. liii. 3.*

1. In His Life,

1. From Satan, *S. Matth. iv.*

2. From Men.

2. At His Death; yea,

1. A cruel,

2. A cursed, *Gal. iii. 10.*

3. An ignominious, *Isa. liii. 3.*

4. A voluntary Death; for He caused them to live, whilst they brought him to Death.

4. Seeing the Person thus suffering was GOD as well as Man, these His Sufferings were more and of a greater Value, than if all the Men in the World had suffered.

5. These

5. Theſe Sufferings were only upon the Account of Men, *Iſa. liii. 4, 5.*

Not,

1. For Himſelf, *Hebr. ii. 16.*

2. The Angels.

3. Devils.

6. Such as believe in this Chriſt, GOD accepts of His Sufferings, as undergone for their Sins.

7. The Punishment of their Sins being thus undergone, their Obligation to it is taken away, and ſo Chriſt ſaves us from the Guilt of Sin.

U S E S.

1. *Information.*

1. See here the odious Nature of Sin, *Pſal. v. 9. Prov. xv. 8.*

2. The Juſtice, Mercy, and Wiſdom of GOD, in the Pardon of it.

2. *Exhortation.*

1. Bewail thoſe Sins that Chriſt ſuffered ſo much for.

2. Endeavour to turn from them.

3. Lay hold upon Chriſt for the Pardon of them.

Conſidering,

1. You are guilty of many and great ones, *Ezra ix. 6.*

2. There is not the leaſt, but deſerves Hell.

3. There is no way for them to be pardoned, but by Chriſt.

4. Come to Chriſt, and He will ſave you from them.

DOCTRINE

DOCTRINE III.

But farther to explain the All-sufficiency of Christ to save us, let it be consider'd,

I. That Christ is able to make us Holy.

1. What is Holiness?

It is a sincere and constant Obédience to all the Commands of GOD.

1. It is the Obédience; to which is required,

1. The Knowledge of what is commanded.

2. The doing of what we know to be so commanded.

3. Our therefore doing it, because commanded. Believe, *quia ipse dixit*; obey, *quia ipse voluit*.

2. It is sincere; for,

1. It is not necessary it should be perfect.

2. But it is, that it should not be hypocritical; so that, if it be not sincere, it is not Obédience; to Sincerity is required,

1. A right Principle.

2. Right Ends.

3. Constant, *Psal. cxix. 112*.

4. To the Commands of GOD, not Men.

5. To all the Commands, *Psal. cxix. 6*.

1. Of the Law.

1. Of the first Table.

2. Of the second Table.

2. Of the Gospel, *S. Matth. v. 44*.

2. How doth it appear, that Christ can make us Holy?

1. He is our Sanctification, *1 Cor. i. 30, 2*.

2. He came on Purpose, *Act. iii. 26*.

3. He

3. He can bring us to Heaven, *Hebr. xii. 14.*
3. How doth Chriſt do this for us?
Know,
 1. All are Sinners.
 2. None can make himſelf Holy.
 3. Chriſt undertook it for us.
 4. And therefore pours forth His Spirit upon us.
 1. To enlighten our Minds, *S. Job. xiv. 26.*
 2. To rectify our Wills and Affections.

U S E S.

1. *Conſolation*, *S. Matth. xi. 28.*
2. *Exhortation*.
Endeavour after this Holineſs.
Conſidering,
 1. What Obligations GOD hath laid upon you to do it.
 1. He made you.
 2. Preserves you.
 3. Provides for you.
 4. And all to engage you to Holineſs.
 2. What Means He hath given you for the Attainment of it.
 1. His Ordinances.
 2. His Providences, *Hebr. xii. 10.*
 3. How much Chriſt hath done to purchase it for you.
 4. How miſerable you are until you have it.
 5. How happy with it.
 1. Like to GOD.
 2. A Title to all His Promiſes.
 3. An Intereſt in all His Properties, *Iſa. xlv. 24.*
 4. And Heaven your Portion for ever.

DOCTRINE IV.

II. Christ is able also to make us Happy.

1. What Happiness?

1. In this World.

1. The Pardon of Sin, 1 *S. Joh.* ii. 1.
2. Strength against Corruption.
3. Power against Temptation, *S. Luk.* xxii. 32.
4. Protection from Evil.
5. Direction in all Conditions, *Jer.* x. 13.
6. A Blessing in all Dispensations.
7. Increase of Grace, 2 *S. Pet.* iii. 18.
8. Access with Boldness to the Throne of Grace, *Hebr.* iv. 16.
9. The Favour of GOD, *Psal.* lxviii. 3. and xxx. 5.
10. The Consolations of the Spirit.

2. In Heaven.

1. Perfect Freedom from all Evil, *Rev.* vii. 17.
2. A perfect Subjection and Death of all Sin.
3. A Perfection of all Grace.
4. Perfect Vision and Fruition of GOD, 1 *Cor.* xiii. 17.

2. How doth it appear?

Because He ever lives to make Intercession for us. Where consider,

1. How appears it, that He makes Intercession? *Isa.* liii. 12. *Rom.* viii. 34. 1 *S. Joh.* ii. 1.

2. How doth He intercede? Know,

1. Christ died.
2. After, He rose again.

3. After

3. After forty Days, He aſcended up to Heaven.
4. There He hath been ever ſince, and is now.
5. He is not there for nothing, but performing Part of His Prieſtly-Office, interceding for us.
 1. Making Request for us, ſhewing His Blood He offered, *Hebr. ix. 24, 25, 26.*
 2. Defending us from all Accuſations.
 3. Supplying us with His Spirit, *Rom. viii. 26.*
 4. Preſenting our Prayers to G O D, and making them acceptable, *Rev. viii. 3, 4.*
 5. Preparing a Place for us, *S. Job. xiv. 2.*

U S E S.

1. See the Way to Happineſs, *S. Job. xiv. 6.*
2. Bleſs G O D for ſhewing it you.
3. Take Comfort in it.
4. Be adviſed to look after it, even go to Chriſt.

Conſider,

1. Nothing can make you Happy without Him.
2. Nothing can make you Miſerable with Him.

ENQUIRY I.

1. How muſt we get an Intereſt in this Chriſt?
1. Repent; which conſiſteth,
 1. In the Conviction of Sin, *S. Job. xvi. 8.*
 1. Of its own Filth.
 2. Our Guilt, *Pſal. li. 4.*

2. Contrition for it, *Psal.* li. 17.
 1. Hearty.
 2. Universal.
 3. Proportionate.
3. Resolution against it, *Psal.* xxxix. 1. and xvii. 3.
 1. Stedfast.
 2. Humble.
 3. Continued.
4. Conversion from it; so as,
 1. To leave undone our former Sins, *Exek.* xxxiii. 11.
 2. To do our neglected Duties, *Zach.* i. 3.
2. Go out of yourselves.
 1. Renounce your own Righteousness and Merit, *Isa.* lxiv. 6.
 2. Your own Strength and Power, *2 Cor.* iii. 5.
3. Believe in Christ, *Act.* xvi. 30.
 1. What is it we are to believe concerning Him?
 1. That He was the Son of the Living GOD, S. *Matth.* xvi. 16.
 2. That He became Man, *1 Tim.* ii. 5.
 3. That He died, *1 Cor.* ii. 2.
 4. Rose again, *Act.* ii. 24.
 5. Ascended, *Act.* i. 9.
 6. Now sits at the Right-Hand of GOD, making Intercession for us.
 7. That He shall come to be our Judge, *2 Tim.* iv. 1.
 8. That through Him, we may have Pardon and Justification, *Rom.* v. 1.
 9. That in Him, we may have Grace also, and Sanctification, *1 Cor.* i. 2.

10. That through Him, and Him only, we can come to Heaven, *Act. iv. 12.*
2. What is it to believe theſe Things?
 1. To know them, *S. Job. xvii. 3.*
 2. To aſſent to them.
 3. Appropriate them to yourſelves, *S. Job. xx. 28.*
3. Why ſhould we believe theſe Things?
 1. Becauſe it is only by Faith in them, that you can partake of them, *S. Job. xvi. 3.*
 2. Becauſe we have the Word of GOD for them.
 1. Recorded in Scripture.
 2. Preached by the Miniſtry.
 3. Becauſe they were confirmed moſt by Miracles, *S. Matth. xi. 21.*
 4. We are commanded alſo to believe, *S. Mar. i. 15.*

ENQUIRY II.

- I. How muſt we attain this Faith?
 1. Pray, *S. Jam. i. 5.*
 1. Earneſtly, *Rom. xii. 11.*
 2. Spiritually, *1 Cor. xiv. 15.*
 3. Underſtandingly, *1 Cor. xiv. 15.*
 4. Humbly, *S. Luk. xviii. 13.*
 5. Believingly, *S. Jam. i. 6. S. Matth. xxi. 22.*
 6. Conſtantly, *1 Theſſ. v. 17. Coloff. iv. 2.*
 2. Hear.
 1. Attentively.
 2. Faithfully, *Hebr. iv. 2.*
 3. Meekly, *S. Jam. i. 21.*
 4. Reſolvedly; reſolving,
 1. To repent of the Sins you hear re-
proved; *Act. ii. 37.*

2. To perform the Duties you hear enjoined, S. *Joh. xiii. 17.*
5. Frequently, S. *Luk. iv. 16.*
6. Now, at this present, *Pſal. xcv. 6, 7.*
3. Receive the Sacraments.
 1. What is the Sacrament? An Ordinance, wherein under the Signs of Bread and Wine, the Body and Blood of Chriſt, with all the Merits of His Death and Paſſion, are represented to us.
 2. What is requiſite to our right Receiving of this Sacrament?
 1. Knowledge of,
 1. One G O D. Ὁ πρῶτος ἐστὶ τὸ ἀληθὺς θεοσεβείας γινώσκειν μα.
 2. Chriſt.
 3. The Nature of the Sacrament, 1 *Cor. xi. 29.*
 4. Our own Hearts, 1 *Cor. xi. 28. Jer. xvii. 9.*
 2. Senſe of Sin.
 1. Original, *Pſal. li. 5.*
 2. Actual, *Pſal. li. 4.*
 3. Faith in Chriſt.
 1. For the Pardon of theſe Sins.
 2. The Acceptance of our Perſons.
 4. Love to our Neighbours, S. *Matth. v. 23.*
 5. Reſolutions of future Obedience.
 3. What are the Motives, whereby we ſhould ſtir up ourſelves and others to the receiving of it?
 1. G O D's Command, S. *Luk. xxii. 19. 1 Cor. xi. 26.*
 2. The Apoſtles Example, *Act. ii. 42.*
 3. The Saints Experiences.
 4. Our own Neceſſities, which may be here ſupplied; as,

1. Pardon of Sin, *Act. ii. 38.*
2. Strength against Corruption.
3. Increase of Grace.

What Graces are to be exercised in the Sacrament? Or how must we receive it? With,

1. Fear, *Prov. xxiii. 17.*
2. Repentance.
3. Desire.

1. Of Grace and Communion with
G O D.

2. Glory, *Phil. i. 23.*

4. Faith, *S. Joh. vi. 47.*

1. That GOD as really consecrated
His Son from Eternity.

2. That He as really died.

3. Is as really offered.

4. Will as really nourish our Souls,
S. Joh. vi. 55. as the outward
Signs represent it.

5. Joy.

6. Love, *Rom. v. 8.*

7. Thankfulness.

1. For His Birth and Incarnation,
S. Luk. ii. 14.

2. His Life and Conversation.

3. His Death and Passion.

4. His Merits and Mediation.

How must we thank Him?

1. Negatively. Not by sinning
against Him.

2. Positively.

1. By praising Him in our
Hearts, *S. Luk. i. 46.*

2. By glorifying Him in our
Lives.

HEBR. ix. 27, 28.

Ver. 27. *And as it is appointed unto all Men once to die, but after this the Judgment :*

Ver. 28. *So Christ was once offered to bear the Sins of many ; and unto them that look for Him shall He appear the second time, without Sin, unto Salvation.*

I. **T**HE *Verba*.

1. *It is appointed to die once.*

1. To die, Gen. ii. 17.

2. Once.

1. Ordinarily, 1 Cor. xv. 51.

2. Naturally.

3. Temporally, Rev. ii. 11.

2. *After that the Judgment.*

1. Private, or Particular, Eccles. xii. 7.

Where,

1. Our Lives shall be reviewed.

2. Our Repentance, &c. examined.

3. Our Persons judged accordingly.

2. General.

1. All Persons shall rise, 1 Cor. xv. 52.

2. Appear personally, 2 Cor. v. 10.

3. Before Christ.

4. Who will pass a final Sentence,

1. Of Absolution on the Just, S. *Math.*

xxv. 34.

2. Con-

2. Condemnation on the Impenitent,
S. *Matth.* xxv. 41.

II. *Ἀποδοσις.*

1. Christ's Oblation.

1. He was offered, *Rom.* v. 6.
2. Once, 1 *S. Pet.* iii. 13.
3. To take away the Sins of many, *Iſa.* liii.
5, 6.

2. His ſecond Appearance.

1. He ſhall appear, *Act.* i. 11.
2. Without Sin imputed.
3. Unto Salvation.
4. Unto them that look for Him.
 1. Patiently.
 2. Faithfully, or believingly, S. *Luk.* xviii. 8.
 3. Watchfully, S. *Mar.* xiii. 34, 35, 36,
37.

U S E.

Prepare for Death, Judgment, and the ſecond
Appearing of Chriſt.

HEBR. X. 38.

Now the Just shall live by Faith. -----

DOCTRINE

I. **T**HE Just shall live by Faith, Hab. ii. 4.
Rom. i. 17. 2 Cor. v. 11.

I. Who is the Just?

1. Negatively.

1. Not any scandalous Sinner, Drunkard, Swearer, Adulterer.

2. Not any secret Sinner that lives in any known Sin, be it never so secret; whether of,

1. Commission; Covetous, Proud, Censorious.

2. Omission, S. *Matth.* xxv. 42.

3. Not every civil, moral Man.

2. Positively. Such as are justified,

1. By Faith before GOD, *Gal.* iii. 11.

2. By Works before Men, S. *Jam.* ii. 16.

1. Works of Equity, *Tit.* ii. 12.

2. Works of Charity.

1. To our Neighbours in general, S. *Joh.* xiii. 34.

2. Our Enemies in particular, S. *Matth.* v. 44.

3. The Saints above all, *Gal.* vi. 10.

1. By the Spirit of GOD.

2. In the Manner of GOD.

3. To the Glory of GOD.

II. What Faith?

1. The Substance of Things hoped for, *Hebr.* xi. 1.

1. The

1. The Mérits of GOD the Son.
 1. His Life, *Rom. v. 19.*
 2. Death, 1 *S. Job. i. 7. Hebr. ix. 14.*
 3. Refurrection, *Coloff. iii. 1.*
 4. Aſcenſion, *ibid.*
 5. Interceſſion, *Hebr. ix. 24. 1 S. Job. ii. 1.*
2. The Favour of GOD the Father, *Pſal. xxx. 5. and xxxvi. 3.*
3. The Graces of GOD the Spirit.
 1. Enlightning, *Jer. xxxi. 34.*
 2. Sanctifying, *Rom. xv. 16.*
 3. Quickning, *S. Job, vi. 63.*
 4. Directing, *Jer. x. 23. Iſa. xlv. 13.*
 5. Confirming, 1 *Cor. i. 8.*
4. The Enjoyment of Father, Son, and Holy Ghoſt.
2. The Evidence of Things not ſeen.
 1. The Glory of GOD; Wiſdom, Power, Juſtice.
 2. The Mediation of Chriſt, *S. Job. xx. 29.*
 3. The Sinfulneſs of Sin, *Rom. vii. 13.*
 4. The preſent Miſery of a Sinner.
 5. The Judgment that ſucceeds Death, *Eccleſ. xii. 7. 2 Cor. 5. 10. Hebr. ix. 27.*
 6. The Eternity that will come after Time.

III. What is it *to live by Faith*?

1. GOD's Promise; and ſo they ſhall live,
 1. The Life of Grace here.
 2. The Life of Glory hereafter, *S. Job. iii. 36.*
2. Man's Duty; live,
 1. In the conſtant Perſuaſion of them.
 2. In a conſtant Reliance upon them.
 3. In a conſtant Endeavour after them.

IV. Why

IV. Why live by Faith?

1. Faith is GOD's Glory, *Rom.* iv. 20.
2. A Christian's Life, *Gal.* ii. 20.
3. Duty's Perfume, *Hebr.* xi. 6. *Isa.* lxvi. 3.
4. The Heart's Support, *Psal.* xxvii. 13.
5. The Saint's Comfort, *1 S. Pet.* i. 8.
6. The Way to the Soul's Happiness, *Act.* xvi. 31.

U S E S.

1. Walk by Faith.
 1. In the Performance of Holy Duties.
 1. Pray.
 2. Hear.
 3. Receive Sacraments.
 4. Meditate by Faith, *1 Tim.* iv. 15.
 2. In studying the Word.
 3. In the midst of GOD's Desertions, *Isa.* liv. 7.
 4. The Devil's Temptations.
 5. Thine own Corruptions.
 6. The Confluence of earthly Enjoyments.
 7. When thou hast nothing else to live by.
 8. At the Hour of Death.
2. Live like one who believest,
 1. That thou hast a Soul, as well as Body, to look after, *S. Marsh.* xvi. 26.
 2. That there is a GOD thou oughtst to serve, *Ephes.* ii. 12.
 3. That thou art not thine own, but His;
 1. Creation.
 2. Preservation.
 3. Redemption, *1 Cor.* vi. 20.

4. That

4. That He always looks upon thee, *Pſal.* cxxxix. 2, 3, 4, &c.
 5. That He is angry at every Sin; and ſo, that every Sin is Mortal.
 6. That the Scriptures are GOD's Word, *2 Tim.* iii. 16.
 7. That the Lord Chriſt died for Sin, thy Sin.
 8. That true Piety is the beſt Policy, *1 Tim.* iv. 8. The only way to be rich, honourable, comfortable.
 9. That thou muſt one Day die, *Hebr.* ix. 27.
 10. Come to Judgment, *Hebr.* ix. 27. *2 Cor.* v. 10.
 11. There is a Hell, *S. Math.* xxv. 46.
 12. A Heaven.
-

HEBR. XI. 5.

~~For~~ For, before his Translation, he had
this Testimony, that he pleased GOD.

THIS Chapter may well be call'd *Fidei encomium*; A Chapter made in the Praise of Faith. In the first Verse, there is the Nature of Faith described; in the second, the Description of Faith confirmed; in the rest of the Chapter, there is this Confirmation illustrated by the Induction of several Examples of GOD's Worthies under the Old Testament; what noble Exploits thy did, by the Vertue of this Grace of Faith. Some Examples he brings of those that lived before the Flood, others of those that lived after the Flood; before the Flood, *Abel, Enoch, Noah*. 'Tis *Enoch* that is the Person spoke of in my Text, and therefore passing by the others, let us fix our Meditations a little upon him, and for the better Cognizance of him, I would desire you to turn unto the fifth of *Genesis*, where you have a Catalogue of the Patriarchs that lived before the Flood; and amongst the rest, in the 21, 22, 23, 24, *ver.* you have a brief History of this *Enoch*, wherein are two Things considerable, that conduce to the explaining of my Text.

I. His Life, his Conversation, his Walk.

II. His Change, Translation, or Rest.

1. His Life; His Walk was always with GOD, which you have explained, *Cap. vi. 9.* both which Places *Onkelos*, in his *Chaldee Paraphrase*, explains
it

it by *וַיֵּלֶךְ בְּרַחֲמֵי*; *And he walked in the Fear of GOD*; and so *Jonathan* and *T. H.* expound that in the Sixth; but concerning *Enoch*, *וַיִּתְּנֵהוּ בְּקוֹשָׁטָא קִיָּם יִי וְקִלָּה*; *And Enoch worshipped GOD in Truth*, Chap. v. 24. But the great Question is, Where *Enoch* had this Testimony, spoken of in my Text, that he pleased GOD? To this I answer; That the Bible that was most commonly in use in our Saviour's and the Apostles Days, was not the Original Text, but the *Greek Translation*, or the *Septuagint*; and therefore it was, that the Evangelists and Apostles, in quoting the Old Testament, do not quote it according to the *Hebrew Text*, but *Greek Translation*; especially, seeing that they wrote in *Greek*, and so, if they would have quoted it according to the *Hebrew Text*, themselves should have been at the Pains to have translated it, which would have been more than needs, they having so good a Translation fitted to their Hands, and so generally receiv'd amongst them, as the *Septuagint Translation* was; and therefore it was, that in most, or all their Quotations of the *V. T.* they make use of the *Greek Copy*, not the *Hebrew Text*, as I could shew you by the Induction of the Places themselves, was it either necessary or pertinent to the Truth I intend to handle. And truly, if I had undertaken it, I needed not have gone far for a Proof; for my Text itself is a pregnant Example of it. In *Gen. v. 22, 24.* *אֵתָּה לֵהִים וַיְחַדְלֶה חֲנוּךְ* *And Enoch walked with GOD*, which the *Septuagint* translates, *Ευνπίσινος Ένωχ τῷ Θεῷ*; and so the *Syriack*, *And Enoch pleased GOD*. And hence it is, that the Apostle, in citing the Testimony which GOD gave of *Enoch*, cites it not according to the *Hebrew Text*, but *Greek Translation*, *And*
he

he pleased GOD; which likewise seems to me a sufficient Argument to prove, that this Epistle to the *Hebrews* was not written, as some would have it, originally in the *Hebrew*, but *Greek Language*; it seeming altogether improbable, that the Apostle should make use of any Translation, if himself had used the Language that the Text itself was written in; this would be to translate a Translation into that Language, from which that Translation was first translated.

2. His Change, ואינו כלקח אחר אלהים. *And he was not, for GOD took him.*

And he was not; not simply he was not in being, for he was the same after, which he was before his Translation; but as the *Targ. Jon.* אֵלֶּהָ וְהָאֵלִים לִיתוּרָא עִם דִּינֵי. And behold, he was not with the Generations upon Earth, he was not any longer with the Children of Men in this lower World, for GOD took him, viz. unto Himself, and that, as it seems, not the common way of Death, but by an extraordinary Translation of him; which may appear,

1. In that it is not said of him as of the rest, וְיִסָּר.

2. *Onkelos* in his *Chaldee Paraphrase* saith expressly, וְיִתְחַוֶּה אֱלֹהִים לֹא אֶסְרֵה יְדָיו, *And he was not, but GOD did not kill him.*

3. The Apostle saith plainly, Μελέθειν οὐ θέλει εἶναι ὁ Σάβας, *That he should not see Death.*

But I come not hither to Day, to preach Controversy, but to preach Duties; 'tis not my Intent, to fill your Heads with notional Speculations, but, if possible, your Hearts with Affections; and therefore,

fore, 'tis not how *Enoch* was changed, but how he lived ; not how GOD took him, but how he pleased GOD, that I ſhall make the Matter of my Diſcourſe at this time.

He had this Teſtimony, *That he pleaſed GOD*. Certainly, my Brethren, what was *Enoch's* Teſtimony, ought to be our Duty, and what GOD commands in one, He commands in all ; and therefore I ſhall turn *Enoch's* Teſtimony in- to this

DOCTRINE.

'Tis every one's Duty to pleaſe GOD.

Five Queries.

1. Who is this GOD, that we ought to pleaſe ?
2. What is it, to pleaſe this GOD ?
3. How may we pleaſe this GOD ?
4. When ?
5. Why ſhould we pleaſe Him ?

1. Who is this GOD, that we ought to pleaſe ? Who ! the Great and Glorious *Jehovah*, the Being of all Be- ings.

2. What is it to pleaſe GOD ? It is to do that which this GOD may take Pleaſure in, that which GOD may accept, and whereby we may keep GOD's Favour and Good-will, *1 Sam. xviii. 26*. It pleaſed *David* well, to be the King's Son-in-Law ; that is, he was glad of it. If ſo, GOD will rejoice over thee with Joy, *Zeph. iii. 17*.

2. How may we pleaſe this GOD ?

1. By

1. By Believing in Him, and His Son Jesus Christ.
2. By Obeying His Commands.
4. When? Through the whole Course of our Lives.
5. Why should we please Him?
 1. It is His Command; and therefore,
 2. Our Duty.
 3. It is the End God made us for.
 4. It is for His Honour.
 5. It is our Interest.
 6. It is our Comfort here; and
 7. Will be our everlasting Happiness hereafter.

HEB R. xii. 10.

But He for our Profit, that we might be Partakers of His Holiness.

I GOD doth not punish us for His Pleasure, *but our Profit.*

1. Not His Pleasure; as appears,
 1. From Scripture, *Lam. iii. 33. Ezek. xxxiii. 11.*
 2. From Reason.
2. *But for our Profit.*
 1. Not as if we always thought it so.
 2. Nor as if it did always really prove so, *Isa. i. 5.*
 3. But so as that GOD intends our Profit.

II. The Profit of Afflictions is, that they are Means, whereby we are made Partakers of His Holiness.

1. What is *Holiness* ?
2. Why *His Holiness* ?
 1. He is the Fountain.
 2. Rule and Pattern.
 3. Cause.
 1. Meritorious.
 2. Efficient.
 3. Final.
3. What is it to *partake of His Holiness* ?
 1. Naturally we are full of Sin.
 2. When converted, we are said to partake of Holiness.
4. What Profit is there, in being made *Partakers of His Holiness* ?
 1. Generally. It is profitable for all Things, 1 Tim. iv. 8.
 2. Particularly.
 1. In this World.
 1. The Pardon of Sin.
 2. The Favour of GOD.
 2. In the World to come.
 1. Freedom from all Evil.
 2. The Enjoyment of all Good.
5. How are Afflictions Means to our partaking of *Holiness* ?
 1. To deaden us to the World.
 2. Subdue our Sins.
 3. To draw us to Duty, *Hos.* v. 15.
 4. Put us upon the Exercise of Graces.
 1. Repentance.
 2. Faith.
 3. Patience.

4. Trust in GOD.
5. Thankfulness.
6. Heavenly-mindedness.

U S E S.

1. Bless GOD for Afflictions.
2. Improve them aright.

H E B R. xiii. 5, 6.

Ver. 5. ----- *For he hath said, I will never leave thee, nor forsake thee.*

Ver. 6. *So that we may boldly say, the Lord is my Helper. -----*

I. **H** E R E is a gracious Promise cited. *ὅτι μὴ σε ἀνῶ, ἰδὲ ἢ μὴ σε ἰσχυροποιήσω.*

1. To whom was this Promise made?

1. To all *Israel* in general; *Deut. xxxi. 6.*
2. To *Joshua* in particular, *Deut. xxxi. 8. Josh. i. 5.*
3. To all the Children of GOD, *Rom. iv. 13, 14, 16.*

So that, in order to our having this Promise fulfilled to us, it is necessary,

1. That we believe in Christ, in whom the Promises are all made and confirmed to us, *2 Cor. i. 20, Ephes. iii. 6. Gal. iii. 22.*
2. That we apply the Promise to ourselves, and trust in GOD for the Performance

formance of it unto us, 2 Cor. vi.
16, 18. and vii. 1. 2 S. Pet. i. 4.

Hebr. xlii. 5, 6.

2. What is the Parport of this Promise, *I will never leave thee, nor forsake thee?*

That GOD will be always with us, not only by His essential Presence, *Psal. cxxxix. 7.* but by His special Presence, *Isa. xli. 10.*

1. By His Wisdom, to direct us, *Isa. xxx. 21. Psal. xxv. 12.*

2. By His Spirit, to comfort us, *S. Joh. xiv. 16, 17, 18.*

3. By His Power, to protect and defend us from Evil, *Psal. cxxi. 7.*

1. Spiritual, from Sin and Temptations, *Jer. xxxii. 40.*

2. Temporal, *Isa. xli. 10. and xliii. 2.*

4. By His All-sufficiency, He will bless us with all Good, *Psal. xxxiv. 10. and lxxxiv. 11.*

1. In the inward, *Ezek. xxxvi. 25, 26. Jer. xxxi. 33.*

2. In the outward Man, *S. Matth. vi. 33.*
Hence observe,

1. The Happiness of all those that truly fear GOD, *Psal. cxliv. 15.*

2. What the Apostle here infers thence, *so that we may boldly say, the Lord is my Helper, I will not fear what Man shall do unto me. "Ὁς ἐστι βοηθὸς ἡμῶν λέγει."*

1. That the Lord is our Helper, *Isa. xli. 13, 14.*

He helps us,

1. To prevent, *Psal. cxxi. 7.*

2. To bear, 1 Cor. x. 13. *Isa. xli. 10.*

3. To improve, *Psal.* cxix. 71.
Hebr. xii. 10.

4. To overcome, our Troubles,
2 *S. Pet.* ii. 9. *Psal.* cxxiv.
1, 2, 6.

2. Hence we need not fear what
Man can do unto us.

1. What is Fear?

Φόβος ἐστὶ λύπη τις ἢ ταραχὴ ὡς φαν-
τασίαι μέλλοντος κακῆς ἢ φθαρ-
τικῆς ἢ λυπηρῆς, *S. Athanas.*

It proceeds,

1. Sometimes from the Judg-
ment of G O D, *Levit.*
xxvi. 36.

2. Ordinarily from our own
corrupt Natures, and
guilty Consciences, *Prov.*
xxviii. 1. *Psal.* liii. 5.

3. From Want of Confide-
ration and Belief on
the Promises of GOD,
1 *S. Joh.* iv. 18.

Who is,

1. Free in making,

2. Faithful in performing,
His Promises, *Tit.* i.
2. *Deut.* vii. 9.

2. Why need we not fear, if
G O D be our Helper?
Rom. viii. 31. *Psal.* cxviii. 6.

1. He is wiser than Man,
2 *S. Pet.* ii. 9.

2. More powerful, *S. Matth.*
xix. 26.

3. Man can do nothing with-
out Him, *Act.* xvii. 28.

4. He

4. He can turn Mens Designs
againſt themſelves, *Pſal.*
vii. 15, 16. and ix. 15.
5. And make them work to-
gether for our Good,
Rom. viii. 28. As in Jo-
ſeph, Daniel, &c.

Hence obſerve,

1. Where our Help lies,
Hof. xiii. 9. *Pſal.* cxxi.
1, 2. and cxxiv. 8.
2 *Chron.* xx. 12.
2. Whom we muſt thank
for our Deliverances,
Pſal. cxv. 1.
3. Fear not Man, *S. Matth.*
x. 28. *Pſal.* xxvii. 1.
and xlv. 1, 2, 3. *Hebr.*
xiii. 5, 6.

S. J A M. i. 5.

If any of you lack Wisdom, let him ask of GOD, that giveth to all Men liberally, and upbraiderth not; and it shall be given him.

DOCTRINE.

PPrayer is the Means to the Attainment of spiritual Mercies.

1. What Prayer is.

It is a Holy Calling upon the true GOD, in the Name of Jesus Christ His Son our Saviour, for the bestowing of some Mercy that is desired, the preventing of some Danger that is feared, or the removing of some Misery that is felt, by ourselves or others.

1. It is a Calling, which is either mental, *Rev. vi. 10.* or vocal, *S. Job. xvii. 1.*

2. A Holy Calling, as we call upon a Holy GOD, so we must call upon Him, in a Holy Manner.

3. Upon GOD, not upon Angels, nor Saints, nor any Creature, because they can neither know what we ask, nor supply what we want, *2 King. xxii. 20.*

4. Upon the true GOD, not only GOD in our Fancy, but in Reality, *1 King. xviii. 27.* they call upon a GOD, but a false one, and therefore not heard, *Rom. x. 13, 14.*

5. In the Name of Christ, *S. Job. xiv. 13, 14.* and *xv. 16.* and *xvi. 24, 26.*

6. For

6. For the bestowing of some Mercy, that is lacking.

7. The preventing of some Danger, that is feared ; Or,

8. The removing of some Misery, that is felt.

9. By ourselves or others, 1 *Tim.* ii. 1. and with much Faith, *S. Matth.* xxi. 22.

II. How doth it appear, that Faith is thus a Means to spiritual Mercies ?

1. From GOD's Promises, *S. Matth.* vii. 7. and xxi. 22. *S. Job.* xvi. 23.

2. The Saints Practices, who, whatsoever they wanted, would still address themselves by Prayer to GOD for it.

U s e s .

1. *Exhortation.* To pray.

Motives.

1. Consider what an easie way this is to get Mercies, but ask and have, *S. Matth.* vii. 7. and 'tis not worth having, if not worth asking.

2. How many Mercies we want: What great Mercies.

3. It is a constant Attendant of Grace, *Zach.* xii. 10. *Act.* ix. 11.

4. No Promise shall be fulfilled to us, without our Prayer to GOD, *Ezek.* xxxvi. 37.

5. It is the chief way of our Worship we owe to GOD, *Gen.* iv. 26. *Psal.* lxxix. 6. *Isa.* lxiv. 7.

6. It is the chief way of our enjoying GOD in this World.

2. *Direction* how to pray and ask of GOD.

Something is to be done before, in, and after Prayer.

1. Before, 1 S. Pet. iv. 7. *Kai nhēate eis tās necechēdas.*

1. Meditation.

1. Of GOD'S Glory, which we are then going before, thinking with ourselves, Well, I am now going into the Presence of the Great GOD, &c.

2. Our own Necessity, what we want and stand in need of; as, if the King should make a Promise to any of us, that whatsoever we would ask of Him, He would give it us, we would presently be-think ourselves, what we stand in the most need of, and that be sure we should ask, *Esth. v. 3. S. Matth. xiv. 7, 8.*

2. Repentance; we must empty our Hearts of Sin, before GOD will fill our Hearts with Mercy, *Psal. lxi. 18.*

3. Faith, *S. Matth. xxi. 22.*

2. In Prayer.

1. Call upon Him under some of those Names and Titles, which He hath given Himself in His Holy Scriptures, as in the LORD'S-Prayer.

2. Do not only raise up a Holy Fear and Reverence of Him, at the first, by those Compellations, but keep a lively and constant Sense and Apprehension of them in thy Heart, all the
the

the while thou art praying to Him; eſpecially, in every new Petition, do thou call in freſh Apprehenſions of His Glory to whom thou makeſt them; and thoſe, ſuitable to the Petition thou art putting up; as, if thou aſkeſt Forgiveneſs of thy Faults, apprehend Him as a GOD infinitely merciful; if Grace, as one juſt to all his Promiſes, &c.

3. Then humbly confeſs thy Sins to Him, humbly deſiring a Pardon from Him of thy Sins, all, original and actual, &c. ſo far as thou canſt remember thy Sins; in particular, ſuch and ſuch a Sin, 1 S. *Joh.* i. 9.
4. Bewail thy Corruptions to Him, and deſire they may be ſubdued by Him, eſpecially ſuch as thou findeſt moſt ſtrong within thee.
5. Having deſired thy Sins may be ſubdued under thee, deſire GOD's Grace to be implanted in thee.
6. Be ſure to aſk nothing of GOD, but only in the Name of Chriſt, S. *Joh.* xvi. 23. and therefore, I would have thee put in, *for the ſake of Chriſt*, to the End of every Petition, tho' not with thy Voice, yet, howſoever, in thy Thoughts. Pardon this Sin for the ſake of Chriſt; Give me this Grace for the ſake of Chriſt, &c.
7. Be ſure to proportion thy Deſires to GOD's Promiſes; what He hath promiſed abſolutely, that mayſt thou ask

ask absolutely ; what He hath promised conditionally, that must thou ask conditionally.

8. All the while thou prayest, apprehend Christ, as handing thy Prayers to His Father, and desiring they may be granted, *Hebr. vii. 25.* saying, as *S. Paul to Philemon for Onesimus*, ver. 9, 10. nay, not only desiring, but pleading for the Audience of our Prayers, 1 *S. Joh. ii. 1.*
9. Never pray for thyself, but remember to pray for the Church too, *Psal. li. 18.* and *cxxxvii. 5.* שאין ברה מלכות אינה ברכה כל ברכה.
10. Never go to the Governor of Heaven, but be sure to pray for thy Governor upon Earth, 1 *Tim. ii. 1.*
11. Mix Praises with thy Prayers.
12. Whatsoever thou askest, be sure to ask in Faith, *S. Matth. xxi. 22.* *S. Jam. i. 6.*
3. After Prayer. So soon, therefore, as thou hast prayed, thou shouldst not presently remove thy Heart to thy worldly Occasions, as some will do ; as if Heaven and Earth were so near together, that one might step from the one to the other ; but, as it is a good while, before we can get up our Hearts from Earth to Heaven, so it should be a good while too, before we should bring down our Hearts from Heaven to Earth again ; and questionless, it will be so, if our Hearts be really mounted up in the fiery Chariot of a fervent Prayer to those Things that are above ;

above ; for to me it ſeems a thing impoſſible, for one that hath had a View of thoſe unſpeakable Glories that are in Heaven, preſently to be taken with theſe unprofitable Vanities upon Earth. And therefore it is, that I always did, and ever ſhall, ſuſpect, that that Man, whiſt he prayed, was never raiſed up to the Things that are above, who, when he hath prayed, can immediately fall down to theſe Nothings that are below : And indeed, Prayer being the whole Work and Buſineſs of the Soul for the preſent, I cannot ſee how we can paſſ from it to earthly Employments, if we would ; or howſoever, I cannot ſee, how we might, though we could ; for, I cannot but look upon it to be a Chriſtian's Duty, to watch after, as well as unto, Prayer ; and that it is a great Miſtake in ſilly Man to think, that when he hath ended his Praying, he hath no more to do with his Prayers ; for if we ſeriously conſider it, we ſhall find, that the Uttering of our Prayers before GOD is the leaſt Part of our praying to Him ; and that our hardeſt Work begins, when our Prayer is ended : And this is that, which, by the Aſſiſtance of my GOD, I ſhall endeavour to direct you in at this time ; and the rather, becauſe though many have writ and preached much concerning what we are to do, *before*, and *in* our Prayers ; yet few or none, that I could ever ſee or hear of, have handled this great Work the Soul hath to do *after* Prayer,

Prayer ; or howſoever, not ſo fully as I think it ought to be ſpoken to ; which therefore, that I may ſomething direct you in, let me adviſe you, ſo ſoon as your Prayer is ended, to pauſe a while, to be ſilent and quiet in yourſelves, not ſuffering other Things to come into your Heart, nor your Heart to go out to other Things, but reflect upon what you have been doing of ; and obſerve theſe three Things :

1. The Manner.
2. The Matter.
3. The Returns of the Prayers you have put up to G O D.
 1. The Manner, and how ill, and how well you have prayed, and for that conſider.
 1. The Imperfections of your Prayers to GOD, what ſtrange Diſtractions, and vain Imaginations poſſeſs'd your Spirits, and ſo defiled your Prayers ; what vain Thoughts the Devil ſuggeſted, and yourſelves indulged.
 2. The Communications of G O D's Grace to you ; as you are to conſider what the Devil did againſt you, ſo likewise, what G O D did for you ; what Influences of His Spirit, Incomes of His Grace, and Discoveries of His Glory He vouchſafed to you ; and be humbled under the former, and thankful for this latter.

2. The

2. The Matter ; wherein,
 1. Confession ; which is a Part of Prayer, *Deut. ix. 4.* and as we are to confess the Sins that were committed by us, that GOD might pardon them, so we are to remember the Sins which were confessed by us, that we might forsake them ; without which, we may confess our Sins to GOD, but GOD will never pardon them to us, *Prov. xxviii. 13.* and truly, without this, the Confessions of our Sins unto GOD, will but be the Aggravation of our Sins against Him.
 2. Petition ; as: we are to consider what Sins we have confessed before Him, so likewise, what Mercies we have desired of Him ; that so,
 1. We may expect them from Him, *Isal. v. 3.* What Archer is there, that will shoot, and not observe whether his Arrow hit the Mark ? What Merchant, that will trade, and not look for the Return of his Ships ? Or Husbandman, that will sow, and not expect the Harvest ? And why should a Christian, of all People, work, and not expect a Blessing ? Certainly, to desire a Mercy of GOD, and never to look for it from Him, is but to mock GOD, making Him believe

- lieve we would have such a thing, when we matter not whether we have it or no.
2. Serve Providence in the Use of Means; for the Attainment of what thou desirest. Though **G O D** hath promised to give Mercies to His praying People, yet He never promised to work Miracles; and it would be a Miracle, for **G O D** to give Mercies without Means; when He hath appointed Means for the Attainment of them; **G O D** wrought a Miracle for *S. Peter*, in opening the Prison-Door, because there was no-body else would do it; but *S. Peter* must knock, when he comes where the Disciples were met, *Act. xii. 10, 13.*
3. Thanksgiving; Remember what Mercies thou gavest **G O D** Thanks for with thy Mouth, that so thou mayst perfect His Praise for them in thy Life. And from this Consideration of our reflecting upon what we have desired, I think, may be raised a Plea for the Use of a Form of Prayer, especially for those of weaker Memories, who cannot remember half the things they prayed for, if any thing at all, unless they have the Prayer before them to consider afterwards.
3. The

3. **The Returns.** Whether GOD give unto thee what thou deſiredſt of Him or no; and if, upon diligent Search, thou findeſt, GOD hath given thee the Mercy thou deſireſt of Him,

1. Look upon it as the Return of Prayer.

2. Be thankful for it, *Pſal.* cvii.

3. As thou receivedſt it from GOD's Mercy, ſo improve it for His Glory, *1 Sam.* i. 28.

4. Be encouraged thereby to be more frequent and conſtant in thy Addreſs to the Throne of Grace, *Pſal.* iii. 26.

If, upon diligent Enquiry, thou canſt not find thy Prayers answered, nor thy Petitions granted; there are ſome Things I would have thee not to do; as,

1. Take not every Delay for a Denial.

2. Think not GOD hath not heard thy Prayer preſently, becauſe thou doſt not find He hath; thou mayſt have the Mercy, and yet not know it.

3. Look not upon every Mercy thou deſireſt of GOD, as a Denial of the Prayer thou madeſt to Him: Though He doth not give thee the Mercy thou deſireſt, He may give thee a Mercy thou more lack'eſt; though He doth not give it

it thee *in ſpecie*, He may *in genere*, 2 Cor. xii. 8.

And ſome Things there are, thou ſhouldeſt do ; as,

1. Conſider the Matter thou prayedſt for ; perhaps, it might not be for GOD's Glory, and thy Good ; and if ſo, GOD answered thy Prayers, in not giving thee the Thing thou prayedſt for, *Pſal. lxi. 18.*

2. Conſider the Manner of thy Praying ; perhaps, thou didſt not pray for the Mercy thou thinkeſt thou didſt ; thou mightſt deſire it with thy Mouth, but thy Heart might be againſt it, ready to call back thy Words again ; or howſoever, perhaps, whiſt thy Mouth was ſpeaking the Words, thy Heart was about other Matters, and ſo, tho' thou didſt ask the Mercy of GOD, yet thou didſt not pray for it to Him ; for, Prayer is the Work of the Soul, it is *elevatio cordis ad cælum, & aſcenſus mentis ad Deum* ; and therefore, thou canſt not expect, GOD ſhould ever hear thy Prayers, when thou never madeſt them.

3. Conſider, whether thou haſt made uſe of the right Means that GOD hath appointed for the Attainment of it.

4. If

4. If thou findeſt all Things right, and yet thou haſt not the Mercy, wait and pray, and pray and wait, till GOD beſtows it upon thee; and if thou canſt do ſo, be ſure thy Prayers are answered, tho', perhaps, thou haſt not the Thing deſired; for thou haſt received a Mercy, as great a Mercy as thou canſt deſire of GOD, or GOD can beſtow upon thee, on this ſide Heaven, even an holy praying and waiting Frame of the Spirit.

From theſe Directions, I obſerve,

1. How few there be in the World, that ever pray.
2. How ſeldom they, that pray the oftneſt, do pray; every Saying of our Prayers is not a Prayer.
3. What ſhort Prayers the beſt of GOD's People make; they may ſay many Words, but alas, they pray but a little; if we ſhould take out of them every imperfect and diſtracted Petition, How little little would there be left behind, that could be called a Prayer? ſo that in ſix Words, a Man may pray more, than perhaps another doth, that is ſaying his Prayers for a whole Hour together.

S. J A M. ii. 18.

----- And I will ſhew thee my Faith
by my Works.

Works are the beſt Sign of Faith.

I. What are we to underſtand by *Works*?

1. Negatively.

1. Not Works of Sin.
2. Nor Works of Morality.

2. Positively.

1. Works of Piety, 2 *Tim.* ii. 5.

1. Inward.

1. Knowing GOD the Father, Son,
and Holy Ghoſt, S. *Joh.* xvii. 3.

2. Acknowledging Him to be the only
true GOD.

3. Choofing Him for our GOD, *Hebr.*
viii. 10. *Deut.* xxvi. 7.

4. Worshipping and ſerving this GOD
alone, S. *Matth.* iv. 10.

1. By fearing, *Prov.* xxii. 17.

2. Loving, *Deut.* vi. 5. S. *Matth.*
xxii. 37.

3. Deſiring, *Pſal.* lxxiii. 25.

4. Hoping and truſting, *Prov.* iii. 5.

5. Rejoicing in Him alone, *Phil.*
iv. 4.

5. By meditating upon Him, *Phil.* iii. 20.

1. His Perſon and Perfections.

2. Law.

3. Works.

6. By

6. By praifing and admiring Him,
Exod. xx. 7.
7. Sanctifying His Sabbaths, *Exod. xx. 8.*
8. Growing in the Knowledge of, and
Obedience to Him, 2 *S. Pet. iii. 18.*
2. Outward.
 1. Praying.
 2. Hearing.
 3. Receiving Sacraments.
2. Works of Equity.
 1. Generally, doing as we would be done
by, *S. Matth. vii. 12.*
 2. Particularly.
 1. Giving that Reſpect to all, as is due
unto them, *Rom. xiii. 7, 8.*
 2. Not defrauding or over-reaching
our Neighbour, 1 *Theſſ. iv. 6.*
Lev. xix. 13.
 3. Speaking Truth to, and of all, *Lev.*
xix. 11.
 4. Endeavouring our Neighbours Good,
and rejoicing in it, *Rom. xii. 15.*
3. Works of Love and Charity.
 1. Praying ſincerely for their Good,
S. Matth. v. 44.
 2. Reproving them diſcreetly for their
Sins, *Lev. xix. 17. Gal. vi. 1.*
 3. Provoking them to good Works, *Hebr.*
x. 24.
 4. Diſtributing to their Neceſſities.
 1. Freely.
 2. Proportionably.
 3. Sincerely.
4. Works of Temperance and Moderation.
 1. In reſpect of a Man's ſelf, that we do
not think too highly of ourſelves,
Rom. xii. 3.

1. Of our Parts, *Prov.* xxvi. 1, 2.
2. Graces, *Phil.* ii. 3. *Ephes.* iii. 8. 1 *Tim.* i. 15.
3. Degree in the World.
2. In respect of Meats and Drinks.
 1. For the Quality.
 2. Quantity, *Ephes.* v. 18. *S. Luk.* xxi. 34.
3. In respect of the World.

That we be moderate,

 1. In our longing for it, *Prov.* xxx. 8, 9.
 2. Endeavouring after it.
 3. Enjoyment of it, 1 *Cor.* vii. 29, 30, 40.
 4. Our grieving for it, *Jeb* i. 21.

II. What Qualifications are requisite to the making a Work good?

1. That we know our Duty.
2. Do what is commanded, *Isa.* i. 12.
3. Obedience to that Command, *Psal.* cxix. 6.
4. Love to the Command, 2 *Tim.* i. 7.
5. That we do it cheerfully, *Psal.* xl. 8.
6. Orderly and regularly.
 1. As to Time, *Eccles.* iii. 1.
 2. Place, *S. Matth.* vi. 5, 6.
 3. Persons, *S. Matth.* vii. 6.
 4. Means, *Rom.* iii. 8.
7. Spiritually, *S. Jeb.* iv. 24.
8. With all our Might, *Eccles.* ix. 10.
9. With Humility.
 1. So as to acknowledge, that what we do is not done by our own Strength, 1 *Cor.* iv. 7. 1 *Chron.* xxix. 4, 7.
 2. That it comes short of what we ought to do, *S. Luk.* xvii. 10.
 3. And therefore, that we do not merit any thing by what we do.
10. To right Ends.

1. Nega-

1. Negatively.

1. Not that we may be applauded before Men.

2. Nor that we may be justified before GOD ; for,

1. The Covenant of Works is now unable to justify us, *Rom.* viii. 3.2. Our best Works are imperfect, *Isa.* lxiv. 6.3. GOD hath found out another way for our Justification, *Rom.* iii. 20, 21, &c. *Gal.* ii. 16.

2. Positively.

1. For GOD's Glory, *Prov.* xvi. 4.
S. *Matth.* v. 16.2. The Furtherance of the Gospel, 2 *Theſſ.* iii. 1.

3. To manifest our Obedience and Love to GOD.

4. To manifest the Truth of our Faith.

III. How are Works a Sign of Faith? In that there can be no good Works done without Faith : For,

1. Unless we believe, we can have no Strength to do them.

2. It is only by Faith, that our Works are accepted as good, and their Imperfections pardoned by Christ.

U S E S.

1. How few have this sure Sign of their Faith? S. *Luk.* xviii. 8.2. See what Comfort follows, upon the Performance of good Works, *Pſal.* xix. 11.

Consider,

1. What a rare Thing it is, to know that we are GOD's Children, 1 S. *Joh.* v. 19.

2. That

2. That our Sins are pardoned.
3. That we have an Advocate in Heaven.
4. That all the Promises belong to us, *Hebr.* xiii. 5, 6.
5. That we shall live in Heaven. All these Things good Works evidence by shewing our Faith, *2 Cor.* v. 1.
3. Live like those that believe, and would shew forth their Faith by their Works, *2 Tim.* ii. 19.
 1. Live like those that believe there is a GOD.
 2. Their Souls are immortal.
 3. There is a Heaven and a Hell.
 4. That Christ died for their Sins.
 5. That they have a Title to everlasting Glory.

S. J A M. ii. 26.

*For as the Body without the Spirit is dead,
so Faith without Works is dead also.*

F *aith without Works is dead.*

- I. What *Faith* ?
 1. Historical.
 2. Dogmatical.
 3. Miraculous.
 4. Temporary, *S. Luk.* viii. 13.
 5. Saving ; that is here spoken of.
- II. What are those Works, without which *Faith is dead* ? *1 Thess.* i. 3.

1. Works

I. Works of Piety towards GOD.

1. Humility, *Mic.* vi. 8.
2. Love, 1 *Theſſ.* i. 3.
 1. To His Perſon.
 2. Word.
 3. Ordinances.
 4. Saints, *Gal.* vi. 10.
3. Joy.
4. Zeal, *Rom.* x. 2.
5. Patience, *S. Jam.* i. 3.
6. Hope, *Rom.* iv. 18.
7. Thankfulneſs, *Ephes.* v. 20.
8. Heavenly-mindedneſs, *Phil.* iii. 20.

2. Works of Charity to our Neighbours.

1. Reproving their Sins, *Lev.* xix. 17.
2. Supplying their Wants.
3. Conquering their Unkindneſs with Love,
S. Matth. v. 44.

III. How dead? It hath no Vertue or Energy, as a lively Faith hath.

1. For the Pardon of Tranſgreſſions.
2. The Juſtification of our Perſons, *S. Jam.* ii.
24. *Gal.* ii. 16. Juſtified by Faith, *Ex wiſdom μόνον.*
3. The Acceptance of our Performances, *Hebr.* xi. 6.
4. The Subduing of our Corruptions, *Act.* xv. 9.
5. The Sanctifying our Natures.
6. The Comforting our Hearts, *Rom.* v. 2. and
xv. 13.
7. The Quickning our Spirits, *Rom.* i. 17.
8. The Reconclling of our GOD, *Rom.* v. 1.
9. Conquering our Enemies.
 1. The Fleſh.
 2. The World, 1 *S. Joh.* v. 4.
 3. The Devil, 1 *S. Pet.* v. 9. *Ephes.* vi. 16.
10. The Saving of our Souls, *Act.* xvi. 31.

U S E S.

1. Instruction. How little lively Faith!
2. Examine whether your Faith be a dead or living Faith, or no, by your Works.

1. By the Principle.

2. The Manner, by Love, *Gal. v. 6.*

3. The End of your Works.

3. Exhortations.

1. Add Faith on Christ.

2. Add Works to your Faith, *Tir. ii. 12.*

1. Of Piety to GOD.

2. Of Equity to others.

3. Of Sobriety to ourselves.

Consider, A *dead Faith*

1. Will do you no Good.

2. Much Harm.

1. To increase your Sins more.

2. Incense GOD's Wrath more.

3. Damn your Souls more.

Whereas,

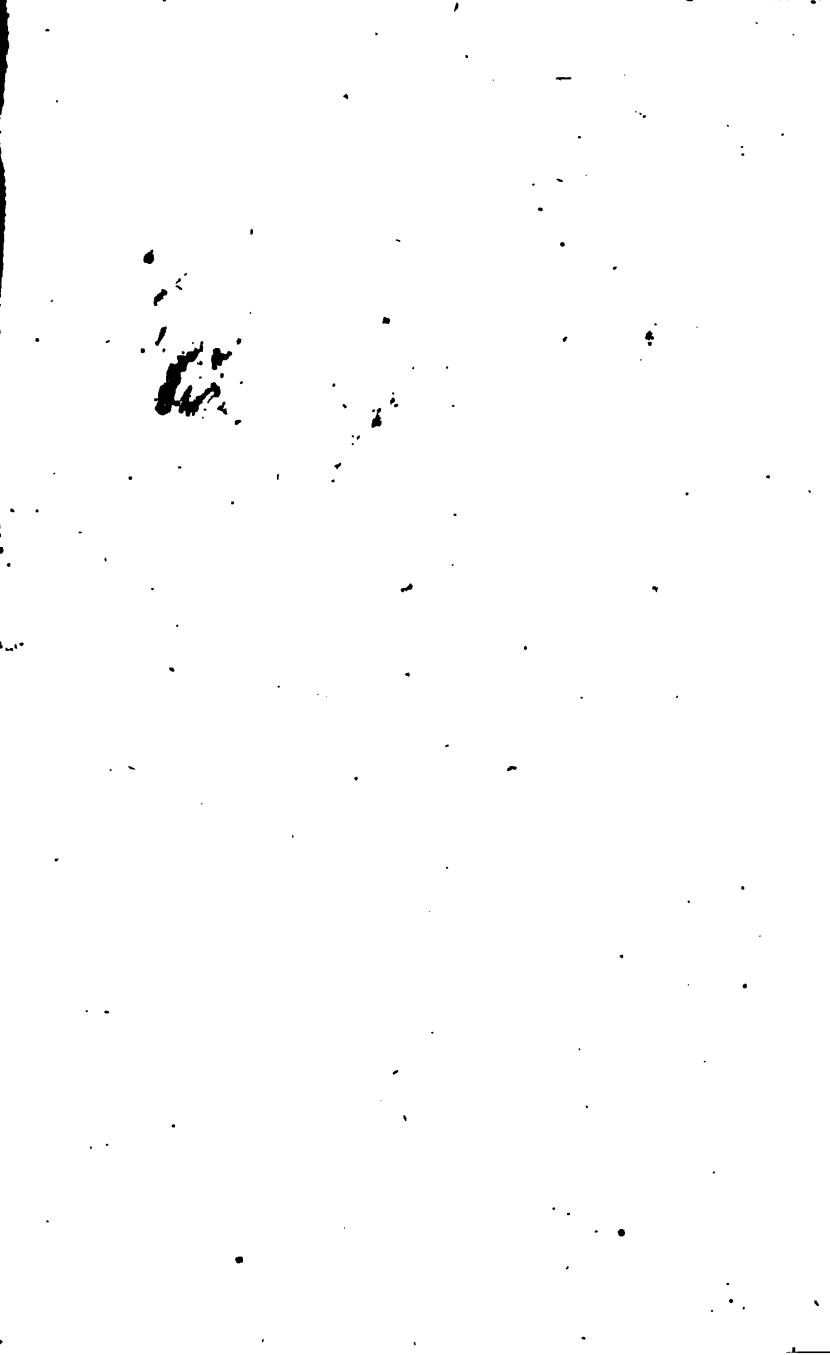
1. Good Works are pleasing to
G O D.

2. Conformable to Christ, *Act. x.*
38.

3. Advantageous to others, *1 S. Pet.*
iii. 1.

4. Comfortable to yourselves here,
S. Jam. ii. 18.

5. Profitable for your Souls here-
after, *Rev. xiv. 13.*





ANNE R.

WHEREAS Our Trusty and Well-beloved Richard Smith, of our City of London, Bookseller, has humbly represented unto Us, that he has, with great Labour and Expence, prepared for the Press, a new Edition of the Sermons and other Works, written in English by the Right Reverend Father in God, Dr. William Beveridge, Bishop of St. Asaph, Deceased; and has therefore humbly besought Us to grant him Our Royal Privilege and License, for the sole Printing and Publishing thereof for the Term of Fourteen Years: We being willing to give all due Encouragement to Works of this Nature, tending to the Advancement of Piety and Learning, are graciously pleas'd to condescend to his Request. And do therefore, by these Presents, grant to him, the said Richard Smith, his Executors, Administrators, and Assigns, Our Royal License for the sole Printing and Publishing the English Works of the said late Bishop of St. Asaph, for the Term of Fourteen Years, from the date hereof; strictly forbidding all our Subjects, within our Kingdoms and Dominions, to reprint the same, either in whole or in part; or to import, buy, vend, utter, or distribute any Copies thereof reprinted beyond Seas, during the aforesaid Term of Fourteen Years, without the Consent and Approbation of the said Richard Smith, his Heirs, Executors, and Assigns, under his or their Hands and Seals first had and obtained, as they will answer the contrary at their Perils. Whereof the Master, Wardens, and Company of Stationers are to take notice, that the same may be entered in their Register, and that due Obedience be rendered thereunto. Given at our Court at Kensington, the 5th Day of June 1708, in the Seventh Year of Our Reign.

By Her Majesty's Command.

SUNDERLAND.

Theaurus Theologicus :

O R,
A Compleat System
O F
DIVINITY

Summ'd up in
BRIEF NOTES
Upon select Places of the
Old and New Testament,

WHEREIN
The Sacred TEXT is reduc'd under
proper Heads, explain'd, and illustrated
with the Opinions and Authorities of the
Ancient Fathers, Councils, &c.

By WILLIAM BEVERIDGE, D. D.
Late Lord Bishop of St. *Asaph*.

The Fourth and Last VOLUME.

With a Compleat TABLE and INDEX
to the Whole,

L O N D O N :

Printed by *W. Downing*, for RICH. SMITH,
in *Exeter-Exchange* in the Strand. MDC CXI.



THESAURUS THEOLOGICUS.

PROV. xxi. 2.

But the Lord pondereth the Hearts.

וְחִזְוֹן לִבָּת יְהוָה.

First, **W**HAT is the Heart? לֵב

It is taken,

I. For the Understanding
and Thoughts, *Gen. vi. 5.*

1 Sam. xvi. 7. מַחְשַׁבֵּת לֵבָא Targ.

II. The Will and its Motions or Affections,

2 Reg. x. 30. בְּרַעְיוֹתַי נִלְבְּבִי Targ.

Secondly, What is meant by GOD's pondering
the Hearts?

I. He knows them, *Psal. cxxxix. 2.*

II. Considers and takes notice of them.

III. Tries and Examines them by his Word,
weighing them in the Balance.

1. Our Thoughts.

2. Affections.

1. Love and Hatred.

2. Hope and Despair.

3. Desire and Detestation.

4. Joy and Grief.

5. Fear and Boldness.

IV. He passeth Judgment upon all the Acti-
ons of our Hearts, *Ecc. xii. 14.*

USE.

I. Search your own Hearts.
Consider,

1. Many Sins may lie there not taken notice of by us. *Jer. xiii. 9. Pſ. xix. 12.*
2. There is not the least of them but may be our ruine.

II. Keep your Hearts, *Prov. iv. 23.*

Consider,

1. All Sin begins there, *Matt. xv. 19.*
2. We cannot keep our Eyes, unless we be-
gin with our Hearts, *Ps. 37. 23.*
3. If we keep our Hearts aright, it will be
easy to keep our Eyes.
4. Unless our Hearts be right kept, every
thing we do is Sin.
5. We must answer for the Sins of the Heart,
Ecc. xii. 14.

ECCLES. viii.

Though a Sinner, &c.

It shall certainly be well with them
that fear God.

First, **W**HY are we to Fear? *1A. 1.*

- I. Because nothing can do us hurt,
unless he pleaseth.
- II. Any thing may do us hurt if he pleaseth.

Secondly, How will it be well with them that
fear God?

I. It will be well with their Souls,

1. Here,

I. Here.

2. Hereafter, *I Tim. iv. 8.*

1. Here.

1. God will instruct them, *Psal. xxxii. 8.*

2. Direct them, *Psal. xxxii. 8.*

3. Protect them, *Psal. xxxiii. 18, 19.*

4. Cleanse them.

5. Comfort them, *Acts ix. 31.*

2. Hereafter

It shall be well with them, because they shall be with God, where

1. All Sorrow shall be taken out of their Heart, *Rev. vii. 17.*

2. All Sin expelled their Souls.

3. All Glory set upon their Heads, *I Cor. ii. 9.*

II. With their Bodies.

III. Their Names, *Exod. i. 21, Isai. xv. 4. Prov. xxii. 4.*

IV. Their Estates, *Prov. xv. 6. c. xxii. 4.*

1. They shall never want any thing, *Psal. xxxiv. 9, 10.*

2. They shall always enjoy every thing, *Psal. cxlv. 10.*

V. How doth it appear?

1. From the Promises, *Psal. ciii. 17.*

2. From the Justice of God.

3. From the Nature of Holiness, *Isai. xxxiii. 6.*

USE.

I. Instruction.

How ill will it be with them that do not fear God?

They that do not fear Him have the greatest Reason to fear him, *Hos. x. 3.*

II. Examination.

1. Dost thou avoid all Sin, as Sin? *Prov.* viii. 13. *Job* i. 1. *Pſal.* xxxvi. 1.
 1. Secret as well as open?
 2. Little as well as great?
2. Dost thou frequent the Ordinances? *Acts* xiii. 16.
3. Dost thou endeavour the constant and conscientious performance of all Duties, *Ecc.* xii. 13.
 1. Prayer.
Cloſet, Family, and Publick?
 2. Meditation?
 3. Reading the Scriptures?
 4. Conference? *Mal.* iii. 17.
4. Dost thou endeavour to exercise ſuitable Graces in all Conditions? Patience under Afflictions, Humility in Proſperity, Thankfulneſs for Mercies, &c. *Pſ.* cxv. 11.

III. Exhortation.

1. Fear God.
 1. It is the End of all the Ordinances and Providences of God, *Jos.* iv. 24.
 2. It is the Sum and Subſtance of all Duties and Worſhip, *Ecc.* xii. 13.
1 Sam. xii. 24.
 3. It is the way to have no Evil fall upon thee, *Pſal.* xci. 10.
 4. It is the Way to have all Good communicated to thee here, *Pſalms* lxxxiv. 11.
 5. Thou wilt the more Fear him hereafter, *Iſa.* ii. 19, 20, 21.
2. Fear him always, *Prov.* xxiii. 17.
 1. In all Places.
 2. Employments.
 3. Duties.

Motives.

MOTIVES.

1. This is the Way to walk with GOD all day long.
2. For GOD to walk with thee, *Pſal. xxv. 14.*
3. Fear Him always here, and enjoy Him always hereafter. So that if thou fearest GOD, thou need'ſt fear nothing elſe, *Mal. iii. 16, 17.*

ECCLES. ix. 10.

Whatſoever thy hand findeth to do, do it with thy might, &c.

Fiſt, THE Advice, Whatſoever, &c.

1. What things are we to do with our might?

1. Negatively. Not Sin, Lye, Steal, Drink, Swear, Cheat, &c. *Iſai. v. 22.*
2. Positively. Whatſoever is neceſſary to Salvation, *Phil. ii. 12.*
 1. Repent with thy Might.
 1. Grieve, *Joel ii. 12, 13.*
 2. Hate, *Pſal. cxxxix, 21, 22.*
 3. Reſolve againſt, *Pſal. xxxix. 1.*
 4. Turn from Sin, *Ezek. xxxiii. 11.*
 5. Exerciſe all Graces with thy Might, *Deut. vi. 5.*
 2. Believe, *Act. xvi. 31.*
 1. In the Promiſes of GOD.
 2. — The Merits of Chriſt, with thy Might, *Jac. ii. 26.*
 3. Uſe the Means of Grace with Might.
 1. Pray, *1 Theſſ. v. 17.*

2. Read.

3. Hear, 2 *Tim.* ii. 7.

4. Receive Sacraments.

5. Meditate upon GOD and the
World to come with thy Might,
1 *Tim.* iv. 15.

Secondly, The Reason; *Because there is no
Work, &c.*

I. Negatively.

1. Not as if Souls deceased did not live
after, as well as before Death, *Act.*
vii. 59.

2. Not as if they did no Work; for in
Heaven they Praise GOD, or else
in Hell curse themselves, *Rev.* vii. 10.

3. Nor as if they had no Knowledge;
for without that there would be no
Happiness in Heaven, nor Misery in
Hell, 1 *Cor.* xiii. 10, 11.

II. Positively. Nothing in order to our
eternal Happiness can be done hereafter.

1. Because this Life is appointed for it,
John ix. 4. *John* xvii. 4.

2. The Promises are made to this Life,
Psal. xcv. 7.

3. After Death comes Judgment, *Heb.*
ix. 27.

Use.

Work out your Salvation with your Might.

Consider,

1. How much of your Time is past, *Rom.* xiii. 12.

2. How little remains, *Jam.* iv. 14.

3. The greatness of the Work to be done.

4. You are uncertain whether you shall have
another Day to do it in, *Luke* xii. 20.

5. If it be not done now, it will never be
done, *Ecc.* xii. 1, 7.

ECCLES. III. 7.

*Then shall the Dust return to the Earth
as it was: and the Spirit shall return
unto God who gave it.*

First, THE Body of Man is Dust.

I. It was made of Earth, *Gen. ii. 7.*

I Cor. xv. 47.

II. Maintained by Earth, *Isai. xl. 6. I Pet. i. 24.*

USE.

1. See what little Cause we have to be proud
of our Bodies.
2. Learn not to indulge them.

Secondly, It must return to the Earth, *Pf. xc. 3.*

Thirdly, The Spirit of Man is given by G O D,

Gen. ii. 7. Num. xvi. 22.

1. The Soul is not made of Earth.
2. Nor consequently propagated from the
Parents.
3. But is created by G O D himself imme-
diately.

USE.

Learn to prize them, *Matt. xvi. 26.*

Considering,

1. Their Divine Original.
2. Excellent Faculties.
3. Immortality.

Fourthly, The Spirit doth not die with the Body, as appears,

1. From Scripture,

1. The Old Testament, *Exod. xxxvi. 15.*

Matt. xxii. 32.

2. The New Testament, *Acts vii. 59.*

2 Tim. i. 10.

2. Reason.

1. *A Priori*, it has no Self-destroying Principles.

2. *A Posteriori*, the Heathens knew it.

USE.

Labour more for your Souls than Bodies.

1. To adorn them here.

1. With Faith, *Rom. xiii. 14.*

2. Patience.

3. Humility, *1 Pet. v. 5.*

4. Trust on God.

5. Heavenly-mindedness, *Col. iii. 2.*

2. To crown them hereafter.

Fifthly, The Spirit return to God, *1 Tim. lxxv.*

1. Particularly by itself.

2. Jointly with the Body, *2 Cor. v. 10.*

USE.

Prepare for your appearing before God.

ECCLES. XII. I.

*Remember now thy Creator in the days
of thy Youth.*

WHEN God had promiſed *Solomon* to give to him whatſoever he asked of him, he was pleaſed, at the ſame time, to give him ſo much Wiſdom, as to enable him to aſk Wiſdom above all things elſe, 1 *Reg.* iii. 9. and *Solomon* therefore aſking Wiſdom of God, God did preſently grant out Wiſdom unto him, v 12. And he having receiv'd this Wiſdom from the Creator, he employs it in the Contemplation of the Creatures; and the more he employs himſelf in the Contemplation of the Creatures, the more is he ſtruck into admiration of their Creator. He look'd ſo long upon the Creatures, that at length he could not but look through them to God: and having once fixed his Eyes upon God, he ſcarce knew how to caſt them down upon the Creatures again: having once beheld the tranſcendent Glory of the eternal God, his Eyes were ſo much dazled with it, that he could not look upon any thing elſe. But now all things, beſides God, ſeem as *Vanity and vexation of Spirit* in compariſon of him; and therefore as God had given Wiſdom to him, he lays it out in preaching the Glory of God: But ſeeing he could not preach up the Glory of the Creator, until he had firſt preached down the Glory of the Creatures, he takes the Creatures themſelves for his Text to preach on; ſhewing their *Vanity* in compariſon of God and then God's Glory in com-

comparison of them, ſtill making *Vanity of Vanities, all is Vanity*, as the burden of this his Spiritual Song. There is nothing under the Sun but he ſhews, from his own Experience, that it is Vanity. And having long diſcourſed upon the Vanity of the Creatures, he here, in this laſt Chapter, minds us of the Glory of their Creator, *Remember now thy Creator*; as if he ſhould have ſaid, Tho' the Creator be all Glory, yet the Creature is all Vanity; and ſeeing therefore there is nothing but Vanity to be had in the Creature, forget it, and remember thy Creator. Neither do thou only reſolve to remember him hereafter, but endeavour to remember him now; nay, tho' thou beſt but young, yet remember him now; *Remember now, &c.*

I. What is our Creator we are to remember? *Jehovah*. And what in him muſt we remember?

1. His Perſon. The Chiefſt Good, the Ocean of Happineſs, the Fountain of Comfort, who hath all things in himſelf; yea, is all things to himſelf; Life itſelf, Light itſelf, &c.

2. His Son. Remember him that died for thee, remember him in thy Youth, that remembered thee in thy Sins; that left the Joys of Heaven, and his Father's Boſom, to come and die for thee.

3. His Word. Remember what God would have thee to do, and how he would have thee to walk; remember the Threatnings of his Words, the Promiſes, Commands of his Word; what God hath revealed to thee in his Word, and what he requires of thee in his Word.

4. His Works. Not only what he is, but what he hath; not only what he hath, but *what he doth*, *Pſal. cv. 5.* His Works of Mercy, where
he

he ſmiled upon thy Soul ; his Works of Juſtice, when he laid Affliction upon thy Loins ; remember what he doth for thee, and what he doth to thee.

II. How remember him ?

1. So as to fear him ; his Favour, ſo as to fear to loſe it ; his Anger, ſo as to fear to incenſe it, *Job xxi. 6. Jer. vii.*

2. So as to admire him ; admire what he is in himſelf, and admire what he hath been to us, *Pſalm lxxviii. 11.*

3. So as to love him ; fix thine Eyes upon him, till thine Heart be fired with Love unto him ; remember and meditate upon his Glory, till his Glory hath raviſhed thy Heart ; yea, never think thou doſt remember him, until thou ſeeſt him.

4. So as to obey him ; ſo as to perform the Duties he Commands from thee, and obey the Precepts he hath laid upon thee : So as to worſhip his Perſon, to ſanctify his Sabbath, and to glorify his Name.

III. Why remember our Creator in the Days of our Youth.

I. Becauſe he is our Creator ; that when we were not, made us to be ; and now we are, keeps us in our Being ; our Creator that loved us before we loved him ; yea, before we had any Being to love him in : He loved us when we were not, ſo as to make us Beings. Who remembered us before we knew him ; yea, ſo remembered us, as to make us to remember him. It was he that put forth his Almighty Arm, and drew thee out of the Womb of nothing : and it is he that holds thee up with the ſame Arm, that
thou

thou doſt not fall down to nothing again. And ſeeing it is he that gave thee thyſelf, certainly there is all the Reason in the World that thou ſhould'ſt remember him, yea, and in the Days of thy Youth too; even ſo ſoon as ever thou canſt remember any thing, thou ſhould'ſt remember him, who enables thee to remember other things: without him thou canſt remember nothing, and therefore him ſhould'ſt thou remember before all things.

2. Becauſe they are the Days of thy Youth, even the fitteſt time thou wilt ever have to remember him in, as being not as yet cumbred with too much worldly Buſineſs; but our Hearts are in Youth ordinarily more pliable than afterwards, before the World hath ſtole away our Hearts from us.

Uſe.

I. To Youth: *Remember your Creator now, as conſidering,*

1. You do not know whether you may have an Old Age to remember him in, or no. Such as are Old know they have been Young, but ſuch as are Young know not whether they ſhall be Old; for there is no Promise of Old Age in all the Scripture; and if GOD never promiſed it to us, we can have no Ground to expect it from him; nay, what GOD never promiſed, it is the beſt way for us never to look for: as in this Caſe, GOD having never promiſed Old Age, we ſhould not expect it, but live in our Youth as not looking for any more Days to live in.

2. If thou doſt live to Old Age, thou canſt not promiſe thyſelf that thou wilt remember thy Creator then: Or rather, thou may'ſt expect that thou ſhalt not remember him then ſo well

as now. Alas ! he that ſpends his youthful Days in ſerving the Devil, and ſatisfying his own brutal Luſts, inſtead of glorifying God, cannot expect that he ſhould be more deſirous of glorifying God than of ſatisfying his Luſts when old. Whereas,

3. Unleſs thou remembreſt him while Young, he will remember thee when Old ; even remember to puniſh thee in thy Old Age for thy not remembering to ſerve him in thy Youth, *Job xiii. 26.* And ſo thou that deferreſt thy Repentance of Sin until thy Old Age, ſhalt then find how bitter the Sins of thy Youth were.

4. It is a great Work thou haſt to perform, many things thou haſt to remember, and therefore thou haſt need begin betimes. The Way from *Egypt* to *Canaan*, from Earth to Heaven is long, and he that would ever arrive there, muſt begin his Progreſs betime, *Phil. ii. 12.* And the firſt part of your Work is Knowledge, that you would remember to endeavour after the Knowledge of God. To this end, let it be your chief Concern to learn the Catechiſm in our Common-Prayer, which all Miniſters are appointed to make uſe of in this great Work. The principal Excellency of this is, that it doth in ſo few Words contain all things neceſſary to be known, and ſo fitter for thoſe of tender Years.

II. You whom God hath entrusted with Children and Servants, let me exhort you to mind them of this Duty ; do you remember them, that they may remember their Creator. And do not only allow them time to look after the Knowledge of their Maker, but ſee they do it, preparing them at home to give an Account of their Faith here.

III. To

III. To all. *Remember your Creator, considering,*

1. You can remember other things. I know 'tis a usual Plea, your Memories are short, you cannot retain things in your Memories so well as others, whereas there's none but can remember the Trifles of this World, and why then cannot you remember your Creator?

2. GOD always remembers you. When you lie sick upon your Beds he remembers to restore you to Health: He remembers to give you all the Necessaries for this and the other Life; and shall he be thus mindful of you, and will you be forgetful of him?

3. There is nothing necessary to be remembered but GOD. If you remember other things and forget him, you remember nothing; and if you remember him, tho' you forget all things else, you remember all things.

4. Remember GOD here, and he will remember thee hereafter, *Luke xxiii. 42.*

Remember him now; put it off no longer; you know not whether you may have another Time or Day to remember him in.

Do thou remember thy Creator in the Days of thy Youth, and thy Creator will remember thee at the Day of Death.

ECCLES. XII. 13.

Let us hear the Conclusion of the whole Matter, fear God and keep his Commandments, &c.

THE end of all Arts and Sciences is to fear God and keep his Commandments.

First, What is it to fear GOD?

To have awful Apprehensions of him, and express the same,

1. By carrying ourselves reverently before him, *Gen. xxviii. 17.*
2. Speaking reverently of him, *Deuter. xxviii. 68.*
3. Doing nothing offensive to him, *Prov. iii. 7. and xvi. 6.*

Considering,

1. His Presence with us, *Psal. cxxxix. 7.*
2. His Power over us, *Jer. v. 22. Job xxxvii. 23, 24.*
3. His Goodness and Mercy to us, *Psal. cxxx. 4.*
4. His Promise to those that fear him, *Prov. xix. 23. and xxii. 4.*

Secondly, Keep his Commandments.

I. How?

1. Knowingly.
2. Obediently, *1 Sam. xv. 22.*
3. Universally, *Deut. v. 29. and 33.*
 1. Tho' we know not the Reason, *Heb. xi. 8. John xiii. 7.*
 2. Tho'

2. Tho' contrary to our Temporal Interest, *Heb. xi. 24, 25.*
4. Constantly, *Luk. i. 75.*
5. Humbly, *1 Cor. x. 31.*

REASONS.

1. GOD is our Lord and Master, *Mal. i. 6.*
2. Because of his Mercies, *Rom. xii. 1.*
3. It was the End of Christ's Incarnation, *Acts iii. 26. Matt. i. 21. Tit. 2. 14.*
4. We all vowed and promised it in Baptism, *Heb. viii. 10.*
5. They who keep not the Commandments are Servants to Sin, *Rom. vi. 16. 23.*
6. Such as obey not shall be punish'd, *Matt. xxv. 46. 2 Theſſ. i. 8.*
7. They that do obey shall be happy,
 1. In this World, *1 Tim. iv. 8. Ps. lxxxiv. 11.*
 2. In the World to come, *Matt. xxv. 21. Heb. xii. 14.*
8. This is the end of our Creation, *Pro. xvi. 4.*

General DIRECTIONS and COUNSELS.

1. Let your principal Care be about your Souls.
2. For that End frequent the publick Ordinances.
3. Give yourselves to Meditation.
4. Live peaceably together, *Eph. iv. 31.*
5. Pray without ceasing.
 1. For yourselves.
 2. for your Ministers.

This is the Whole Duty of Man, *Deut. x. 12, 13.*

CANT. V. 16.

*This is my beloved, and this is my friend;
O daughters of Feruſalem.*

THIS Book is a Spiritual Song, indited by the Holy Ghoſt, and penned by *Solomon*, to be ſung, as it were, at the Eſpouſals and Nuptials of a Soul to Chriſt, wherein Heaven ſeems to Liſp to Earth, and God ſpeaks to Man, as a Nurſe to a Child, which utters not her Mind in full Sentences, but ſtammers it out in broken Language, fitted to the ſhallow Capacity of its tender Years; ſo here, God willing to condeſcend to the low, weak Apprehenſions of his People, ſpeaks unto them in their own Language: and as once he took upon him the Nature of Man, that ſo Man might ſee and behold him; ſo here, he ſpeaks after the manner of Men, that Man might hear and underſtand him, deſcribing his Affections to us, by our Affections to one another; and ſets forth the ſweet Intercourſe of Divine Love betwixt Chriſt and a Soul, by the amorous Expreſſions between a Man and his Spouſe, in the loving embracement of one another; inſomuch that there is ſcarce any endearing Expreſſion uſed by us, but what is here tranſlated into a Spiritual Senſe by Chriſt, ſometimes calling his Church, *My Siſter, my Spouſe, my Love, my Dove, my undefiled*; and the Church ſometimes replying in the like Expreſſions to him again, in particular in this Chapter, *ver. 1.* Chriſt calls the Church, *My Friends, and my beloved*; and *ver. 16.* the Church calls Chriſt ſo too, *This is my*

beloved, this is my friend, O daughters of Jeruſalem.

In the whole Chapter ye have theſe things conſiderable,

First, Chriſt's Love and Kindneſs to the Church, *ver. 1.*

Secondly, The Church's unkindneſs to him, *ver. 2, 3.*

Thirdly, This unkindneſs to Chriſt occaſion'd him to withdraw from her, *ver. 4, 5, 6.*

Fourthly, The Church's Condition when Chriſt was gone, *ver. 7.*

Fifthly, Her behaviour in that condition, *ver. 8.*

Sixthly, Her Companions after Chriſt, upon her looking after, who it was ſhe thus ſought for, *ver. 9.*

Seventhly, Her Deſcription of Chriſt from Head to Foot, *ver. 10. to 16.* intimating, that every thing about him is lovely and amiable; his Incarnation, Birth, Life, Paſſion, Death, Reſurrection, Aſcenſion, Interceſſion, are all moſt admirable and excellent. And ſhe Summs up all, *v. 16. He is altogether lovely.* Indeed ſhe deſcrib'd him ſo, that they who heard her had no ſooner heard of him, but they were taken with him; and, inſtead of asking What he was, they now ask Whither he is gone, that they may go ſeek him too, *chap. vi. 1.*

Eighthly, The Church's Confidence in Chriſt, even when ſhe was deſerted by him, *v. 16. This is my beloved, this is my friend, O daughters of Jeruſalem.*

Where obſerve,

I. The Church loves Chriſt, even when Chriſt ſeems to forſake her, *This is my beloved ſtill.*

II. There

II. There is no time but ſtill Chriſt is a Friend to his Church, *My Friend*, not only beloved by me, but a Friend unto me.

III. This the Church believes, and is confident of, even when CHRIST ſeems to be gone from her: *This is*, not only was, *my beloved*, *this is my Friend*.

It is the middle of theſe which I choſe this Text for, and therefore ſhall principally ſpeak unto, *viz.* That GOD and CHRIST is always a Friend to his Church and People. The other I ſhall ſpeak to in the Application.

GOD and CHRIST is always a Friend to his Church and People.

I. That GOD is a Friend to his People here appears,

1. From Scripture; as indeed there is ſcarce a Line in Scripture but commands our Love to GOD; ſo there is ſcarce a Line but proclaims GOD's Love to us; as our Duty to him, ſo his Friendſhip to us appears,

1. From Scripture Affertions, *Cant. v. i.*

John xv. 14, 15. Prov. viii 17.

2. Scripture Expreſſions, calling GOD ours, as *Pſal. xviii. 2. and lxii. 2.*

3. Scripture Promiſes, *Jer. xxxi. 33.*

4. Scripture Relations, he is

1. Our Husband, *Iſai. liv. 5. Iſai. lxii. 4. Hoſ. ii. 16.*

2. Father, *2 Cor. vi. 18. Luke xii. 32.*

1 *John iii. 1.* There is more Fatherlineſs in GOD, than in all the Fathers in the World beſides, *Pſal. xxvii. 10. and lxxxix. 26.*

2. Experience. There was never yet a Saint on Earth, but he hath still had a Friend in Heaven: GOD was a Friend to *Abel* in avenging his Innocent Blood; to *Noah*, in delivering him from the World-destroying Flood; to *David*, in preserving him from his Enemies; to *Job*, in supporting him under his Afflictions; to *Daniel*, in stopping the Lyons Mouths; to the Three Children, in restraining the Fury of the Fire; to *Jonah*, in defending him in the Water, and letting him safe on Shore: So he always was a Friend to all that ever were, and will be a Friend to all that ever shall obey him; a Friend to thee, a Friend to me, a Friend to us all, &c.
2. What a Friend is he? What is thy Beloved more than another Beloved, or one Friend more than another Friend? He is
 1. A Cordial Friend, one that loves us, and loves us heartily; one that doth not only pretend to be, but really is our Friend; one that loves us with all his Heart, as he expects we should love him with all our Hearts; one that loves us not out of any By-ends. Alas! What can he look for from us, who is the Fountain of all things to us? No, *Deut. vii. 8.* He loves us, not because we are stronger, wiser, richer, or better than others, but meerly because he loves us.
 2. A wise Friend, one who not only is a Friend, but knows how to manifest it to us. His Love is not *cæcus*, but *prudens amor*, a wise Love; yea, the Love of one who is infinitely wise, and knowing how to express his Love and Kindness towards us: indeed a Saint hath many crafty Enemies; there

there is the Wiſdom of the Fleſh, the Wiſdom of the World, the Wiſdom of Satan, that old Serpent, all againſt him; but he hath one Friend for him, infinitely wiſer than they all, the *only wiſe God*, 1 Tim. i. 17. *whoſe judgments are unſearchable*, Rom. xi. 33. *whoſe underſtanding is infinite*, Pſal. cxlvii. 5. and who knows, therefore, how to deliver the Godly out of all their Temptations, 2 Pet. ii. 9. He hath caught Satan long ago in his own Craftineſs, in his tempting both the firſt and ſecond *Adam*: By which we may ſee he hath Depths beyond Satan's Depths, Devices beyond Satan's Devices, Wiſdom beyond Satan's Subtilty, and ſo his Friendſhip is beyond Satan's Enmity; and ſo he is a greater Friend than all the World can be a Foe unto us.

3. A powerful Friend. He is not only the All-wiſe, but the All-powerful GOD, the *Lord All-mighty*, 2 Cor. vi. 18. As there is nothing that he can but he will do for us, ſo there is nothing that he will, but he can do for us. This our one Friend, as he is wiſer, ſo is he ſtronger than all our Enemies: This our beſt Friend is more potent than our worſt Foe; He is more able to do us good, than all our Foes are to do us harm; nay, they can do nothing at all, much leſs do any harm to us, unleſs they receive Power from him to do it. The Devil himſelf is in GOD's Chain, and cannot go one Link beyond his leave. So that there is no Affliction that any of our Enemies can bring us into, but ſtill this our Friend is able to deliver us out of it. If we be in Want, he can ſupply us; if we be in Danger, he can deliver us. Do we want Bread? he can rain it from Heaven. Do we want Drink? he can

draw it out of a Rock. Do we want Flesh? he can bid the Ravens bring it us. Are we in Prison? He can feed us. Are we in the midst of Flames? He can quench them. Are we amongst Lyons? He can tame them. Are we in the midst of the Sea? He can send a Fish to set us safe on Shore in its own Belly. Nay, He is not only so strong as to deliver us from, but in all Afflictions. He is so good a Friend that he would not suffer any Evil to fall upon us, unless he was so strong as to be able to turn it unto good unto us. He can change the very Nature of Afflictions, and turn our seeming Evils into real Goods, our Miseries into Mercies, our Crosses into Crowns, our Troubles into Comforts. He can turn a Prison into a Palace, a Lyon's Den into a safe Tower; yea, the furious Lyons themselves into harmless Companions, as he did for *Daniel*. Are we cast into a fiery Furnace? GOD can make use of it to burn our Bonds, and set us at Liberty, as he did for the Three Children.

4. A present Friend, a Friend always at hand, *Psal.* xli. 1. We can be in no Place, in no Company, about no Employment, in no Condition, but still this Friend is present with us to guide, help, direct, prosper us, *Isai.* xli. 10. chap. xliii 2. with *Joseph* in the Dungeon, *Noah* in the Ark, *Israel* in *Egypt*, *David* upon the Mountains, *Job* upon the Dunghil, *Daniel* in the Lyon's Den, the Three Children in the Fire, and *Jonah* in the Water. So will this Friend be with us too: Where? In Prison, in Bondage, in Affliction, in Sickneſs, in Poverty; with us in Fire, Water, yea, Death itself: With us! how? By his Wisdom to direct us, by his Power to protect us, by his Spirit to comfort us, by his Grace to bless us:

us : So with us, as none but himself can be with us.

5. An amiable Friend, one who doth not only love us, but deserves to be loved by us ; one who hath all the attractives of Love in himself, being the supreme, the only chiefest Good : An Ocean of all Beauty and Loveliness in himself, and the Fountain of all that is in any Creature : His Person is amiable, his Son, his Word, his Works, his Ways, all amiable, *Psal. lxxxiv. 1.* All other Goodness and Loveliness can scarce be called a Drop, a Shadow, or Picture of that Infinite Goodness that always flows in him. And if there be any Friend in the World that deserves our Love, for what he is in himself, as well as for what he gives to us, certainly he is a Saint's Friend, into whose dear Embracements whosoever comes cannot but take his fill of Love.

6. A necessary Friend. Man's Friendship is not at all necessary ; a Man may not only live, but well and happily without it ; but so cannot we without G O D's : because we can have nothing, we can do nothing, we can enjoy nothing at all without him. There is nothing can stand us in stead or help us, unless G O D be our Friend ; Riches cannot help us, Honours, Preferments, Relations, Gifts, Ministers, Ordinances, nothing can help us, unless G O D be pleased to help us. Without him it is not in Food to nourish us, in Cloathes to warm us, in Relations to comfort us, in Physick to heal us, in Strong-Holds to defend us, in Houses or Gardens to delight us, in Ministers to direct us, in Ordinances to refresh us. Indeed, without him nothing can do us good, with him any thing shall serve the turn.

7. A constant Friend : Not one that will be familiar with us in Prosperity, and not know us in Adversity : Not one that now is our Friend, and anon our Foe. No ! whom God loves he loves unto the end ; and the Ground of his loving of us is the Cause of the Constancy of his love unto us, *Deut. vii. 8.* Whatsoever befalls us, still he loves us ; our Riches may be turned into Poverty, our Honour into Reproach, our Friends into Foes, our Health into Sickneſs, our Liberty to Bondage, but still will the Love of God be towards us : Tho' all things else fail, yet this our Friend *will never leave us nor forsake us,* Heb. xiii. 5, 6.

8. An everlasting Friend. Tho' our other Friends should keep Promise with us, and be constant to us, yet it is not long e're they must be taken from us, or we from them. We must not always live as we now live, do what we now do, nor enjoy what we now enjoy ; no, these things are but Creatures, and therefore always at the beck and command of the great Creator, and so we know not how soon we may be deprived of them, but we know we must, e'relong, be commanded from them. These cannot be properly lasting things, because we cannot say we have them any longer than just we see we have them ; but this our Friend is a lasting, an everlasting Friend, *Jer. xxxi. 3.* Indeed so lasting, that Eternity itself shall not destroy, but discover and improve his Friendship more unto us. Here we can see but small Sparks to these Flames of Love which then we shall delight ourselves withal.

II. Wherein doth GOD manifeſt himſelf to be a Friend to his People?

1. Negatively. Not in theſe poor things below, *Eccleſ. ix. 1.*
2. Poſitively. Here I ſhall ſhew you how every Perſon in the Godhead is a diſtinct Friend to the Church.

1. GOD the Father.

1. In his Election of us, *Iſai. xlv. 4.*
2. In his ſending his Son to die for us, 1 *John iv. 10.*
3. In his Compaſſion towards us. A Father loves his Children, and uſually more than the Children love their Father; Love rather deſcends than aſcends, 1 *John iii. 1.* A Father's Bowels melt toward his Children; yea, tho' unkind and unnatural, as *David* pitied *Absalon*, even when *Absalon* was up in Arms againſt him, *Pſalm ciii. 13.* Hence, as a Father hath a great encounter in himſelf, before he can correct his Child, ſo doth GOD conflict within himſelf about the Chaiſtifeiment of his People, *Hof. xi. 8. Iſai. xlix. 14, 15.*
4. In making uſe of all Means to bring us to himſelf, *Iſai. v. 4.*

2. GOD the Son, *Eph. iii. 18.*

1. He was our Friend when upon Earth.

1. In his Birth and Incarnation. He was not born in a Palace, but a common Inn; not in the Gueſt-Chamber, but Stable; there being no room for ſuch poor Gueſts as they in the Inn, *Luke ii. 67.* He that was clothed with Glory,
now

now was wrap'd in Swadling-Cloaths; he that laid the Foundations of the Earth, is now himſelf laid in a Manger.

2. His Life and Converſation.

3. His Death and Paſſion, *Rom. v. 6, 7.*
Thus the Light of the World was extinguished, the Health wounded, the Comfort grieved, Life killed, and our Redeemer condemned.

Conſidering,

1. Who it was.

2. What it was.

3. By whom it was.

4. For whom it was, *Rom. v. 8.*
Iſai. liii. 3.

4. His Merit and Satisfaction. He hath merited,

1. Remiſſion of our Sins, and the Juſtification of our Perſons,
Eph. i. 7. Rev. i. 5.

2. Adoption into God's Family,
Gal. iv. 4, 5.

3. Acceptation of our Performances.

4. Redemption of our Souls from Sin, Wrath, the Curſe of the Law, Death, Satan, this Evil World, and Earth, *Tit. ii. 14.*

5. The Donation of his Spirit to us, *Gal. iii. 14.*

6. Admiſſion into Heaven, *Heb. x. 19.*

2. He is a Friend now he is in Heaven.

1. In interceding for us, *Iſai. liii. 12.*

1 *John ii. 1. Heb. vii. 25.*

2. In

2. In preſenting our Performances to the Father, *Rev. viii. 3. 1 Pet. ii. 5.*
3. In preparing a Place for us, *John xiv. 3.*
4. In preparing us for that Place, *John xvi. 7. Rom. viii. 34, 35.*
5. In ſecuring us from all oppoſitions, Charges, Accuſations, &c. *John xvii. 15.*
6. In receiving our Souls when we go hence, *Acts vii. 59.*
3. GOD the Spirit is our Friend.
 1. In the Illumination of our Underſtandings, *Eph. i. 17, 18.*
 2. Conviction of our Sins, *John xvi. 8.*
 3. Mortification of our Corruptions, *Rom. viii. 13.*
 4. Sanctification of our Natures, *Ezek. xxxvi. 25.*
 5. Direction of us in Duty, and helping us, *Rom. viii. 14, 26.*
 6. Conſolation of our Hearts, *John xiv. 16.*

USE I.

Inference. If GOD be a Friend to a Saint, then is he an Enemy to a Sinner. A Sinner is an Enemy to him, and he is an Enemy to a Sinner: They hate GOD, and GOD hates them. As GOD is ſaid to have loved *Jacob* and hated *Eſau*, *Rom. ix. 13.* So he loves every righteous, and hates every wicked Man in the World; He hates his Perſon, Performances, Thoughts, Words, Actions, yea, Religious Duties, *Amos v. 21.* O the woful Condition of an unrepenting Sinner! He hath not only the Devil, but GOD himſelf too for his Enemy; and as if God be for us, who can

can be againſt us ; ſo, if GOD be againſt us, who can be for us ? If GOD hate thee, what can all thy Friends do for thee ? Be where thou wilt, do what thou canſt, thou wilt ſtill have an angry GOD frowning upon thee, and manifeſting his deſerved Hatred againſt thee. An Enemy thou wilt have, that can turn all thy Comforts into Troubles, all thy ſeeming Mercies into real Miſeries, thy Plenty into Poverty, thy Health into Sickneſs, thy Life into Death, and all thy Friends into perfect Enemies, whenſoever himſelf pleaſeth. O what a glorious Friend hath every Saint ! what a dreadful Enemy hath every Sinner.

2. Conſolation. Is GOD our Friend ? O what Comfort, what Support, what Refreshment, what Reviving doth this afford to the Children of GOD ; who tho' they cannot ſay, ſuch Great Perſons love me, my Neighbours reſpect me, they that are about me are Friends unto me ; yet they can ſay, GOD the Father loves me, the Son and Holy Ghoſt loves me, every Perſon in the ſacred Trinity, is a diſtinct and cordial Friend unto me. And what if the Creatures hate thee, when thy Creator loves thee ? What if Man deſpiſed thee, when GOD himſelf reſpects thee ? What if all thy Fellow-Worms, that creep and crawl with thee upon the Face of the Earth be thy bitter Enemies, when the glorious Deity that reigns in the high-eſt Heavens is thy Friend ? What Condition canſt thou be in, what Diſpenſation canſt thou be under, but ſtill this one Truth will give Comfort and Conſolation to thee ? It will comfort thee. What will it comfort thee againſt ? Why it will comfort thee againſt the multitude of thy Tranſgreſſions, the Power of thy Corruptions,
the

the greatness of thy Wants, the violence of Temptations, the sharpness of Afflictions, yea, and the Terrors of Death itself.

I. The multitude of thy Transgressions. It is the thoughts of Sin that are the most cutting and killing to a Child of GOD, even of those Sins, whereby he hath transgressed GOD's Holy Laws, grieved his Holy Spirit, wounded his Saviour, displeased his Father, and incensed the great GOD against himself: That he was born a Sinner, and hath lived a Sinner, yea, that every Faculty of his Soul, and Member of his Body hath hitherto been but as an Instrument of Sin, &c. Sinning in all Places, Companies, and Employments. This makes him weep in Secret, and mourn before GOD. But when such Thoughts possess thy Heart, consider,

1. GOD is thy Friend, and so he will pardon these and all thy Sins: Tho' thou hast committed many Sins against GOD, yet GOD thy Friend will pardon them all to thee, if thou dost but repent of them all before him. He will not be thy Judge, but thy Father, thy Friend, *Love covereth a multitude of Sins*, 1 Pet iv. 8. yea, *all Sins*, Prov. x. 12. GOD hates thy Sin, but still he loves thy Person.

2. CHRIST is thy Friend too, and so thy Sins shall not only be pardoned by GOD the Father, but also thy Person justified by CHRIST the Son. They shall be pardoned by the Father, because expiated by the Son. What Sins thou art guilty of, CHRIST hath made Satisfaction for: He died that thou might'st live, He was wounded that thou might'st be healed, He was punished that thou might'st be spared, He was condemned that thou might'st be acquitted, He was crucified by Men, that thou might'st be glorified.

glorified by GOD. By this Means it is, that all the Sins that we truly repent of, CHRIST hath certainly purchas'd a Pardon for. And as thy Sins are laid upon him, so shall his Righteousness be laid upon thee; by which means, tho' thou be'st in thyself a Sinner, yet shalt thou be accepted of as a Righteous Person, by the Righteousness of CHRIST imputed to thee. Hence it is that tho' there be none that ever lived upon the face of the Earth but were guilty of many Sins, yet there are many we have read of whom GOD accounted and called Righteous; *Abel, Mat. xiii. 35. Noab, Gen. vii. 1. Lot, 2 Pet. ii. 8.* and so *Abraham, David, &c.* nay, in CHRIST we are not only made Righteous, but Righteousness itself, yea, *the Righteousness of God, 2 Cor v. 21.* And hence it is that GOD is still our Friend. And further, As our own Performances cannot make him our Friend, so neither will our Sins make him our Enemy, if we do but repent of them, and turn from them.

II. Against the Power of thy Corruptions: Thy Provocations are not only many, but thy Corruptions strong: Thy Life hath not only been sinful, but thy very Heart, and Soul, and Nature, and all is sinful. Consider, GOD is thy Friend, and so both can and will

1. Subdue thy Corruptions under thee: Tho' they be too strong for thee, they are not too strong for him; tho' they worst thee, he can conquer them, and drown them all in CHRIST's Blood, as easily as he did the *Egyptians* in the Red-Sea. Be not therefore so much troubled at the strength of thy Corruptions, as comforted with the Power of thy Friend, thy GOD, and not only thy Friend, but their Enemy.

2. He

2. He will not only ſubdue thy Sins under thee, but implant the contrary Graces in thee; as he will not only pardon thy Tranſgreſſions, but juſtify thy Perſon; ſo he will not only ſubdue thy Corruptions, but ſanctify thy Nature: So that where Sin before domineered, now the contrary Grace ſhall reign. He will not only deaden thee to Sin, but quicken thee with Grace; not only rent thy Heart from Earth, but raiſe it up to Heaven; not only take off thy Affections from the World, but raiſe them up unto himſelf; not only keep thee from being a rebellious Sinner, but make thee a glorious Saint. And thus tho' thou waſt Covetous, he can make thee Liberal; Carnal, he can make thee Spiritual; Earthly, Heavenly; Deceitful, Upright; Paſſionate, Meek; Proud, Humble; Idle, Diligent; Careleſs, Watchful; yea, tho' thou be'ſt Dead, yet he can quicken thee; and as he can, ſo he will, for he is thy Friend.

III. Againſt the violence of Temptations: Whiſt we are in this World we have not only inward, but outward Enemies to encounter and grapple with; not only a wicked Heart within us, but a wicked Devil continually about us, ready each Moment to enſnare our Souls in Sin; and be ſure the weaker our Corruptions are, the ſtronger will our Temptations be. So that they who have the moſt of G O D within them, ſhall be ſure to have the Devil moſt againſt them. You never ſee him ſo hot againſt a formal Sinner, as againſt a real Saint. He looks upon Sinners as ſurely his already; and therefore need not ſtrive to make them ſo: They are more deſirous to be tempted by him, than he is to be tempting them; nay, they often tempt him

to

to tempt them: and thus the Devil is often himſelf tempted by Sinners; but beſure Saints are often tempted by him; and the more Holineſs any have received from G O D, the more Temptations ſhall they find from Satan. Never any more Righteous than the firſt and ſecond *Adam*, and we read of none ſo much tempted by the Devil as they; and, 'tis obſervable, we never read of the Devil's tempting *Adam* after, but only before his Fall; and we never read of any ſuch ſtrong Temptations laid againſt any one, as againſt our Saviour, who was perfectly void of Sin: And as he began with CHRIST, ſo he goes on with Chriſtians; as he fought againſt CHRIST, the Captain of our Salvation, ſo doth he againſt us who fight under his Banner. So that as we can never expect to be freed from all our own Corruptions, ſo neither from Satan's Temptations till we come to Heaven; he will ſtill be battering and aſſaulting us ſo long as we are upon Earth, tempting us to Sin, or troubling us for it, fighting againſt both our Graces and our Comforts; inſomuch that the Saints themſelves are often like to be worſted by him, and to ſay as *David* did of *Saul*, *I ſhall one day fall by the hands of Satan*: But comfort yourſelves; conſider,

1. Your Friend is above your Enemy, and hath him always in a Chain, ſo that he can do nothing without his Permiſſion: Thy beſt Friend is above thy worſt Foe, and thy Foes can do nothing without firſt obtaining leave from thy Friend. The Devil could not touch *Job's* Goods till he had received Commiſſion from G O D; neither could he touch his Body, till he had renewed his Commiſſion. He could do nothing more than juſt what G O D had given him leave

to do. Nay, there are no leſs than four Links in one Chain, *Rev. ii. 10.* 1. *Some*, not moſt, or all; 2. *into Priſon*, not into Fire, Sea, Hell; 3. *tryed*, not damned, racked, torn, puniſhed; 4. *ten Days*, not a Month, Year, Age, for Ever, but only *ten Days*.

2. As thy Friend is above thine Enemy, ſo he never ſuffers thy Enemy to tempt thee, but he himſelf will be preſent to aid and aſſiſt thee: he will either bring down the Temptation to thy Strength, or bring up thy Strength to the Temptation. And ſo, tho' he give him leave to encounter thee, he will never give him leave to conquer thee; to tempt thee, not to deſtroy thee, *1 Cor. x. 13.* *Eph. vi. 16.* and therefore he will ſtill be ſupporting thee with Faith.

3. He will not only ſee that the Devil may not conquer thee, but that thou may'ſt conquer him, by turning all his intended Evils into real Goods, and all his Temptations into Advantages. Several Advantages there are which God will give thee, from the Devil's tempting of thee.

1. Make thee conformable to CHRIST.

2. Teach thee how to help and ſuccour others, *Luke xxii. 32.* of Patients they become Phyſicians.

3. Put thee upon the exerciſe of thy Faith: This Warfare keeps thy heavenly Armour from ruſting.

4. Give thee occaſion of Joy and Triumph: No Battel, no Victory; no Fight, no Conqueſt; no Temptation, no Triumph.

IV. Againſt the greatneſs of thy Wants. Whiſt upon Earth a Saint hath ſtill his Wants; Spiritual Temporal, Outward, Inward, Soul and Body Wants; againſt all which God is our Friend and great Comfort. Our out-

ward and temporal Wants, as none truly hath more, ſo none commonly wants more than a Chriſtian; ſometimes he wants Food, ſometimes Raiment, Health, Strength, Liberty, a Good-Name, always ſomething; but here is Comfort againſt them all. Conſidering,

1. His Friend can ſupply all his Wants by his ordinary Providence, or his extraordinary Power; ſo that he is ſure never to want any thing that is good ſo long as GOD himſelf can help him to it, *Pſal. xxxiv. 10.* When the *Iſraelites* were in Wants and Streights GOD commanded, and the Red-Sea ſhrunk up together to give them Way, the Heavens rain'd them Bread, the Rocks ran them Water, the Clouds directed their Paſſage, their Garments waxed not old, neither did their Feet ſwell for forty Years together. But thou may'ſt ſay thou wanteſt Health and Strength; yea, Food and Raiment: Why 'tis becauſe they are not good for thee; thou wanteſt Health, becauſe Health is not good for thee; Riches, Honours, Pleaſures, Relations, Children, becauſe they are not good for thee; it is better for thee to want them, than to have them; therefore art thou denied them, *Pſal. lxxxiv. 11.* therefore ſay *Pſalm xxiii. 1.*

2. Thy GOD, thy Friend, will be inſtead of all things unto thee, which can be wanted or deſired by thy Health in Sickneſs, thy Strength in Weakneſs, thy Honour in Diſgrace, Glory in Reproach, Riches in Poverty, Comfort in Trouble, Liberty in Bondage, Conſolation in Afflictions, Rock in Tempeſts, Support in Tryals, thy Light in Darkneſs, and thy Life in the very ſhadow of Death. Nothing that can be promiſed by GOD to thee, or expected by thee from GOD, but thou haſt it in having him to be thy

thy G O D, thy Friend; whilſt thou canſt ſay, *This is my Beloved, and my Friend.* Nay, thou haſt not only as much, but more than if thou hadſt all things in the World beſides; as, 1 *Sam. i. 18.* So, *Why weepeſt thou? Why art thou troubled? Why is thy heart grieved? Why is thy Spirit diſquieted?* Is not the L O R D better unto thee than ten ſuch Worlds as theſe are?

V. Againſt the ſharpneſs of Afflictions. As Sinners in Hell have not only *Pena damni*, but *Senſus*; ſo have Saints on Earth, *Malum damni & Senſus*, they not only want many ſeeming Goods, but undergo many ſeeming Evils; they not only want Riches, but are pinched with Poverty; not only want Eaſe, but are rack'd with Pains; not only want Friends, but are trampled upon by their Enemies; yea, commonly the more Religion a Man hath in him, the more Afflictions lie upon him, *Pſal. xxxiv. 19. Deus unicum habuit filium ſine peccato, nullum ſine flagello.* We muſt bear the Croſs before we wear the Crown; we muſt be Afflicted before Glorified. But here is Comfort,

I. Theſe Afflictions come from thy Friend; yea, the beſt Friend thou haſt in all this World, thy Maker, Saviour, Father, Comforter, G O D: They are not the Wounds of an Enemy, but only the Strokes of a Friend: He doth not ſtrike thee becauſe he hates thee, but he therefore ſtrikes thee becauſe he loves thee: He therefore lays theſe Afflictions upon thee, becauſe he is a real Friend unto thee, *Amos iii. 2. Pſal. cxix. 75.* Whether G O D gives a Sinner Riches, or takes them away it is in Anger, *Hof. xiii. 11.* So whether he gives a Saint Comfort, or takes it away, it is in Love.

2. There is no Affliction lies upon thee, but ſtill thou haſt this thy Friend preſent with thee, *Iſai. xli. 10.* to Comfort, Support, and keep thee up with his Conſolations, yea, *ſtrong Conſolations*, *Heb. vi. 18.*

1. To pity thee, *Iſai. lxiii. 9.* He ſmarts in thy Pains, bleeds in thy Wounds, grieves at thy Sorrows, is afflicted in thy Afflictions.

2. To ſupport thee under them, *Iſai. xli. 10. 13, 14.* GOD's gracious Preſence is an aſſiſting, ſtrengthening, ſupporting Preſence. If GOD be with us, how eaſily may we do or ſuffer any thing?

3. To keep off the Evil of their Afflictions; ſo that by his Preſence they are rather Shadows than real Afflictions, *2 Cor. vi. 8, 9, 10.*

4. To ſuit his Comforts to their Troubles, *Heb. vi. 18.*

5. To do them good by their Afflictions, and to do thee good by Afflictions; the Nail ſhines brighter by wearing, the Pomander ſmells ſweeter by rubbing, Cammomil grows better by treading, *Heb. xii. 10.* Hereby they are convinced, humbled, proved, ſtrengthened, excited to Duty.

6. To deliver them, *2 Tim. iv. 17. Pſal. xci. 15.*

VI. Againſt the Terrors of Death: Death is that wherein all Afflictions meet, and therefore is accounted the King of Terrors: There is nothing ſo near and dear unto us on Earth, but we muſt part with at Death, Eſtates, Preferments, Friends and all. But here is Comfort againſt that,

1. GOD will prepare thee for it.

2. Thou haſt a Friend that will be with thee in Death as well as Life.

1. To

1. To conquer the Temptations.
2. Allay the Fears, *Pſal. xxiii. 4.* and
3. Sweeten the very Pangs of Death itſelf.

1 Cor. xv. 55. GOD hath taken out all the Venom, Poyſon, Curſe, Sting, Miſchief, and Evil of Death, and all becauſe he hath pardoned their Sins; and all in CHRIST. So that tho' we may tremble when we look down upon the Curſe of Death, yet we may triumph when we look up to the Croſs of CHRIST, who, by dying, hath killed Death, hath buried the Grave, by being buried in it; and by ſubmitting to this King of Terrors he triumph'd over him: And if CHRIST hath conquered Death, certainly Death ſhall never conquer thee. Hence tho' of Sinners it may be ſaid they are Death's Servants, Slaves, Captives, yet of Saints it is ſaid, Death is theirs, *1 Cor. iii. 22.* their Friend, not Foe; Reſt, not Labour; Meſſenger of Peace, not King of Terrors; Diſſolution, not Deſtruction; their Gain, not Loſs; their Advantage, not Miſery.

3. Thou haſt a Friend that will receive thee from it when thou dieſt; ſo that Death to thee ſhall but be an entrance into Life. At Death a Sinner goes to the worſt of his Enemies, Satan; a Saint to the beſt of his Friends, GOD. Never was any of you ſo welcome to any Friend on Earth, as your Soul will then be welcome to your Friend in Heaven. Then write upon all thy Loſſes, Croſſes, Vexations, Afflictions, Pains, Diſeaſes, Corruptions, Temptations, Bonds, Reproaches, Poverty, and the Forehead of all thy Sufferings, *Still GOD is my Friend.*

USE II.

Exhortation. **Is God a Friend to you? Be you a Friend to him. Doth he love you? Do you love him. Is he your Friend? Let him be your Beloved too. And, O that I knew what Words to take unto myself, whereby I might prevail with you to love God! This is one End of my chuſing this Text, and this is the Great Errand which the King of Glory ſent me about this Day unto you, even to beſpeak your Love and Affection to himſelf; that you would looſen your Hearts from the Creatures, and faſten them upon the glorious Creator; that you would rend your Affections from Sin; and fix them upon God; and that you would love him, not with ſome, but with all your Hearts, and Souls, and Might, and Mind, *Deut. vi. 5.* that you would love him, not only above ſome things, or many things, or moſt things, but above all things in the whole World; above your Eſtates, Relations, Treasures, Honours, Preferments, Health, and Life it ſelf. This is the End of my Preaching, and your Hearing; this is the End why the Word was written, CHRIST Crucified, Miniſters ordained, Ordinances inſtituted, the Spirit promiſed, even to deaden your Affections to the World, and to enſlave your Hearts with Love to God. I fear you all think you love God well enough already, and that it is in vain to heap up Arguments to perſwade you to it. Did you love him indeed, as well as you think you love him, or would ſeem to love him, the Work would be done to my Hand, and I need not ſpend my Breath to blow up the Fire of your Love to God. Before, therefore, I bring Motives to ſtir you up to love God above all things,**

things, give me leave to convince you, that as yet you ſcarce love him above any thing; for before I have convinc'd you that you do not love him enough, it is in vain for me to perſwade you to love him more than you do. All ye therefore that think you love God well enough already, conſider with me theſe following Particulars, and then tell me whether you think in your Conſciences you love him as you ought to do? For did you love him above all things,

I. You would prefer him before all things. It is apprehended Goodneſs that is the Ground of real Love; our Affections to a thing always are according to our Apprehenſions of it, and therefore the better we think any thing to be, the more we love it; and the more we love any thing the better we think it to be; and, by conſequence, the things we love moſt, we think beſt. And ſo we ſhall prefer him, before that we love above all other things; and therefore if we love God, as we ought to do, above all things, we ſhall account of him, and prefer him before all things too. But, alas! we that pretend to love God above all things, how do we prefer all things before God? The Covetous Man prefers his Riches before God, the Voluptuous Man his Pleaſures, the Ambitious Man his Honours, the Senſual Man his Fleſh; yea, do we not moſt, if not all, prefer our Sins, our very Sins before God? And is this to love God above all things? Or, is it not to love all things, yea, Sin itſelf, that is worſe than nothing, before him? Tell me, which of you but love the World, the Riches of the World, the Preferments of the World, the Poſſeſſion, Friendſhip, Delights of the World.

And can we love the World and GOD too? No, 1 *John* ii 15. *Jac.* iv. 4. And, alas! how evidently do moſt Men prefer and love the World before GOD? GOD bids them repent, believe, obey, ſeek, ſerve, and honour him with all their Hearts, but they have this worldly Buſineſs to follow, that worldly Employment to look after; and this keeps them from hearkening to GOD's Will, or obeying his Word. GOD ſaith, He muſt be glorified, but the Fleſh ſaith that muſt be gratified; GOD ſaith he muſt be obeyed, Sin ſaith it muſt be indulged; GOD ſaith he muſt be ſerved, the World, it muſt be ſought after. Now tell me which of theſe do you moſt hearken to and prefer? Is it not the Fleſh, Sin, and the World? Is it not the World's Trinity (pardon the Expreſſion) that all Men naturally adore, Pleaſure, Profit, and Honour? What running and riding, what labouring and toiling is there? What compaſſing both Sea and Land? What endangering and hazarding of Lives in the World? And what is all this ſtir and buſtle in the World for? Is it to ſerve GOD? To make ſure of Heaven? Or to get an Inheritance in the Land of *Canaan*? Alas! theſe things are ſeldom thought of, never ſought after. No, no, all this that we ſee in the World, is only for the World; to get an Houſe or Land, more of, or an higher Place upon this Dunghil Earth. And tell me what is, if this be not to look for all things before GOD? To prefer all things above him, and ſo to love all things more than GOD, inſtead of loving GOD more than all things? Search therefore into your Hearts, and try your Reins, let not your ſubtle Enemy deceive you, let not your own ſinful Hearts delude you into a vain Perſwaſion that you love GOD, till you Eſteem him, Prefer him, and look after him

him more than after all things in the World beſides.

II. You would think of him more than all things. If our Affections be really towards him, our Thoughts will be conſtantly upon him, *Pſal. ix. 14. cxix. 97.* David was a Man full of Love to GOD, and he was always thinking of him, *Pſal. cxxxix. 18.* whereas, What is there in the World that we think of leſs than GOD?

III. You would fear him more than all things, his Frowns, his Diſpleaſure, Anger, Juſtice, yea, and Mercy too, *Pſal. cxxx. 4.*

IV. Hope in him more than all things. We cannot love GOD unleſs we know him, *Ignorſi nulla cupido*, and ſo we cannot know him but we ſhall truſt in him, *Pſal. ix. 10.* Nay, did we know GOD aright we ſhould truſt him more, when there is no Means viſible, than all the World beſides, when all Means poſſible are at hand; becauſe no Means can be Means to any Good without him; any thing ſhall do with him.

V. Grieve for his Abſence and Diſpleaſure more than all things. Nothing is ſuch a Joy unto us as to be preſent with, nothing ſuch a Torment as to be abſent from them we love. Hence David was ſo much troubled when forſaken of GOD; GOD's Preſence was all his Comfort, and his Abſence all his Sorrow, *Pſal. xlii. 1, 2. Pſalm lxxxviii. 14, 15, 16, 17. So Job vi. 2, 3, 4.*

VI. Rejoice in him above all things. As there is no Joy but what proceeds from Love, so there is no Love but what issues forth itself into Joy. There are three Acts which Love naturally exerciseth upon the Object beloved.

1. Benevolence, or well-willing to it, because 'tis lovely in itself, tho' it be not as yet enjoyed by me.

2. Desire of Union to it, or the Enjoyment of it. Loveliness in any Object draws the Hearts, Affections and Desires after it.

3. Complacency, acquiescence, or delight in this Union to, or enjoyment of the thing we love: So that as there is an uniting, so there is also a delighting property in Love, all Men naturally rejoicing in the embracement of what they love. And thus will it be in our Love to GOD, if it be real and sincere. And if we love him more we shall rejoice in him more than in any thing, or all things in the World besides; so as to rejoice in him when we have nothing, and when we have all things else to rejoice in.

VII. Desire him more than all things. As we naturally rejoice in the thing we love, if we have it, so we are always desirous of it if we want it: And therefore if we love GOD we shall desire GOD more than all things.

VIII. If you loved GOD above all things, you would love the Godly above all Men: For if you loved him above all things you would love him in all places, even wheresoever you find him. Now there is never a truly Holy Man in the World but GOD himself dwelleth in him; and therefore our Affections ought to be placed upon

upon him. Hence God himſelf who beſt knows what manner of Love he would have from us, faith, 1 *John* iv. 20. So that I can never be ſaid to love GOD as the beſt of Goods, until I love the Godly as the beſt of Men. Whereas, who more hated, ſcorned, contemned, derided, afflicted, trampled upon, and ſcoffed at, than the Godly? And is this to love GOD?

IX. Did you love GOD above all things, you would love all things belonging unto GOD,

1. His Son.
2. His Spirit.
3. His Word.
 1. Commands.
 2. Promiſes.
 3. Threatnings.
4. Miniſters.
5. Ordinances.
 1. Prayer.
 1. Private.
 2. Publick.
 2. Preaching.
 3. Sacraments.
6. Providences.
 1. Mercies.
 2. Judgments.

X. Did you love GOD above all things, you would endeavour to obey him in all things. Nothing that he hath commanded from you, but you would endeavour to perform to him, had you any real Affection for him, *John* xiv. 15. The ſincerity of our Affections to GOD, and the Piety of our Converſations for him always go together. So that we can never ſay we love GOD aright, till it is our conſtant endeavour
to

to pleaſe and obey him in every thing we think, ſpeak, and do, through the whole courſe of our Lives. But how few ſuch are there in the World, that endeavour to pleaſe GOD in every thing? Indeed, How few that endeavour to pleaſe him in any thing? And is this to love GOD?

MOTIVES to love GOD.

I. 'Tis commanded: *Thus ſaith the Lord of Hoſts, Joſh. xxiii. 11. Pſal. xxxi. 23. Deut. vi. 5.*

II. He is the moſt lovely Perſon and Being in the World.

Do we love

1. Wiſdom? He is the Fountain of Knowledge, the Ocean of Goodneſs, the Spring of Life, the Principle of all the Creatures Motions, *Pſal. cxlvii. 5. 1 Tim. i. 5.*
2. Power? The Waters expect his Beck, turning and winding as he pleaſeth: The Planets rowl by his Meaſure; He works and turns all things with a *Fiat*.
3. Riches? Sea, Land, Birds, Beaſts, Fiſhes, all are his: All that lie hid beyond the glorious Sun and dazling Stars, all his.
4. Goodneſs? *Luke xviii. 19.*
5. Pleaſure? When there was nothing but himſelf he was brimful of Glory, infinitely ſatiated with himſelf; being eſſentially Joy and Pleaſure to himſelf. He had never the leſs when he had nothing but himſelf; nor hath he more now: he hath made all things for himſelf;

ſelf; He is no whit better for any or all his Creatures.

6. Glory? They are all eminently, infinitely comprehended in him, *Cant. v. 16.*

7. Truth? *Deut. xxxii. 4.*

8. Love? *1 John iv. 16.*

III. He only deſerves our Love, if we conſider,

1. What he did for us, in his Election of us before Time was.

2. In his Creation of us at the beginning of Time.

3. In his Redemption of us in the Fulneſs of Time, *John iii. 16.*

4. In his Preſervation of us from Time to Time.

5. In his Abſolution of us at the End of Time.

6. In his Glorification of us when Time ſhall be no more.

And to heighten his Love, conſider,

1. How little we have deſerved his Love, *Gen. xxxii. 10.*

2. How much we have deſerved his Hatred.

IV. Loving GOD above all things is the Sum and Ground of all Duty, without which we neither do nor can do any thing, *Mark xii. 30.*

V. It is the ſureſt Sign of true Grace, and the beſt Evidence of our Title to Heaven, *Rom. viii. 28. Jac. i. 12.*

VI. Love to GOD is the Way to have Love from GOD, *Prov. viii. 17.*

VII. All

VII. All things shall work for your Good;
Rom. viii. 28.

VIII. 'Tis your Glory, as well as Duty.

If you love God

First, Generally. Keep his Commandments,
Jobn xiv. 15, 23. Psal. xcvi. 10.

Secondly, Particularly. If you love God, manifest it in these Particulars,

I. Think frequently and seriously of him.
1. Transiently.
2. Fixedly.

II. Speak reverently of him, and valiantly for him. *Third Commandment.*

III. Pray fervently to him, delighting your-selves in Communion with him:
Pray

1. In Secret, *Matt. vi. 6.*
2. In your Families, *Josh. xxiv. 15.*
3. In Publick.

IV. Take all Occasions and Opportunities to hear his Word and Law explained.

V. In all your Fears and Dangers put your Confidence in him.

VI. Improve your Power and Authority for him, over your Children, Servants, and Friends.

VII. Study

VII. Study how to manage and improve your Estates most advantageously for his Glory,
1 Cor. x. 31.

VIII. Be willing to part with any thing when he calls for it, *Luke xiv. 26.*

IX. Rejoice in him in the loss of every thing.

X. Love his Children, 1 *John iv. 10.*

XI. Live above the Love of Life and Fear of Death.

XII. Never think you love GOD enough.

II. Labour to have GOD to be your Friend,
then

1. Angels.

2. Saints.

3. All Creatures, *Job v. 23.*

4. Your Enemies shall be your Friends.

How shall we get GOD to be our Friend? By

1. Repentance.

2. Faith.

3. Love.

III. Do not only endeavour to love GOD, and to be loved by him, but to know it too. 'Tis your Duty to love him, but your Comfort to know you love him, to say, *This is my Beloved and my Friend, &c.*

ISA I. 2.

*Hear O Heavens, and give ear O Earth:
for the Lord hath ſpoken, I have nour-
iſhed and brought up Children, and
they have rebelled againſt me.*

First, **I**T is GOD that nourishes and brings us
up, that made and preserves us.

USE. Did GOD make us?

I. Let us admire him, *Pſal. cxxxix. 15. Pſal. cxviii. 23.*

II. Adore him, *Pſal. xcv. 6.*

III. Be thankful to him.

Doth GOD preserve us?

I. Let us acknowledge our Dependance upon him.

II. Let us submit unto all his Providences,
1 Sam. iii. 18.

III. Let us be thankful to him.

1. For whatſoever we have; *1 Sam. ii. 6, 7, 8.*

2. Are.

3. Can do.

IV. Seeing GOD preserves us, let us ſerve him, *1 Cor. vi. 20.*

V. Let us not rebel againſt him.

Secondly, Tho' it is GOD that nourishes and brings us up, yet naturally we all rebel againſt him.

He ſpeaks indeed of his own peculiar People,
but

but if they rebel, certainly all the reſt muſt needs.

I. What is it to rebel?

1. To reſiſt and oppoſe him.
 1. In ourſelves.
 2. In others.
2. By reſuſing Obedience to him.
 1. Either to the neceſſary Precepts he commands with his own Mouth.
 2. Or to the lawful Injunctions he lays upon us, by his Under-Officers in Church or State.

II. How doth it appear that all are Rebels?

1. All were tainted in *Adam*.
2. All are Sinners, *Pſal. xiv. 4. 1 Job. i. 10.*
3. All are Enemies, *Rom. viii. 7.*

USE,

1. Conviction, that we, in particular, are Rebels.

There are Ten ſorts of People that God proclaims Rebels by the Mouth of his Prophet, in this Chapter. And give me leave to proclaim them ſo too, from the Great God, in this Congregation. I fear none, or very few of us but ſhall be found Guilty.

1. Such as know not God, *ver. 3.*
2. That know, but do not conſider, *ver. 3.*
3. Such as are Corrupters, *ver. 4.*
4. That forſake the Lord, *ver. 4.*
5. Such as go backward from Religion, *ver. 4.*
6. Such as are not better'd by Afflictions, *v. 5.*
7. Whoſe Hands are full of Blood, *ver. 15.*
8. That have no Soundneſs in them, *ver. 6.*
- 9 That are laden with any Iniquity, *ver. 4.*

10. Such as put him off with outward Performances instead of real Worship.

II. Exhortation. That you would no longer be Rebels, but Loyal Subjects.

1. What Folly and Madneſs is it for ſuch ſilly Worms to rebel againſt ſo Great a God? *Job ix. 4.*

2. What an aggravated Sin it is.

1. It is Perjury in all that have taken the Oath of Allegiance.

2. It is rebelling againſt him who gives all things you have to you.

3. God looks upon it as bad as Witchcraft, *1 Sam. xv. 27.*

3. What will be the End of it? God will, e'relong, ſend his Sergeant, *Death*, to Arreſt thee, &c. *Iſai. i. 19, 20.* What ſhould we do?

1. Lay aſide your hoſtile Weapons, your Sins. Every Tranſgreſſion of God's Precepts is Rebellion againſt his Perſon, *Iſai. i. 16, 17, 18.*

2. Go to God by Prayer and by Repentance; beg your Pardon.

3. Be ſure to make God the Son thy Friend, before thou goeſt to God the Father for thy Pardon, *Job ix. 33.*

1. To bring thee to God.

2. So as to have God reconcil'd to thee, and thyſelf to God.

ISAIAH i. 5.

Why should ye be stricken any more?

WHEN a People grow worse by Judgments,
GOD oft removes his Judgments in
Judgment from them.

First, GOD intends us Good by all Afflictions.

I. To shew his Power and Justice.

II. To make us sensible of Sin, *Job xxxvi.*
8, 9, 10.

III. To humble us for it, *2 Chron. xxxii.*
24, 26.

IV. To turn them from Sin, *Job xxxvi.*
8, 9, 10. *Isai. xxvi.* 8, 9. *Psal. cxix.* 67.

V. To exercise our Graces, *Rom. v.* 3, 4, 5.
1. Fear.

2. Patience.

3. Hope.

4. Trust.

5. Heavenly-mindedness.

VI. To stir them up to Prayer.

VII. To prevent Hell, *1 Cor. xi.* 32.

VIII. To prepare us for Heaven, *Acts xiv.*
22. *2 Cor. iv.* 17.

Secondly, Yet many grow worse rather than
better by them, so as

I. To charge GOD with Injustice, *Lam. iii.* 10.

II. Be more hardened in their Sins.

III. Despair of the Mercy of GOD.

Thirdly, What is the Reason that so many grow
worse rather than better?

I. The blindness of our Minds, because we do not know

1. The Greatness of God that doth afflict us.

2. Nor the sinfulness of those Sins for which we are afflicted.

II. The Corruptions of our Wills; we being more prone to Evil than Good.

Fourthly, It is the saddest of all Judgments, for God to remove his Judgments in Judgment; *Hof. xiii. 11.*

I. It argues God's greatest Displeasure against us, *Hof. iv. 7. Isai. v. 3, 4. Rev. iii. 19.*

II. It proves the occasion of our greater Judgments, we being not restrained from Sin.

Use,

I. Let us examine ourselves, whether we be not worse by God's Judgments.

II. Do not Murmur, but bless God for their continuance, until sanctified.

III. Labour to answer God's Expectations in his Judgments. Consider,

1. Then God will soon remove them, *Psal. lxxxi. 13.*

2. Then he will remove them in Mercy.

ISA I. ix. 6.

For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulders: and his Name shall be called Wonderful, &c.

First, **H**ere is a Person foretold and promised.
Secondly, His Government asserted.
Thirdly, His Properties declared.

I. His Person.

1. How called?

1. *ל* a Child.

2. *בן* a Son.

1. A Child, *ל* *ל* *ל* *ל* which implies,

1. His Humane Nature, *Job. i. 14.*

2. His being a Child at his first assuming this Nature, *Luk. ii. 52.*

2. A Son, *ל* *ל* *ל* which implies,

1. His Divine Nature, *Job. i. 1. Isai. vii. 14.*

2. His being the Son of God, *Luke i. 35.*

2. What way shall he come?

1. As Man he shall be born.

2. As God given, *John iii. 16.*

3. To whom? To us.

1. To us Jews, *Acts iii. 26. c. ii. 39.*

2. To us Gentiles, *Acts ii. 39.*

3. To us especially who believe in him, *Acts iii. 25. John iii. 16.*

II. His Government asserted ; *The Government shall be upon his shoulders*, which implies,

1. His Sovereignty over us, *Luke i. 33.*
2. His Protection of us, *Luke xxii. 31.*
3. His Ruling us, either,
 1. With a Scepter of Righteousness, *Heb. i. 8.*
 2. Or a Rod of Iron, *Psal. ii. 9.*

III. His Properties described.

1. Wonderful, *Nb7*
 1. In his Conception, *Luke i. 35.*
 2. In his Birth, *Isai. vii. 14. Matt. i. 23, 25.*
 3. In his Person, having two Natures, *1 Tim. iii. 16.*
 4. In his Actions, *Acts x. 38.*
 5. In his Passions, *Mat. xxvii. 50, 51, 52.*
 6. In his Resurrection, *Acts xvii. 31.*
 7. In his Ascension, *Acts i. 11.*
 8. In the Consequence of all these.
 1. The Conquest of Satan.
 2. The appeasing his Father, *1 John ii. 2.*
 3. The Redemption of the World, *John i. 29.*

USE,

1. Admire this Person, *Psal. cvii. 15. Psal. cxviii. 23, 24, 25.*
2. Prepare yourselves to partake of his Flesh and Blood.

ISA I. ix. 6.

*And his name ſhall be called Wonderful,
Counſellor, the mighty God, the ever-
laſting Father, the Prince of Peace.*

Fiſt, **C**ounſellor.

I. Wherein is he called a Counſellor ?

1. In his own Wiſdom and Counſel in him-
ſelf, *1 Cor. i. 24.*

1. In the contriving Man's Redemption,
Rom. xi. 33.

2. In applying it, *Phil. ii. 13.*

3. In ordering all things ſo wiſely for the
carrying of it on, *Heb. xii. 2.*

2. In the Counſel he hath given to us.

1. He hath made known the Father to
us, and counſelled us to obey him,
John i. 18.

2. The Way to Salvation, and counſelled
us to walk in it, *John xv. 14, 15.*

3. Eternal Life, and counſelled us to
ſeek after it, *Mat. vi. 33. c. vii. 13, 14.*

II. What kind of Counſellor is he ?

1. Universal for all things.

2. Infallible, *2 Pet. i. 19.*

3. Eternal, *Heb. vii. 25.*

UſE,

1. Bleſs GOD for giving you ſuch a Coun-
ſellor.

2. Ask Counſel of him, *Pſal. cxix. 24.*

Secondly, The mighty GOD. אֱלֹהִים

I. GOD.

1. Otherwise he could not expiate our Sins.
Acts xx. 28.

2. Or ſave our Souls.

3. We ought not to truſt on him, *Jer.* xvii. 5.

II. The mighty GOD; which is added

1. For our Inſtruction, to ſhew he is truly
GOD.

2. For our Dread, that we may Fear him,
Pſal. ii. 9.

3. For our Comfort, that we may believe
and truſt on him, *Eph.* vi. 13, 16.

USE

I. See and admire the Myſtery,

1. Of the Incarnation, *1 Tim.* iii. 16.

2. Man's Redemption.

3. The Sacrament wherein this mighty
GOD is repreſented to us, as he was
Man too.

II. Feed on him with Faith and Thankſgiving.

Thirdly, The everlaſting Father. אֲבִי

I. That he was from Eternity, *John* i. 1.

II. Will be to Eternity, *Heb.* vii. 25.

III. Is the Author of Eternal Life to all that
come to him, *Heb.* v. 9.

Fourthly, The Prince of Peace,

I. With GOD, *1 Tim.* ii. 5.

1. GOD made Laws for Men to obſerve.

2. Man hath broke theſe Laws, *Rom.* iii.
19, 23.

3. Hence GOD is angry with him, *Pſ.* vii. 11.

4. CHRIST ſteps in and appeaſeth his Wrath.

I. Ma-

1. Making Satisfaction for our Sins, *Isai.* liii. 5, 6.
2. Interceding for our Souls, 1 *John* ii. 1, 2.
3. And so justifying us before his Father, *Rom.* viii. 33, 34.
5. By this Justification we are at Peace with GOD, *Rom.* v. 1. *John* xiv. 27.
- II. Peace with our own Conscience.
 1. We cannot but be sensible of our Sins.
 2. A true sense of them cannot but trouble us, *Isai.* xlvi. 22.
 1. Because we have offended so good a GOD, *Isai.* i. 2, 3.
 2. Broken so righteous a Law, *Rom.* vii. 12.
 3. Brought such Miseries to ourselves, *Hos.* xiii. 9.
 3. By CHRIST we apprehend our Sins as pardoned, 2 *Cor.* v. 21.
 4. He renews us that we never Sin so more, *Acts* iii. 26.
 5. And so keeps our Conscience at Peace, 2 *Cor.* i. 12.

USE

- I. Believe in CHRIST and you shall have Peace.
 1. Spiritual in your Souls, *Matt.* xi. 28, 29,
 2. Temporal in the World, *Job* v. 19, 20, 21, 22, 23, 24.
 3. Eternal in Heaven, 2 *Cor.* v. 1.
- II. Accept of CHRIST as your Prince, and obey his Laws, *John* i. 12.
- III. Bless GOD for sending this Peace-maker into the World, *Luke* ii. 13, 14.

ISA I. IX. 24.

— For all this his Anger is not turned away, &c.

UNLESS a People answer GOD's Expectations in his Punishments, they may justly expect the Continuance of them.

First, It is GOD that punisheth, as appears,

I. From Scripture, *Isai.* xlv. 7. *2 Chron.* vii.

x3, x4.

II. From Reason.

Secondly, What doth GOD punish for? Sin.

I. Because Sin is contrary to his Nature.

II. Contrary to his Law.

Thirdly, What are GOD's Expectations from his Judgments?

I. That we acknowledge him.

1. His Power.

2. — Wisdom.

3. — Justice.

4. — Mercy.

II. Fear him more, *Jer.* v. 21, 22.

III. Repent.

IV. Humble ourselves before him, *1 Pet.* v. 6.

V. Pray unto him, *2 Chron.* vii. 14.

1. For the Sanctifying,

2. — the Renewing of them.

VI. Hate our Sins, the Cause of these Punishments.

VII. Trust only in him in the midst of them.

VIII. Turn

VIII. Turn from our Evil Ways, 2 *Chrom.*
vii. 14.

Fourthly, Why may we expect their Continuance ?

1. Because GOD promises the removal of them only upon Repentance, 2 *Chrom.* vii. 14. 1 *Pet.* v. 6.
2. Threatens the Continuance and Increase of them, *Lev.* xxvi. 14, 15, 16, 21, 27, 28.
3. The Cause is not removed till we have Repented.

USE

1. See the Cause of the Continuance of GOD's Judgments.
2. Examine whether you have answered his Expectations.
3. Answer them, *Pſal.* lxxxi. 13, 14.

ISA. XXVI. 9.

For when thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousneſs.

FROM GOD'S Judgments we are to learn Righteousneſs.

First, What are GOD'S Judgments. ~~JUDG~~

I. GOD is the ſupream Lawgiver.

II. The only Judge of all the World, *Gen. xviii. 25.*

1. A knowing and infallible, *Heb. iv. 13.*

2. A juſt and righteous Judge, *Pſal. ix. 8. Pſal. xcvi. 13.*

III. This Judge will one Day Judge all the World together, *Acts xvii. 31. 2 Cor. v. 11.*

IV. Yet even in this Life he paſſeth Sentence upon particular Crimes, *Iſa. iii. 13, 14.*

1. Perſonal.

2. National, *Jer. v. 9, 20. Iſai. i. 4. Sodom.*

V. He is pleaſed oft to execute his Sentence even in this Life in part.

1. To put us in mind of his general Judgment.

2. To awe us into Obedience.

3. To ſhew his Sovereignty over us.

VI. This execution of GOD'S Law is called his Judgments, which are according to our Sins.

1. Perſonal.

2. National. *Sodom. 2 Reg. xviii. 6, 7, 8.*

Secondly,

Secondly, What is Rightcouſneſs? πρῶτον

Διχαίρουσιν ἐπὶ τοῖς βέλυσιν καὶ διπλοῦς ἰσχύος τὰ ἴδιον ἀποκρίνουσιν δίκαιον.

Giving what is due, *Tit. ii. 12.*

Rightcouſneſs is twofold,

I. Implanted,

1. That our Sins may be subdued, *Act. iii. 26.*

2. Our Souls enabled to act juſtly; ſo that the Sins might be firſt pardoned, for which God judgeth us: ſecondly, That God may ſtill accept of us as his People.

II. Exercis'd.

1. Towards God.

1. That we acknowledge him.

1. His Power, *Dan. iv. 32.*

2. Juſtice.

3. Mercy, *Lam. iii. 22.*

2. Humble ourſelves before him, *2 Chron. vii. 14.*

3. Fear to offend him, *Jer. v. 22.*

4. Truſt on him, *Pſal. lvii. 1.*

5. Study to pleaſe him.

6. Still rejoice in him, *Hab. iii. 17, 18.*

7. Pray unto him, *2 Chron. vii. 14. Hoſ. v. 15.*

2. Towards our Neighbours, *Matt. vii. 12.*

3. Towards ourſelves.

1. Bodies.

2. Souls.

USE

1. Reproof to ſuch as are no better by God's Judgments, *Jer. v. 3. Iſai. xlv. 9. Zeph. iii. 2.*

2. Examination, whether we be better or no.

3. Exhor-

3. Exhortation. Learn Righteousness by GOD'S Judgments.

Consider,

1. From whom they come? GOD. *Amos* iii. 6.
2. For what? Sin. *Psal.* cvii. 17.
3. Why? that we might learn Righteousness,
Heb. xii. 10.
4. Unless we learn Righteousness by these,
GOD hath worse Rods to use than yet
we have felt, *John* v. 14.

ISA I. Liii. 5.

*But he was wounded for our Trans-
gressions, &c.*

First, CHRIST suffered for our Sins.

I. Who was it that suffer'd? CHRIST, God-
man, as Man, not as GOD, *Acts* ix. 28.

II. What did he suffer?

1. In the Garden, *Matt.* xxvi. 36. *Luke*
xxii. 43, 44.

2. In the City, *Luke* xxiii. 3, 5, 21, 36, 37.
Matt. xxvii. 28, 29, 30, 31.

3. At *Golgotha*, where he suffered and was
crucified, a Death usual among the Ro-
mans, till abrogated by *Constantine*.

1. A cruel Death, sharp and lingring.

2. An ignominious Death. But now
an honourable Death. Now *rem Ho-*
noratus si crucifigeretur, Aug. in Joh.

Hebræis

Ἡ βίαιος θάνατος ἡμετέρας, οὐκ ἀκούσιος ἦν,
Chryſ.

3. A curſed Death, *Gal.* iii. 13.
4. And yet a voluntary Death, *John* x. 18.
Matt. xxvii. 46. *Emiſit ſpiritum non am-*
miſit, *St. Ambroſe.*

III. For whom did he ſuffer all this?

I. Negatively.

1. Not for himſelf, *1 Pet.* ii. 22.
2. Not for the Holy Angels.
3. Not for the Devils, *Heb.* ii. 16.

2. Poſitively. For Fallen Man, in whoſe
Nature he ſuffered, *Rom.* v. 10. *Col.* i.
21, 22. *1 John* iv. 10.

IV. What neceſſity was there of his Sufferings?
No Happineſs without Suffering? No.
Conſider,

1. All Men have ſinned, ** Reg.* viii. 46.
Jac. iii. 2. *Rom.* iii. 10, 11.
2. All Sin is committed againſt an infinite
G O D.
3. Therefore it deſerves infinite Punishment.
4. What Sin deſerveth, infinite Juſtice can-
not but lay upon it, *Exod.* xxxiv. 7.
5. But Man is never able to bear ſuch Pu-
niſhments, *Iſai.* xxxiii. 13, 14.
6. And therefore none but one who is G O D
as well as Man could do it, and ſo none
but C H R I S T; nor C H R I S T only, but
by Suffering.

U S E

1. Hence obſerve the Evil of Sin.
2. Be humbled under the ſence of it.
3. Admire the Juſtice of G O D.
4. Let us live to C H R I S T, that dy'd for us.

5. Seeing CHRIST hath ſuffered ſo much for your Sins, do not you grudge to ſuffer for his ſake.
6. Remember his Sufferings, *Luke xxii. 19.*

Secondly, We are ſaved by his Sufferings.

I. What are we ſaved from? Sin, *Matt. i. 21.* and ſo from all Evil. Particularly,

1. The Guilt of Sin, and ſo
 1. From Horror of Conſcience.
 2. The Wrath of GOD, *Pſal. vii. 11.*
 3. Eternal Damnation, *Mark ix. 44.*
2. The Power of Sin; our Luſts, Covetouſneſs, Pride, &c. *Acts iii. 26.*

II. How are we ſaved by his Sufferings?

1. From the Guilt of Sin, by the value of his Death.
2. From the Filth of Sin, by the Vertue of his Death.
 1. A Moral Vertue, to perſwade us.
 2. An Exemplary Vertue.
 3. A Meritorious Vertue, whereby he hath purchaſed the Donation of the Spirit, for the Mortification of our Sins, *John xvi. 7.*

III. Who are ſaved by his Sufferings.

1. Not all Creatures, but only Men.
2. Not all Men, but only ſuch as have heard of him.
3. Not all that have heard of him, but only ſuch as profeſs him.
4. Not all that profeſs him, but only ſuch as truly believe in him, *Matt. vii. 21.*

U s e.**I. Instruction.**

1. Observe the infinite Mercy of **G O D** the Father.
2. The wonderful Merits of **G O D** the Son.
3. Man's Salvation is not of himself; by his Stripes, not by our Works.

II. Consolation.**III. Exhortation.**

1. Bless **G O D** for **C H R I S T**'s Death.
2. Thank **C H R I S T** for **G O D**'s Love, and for all the Mercies thou enjoyest.
3. Believe in **C H R I S T** for Salvation, considering,
 1. Without Faith thou can't not but miss it.
 2. With Faith thou can't not but find it.
4. Live like one who art saved from thy Sins by **C H R I S T**'s Sufferings.

F**J I R.**

JER. ii. 13.

*For my People have committed two Evils,
they have forſaken me the Fountain
of living waters, &c.*

Fiſt, **G**OD is a Fountain of Living Waters.

I. What are we to underſtand by Living Waters. *וְיַיִן מִמֶּנִּי וְכֶסֶף*

1. Sometimes it is taken literally for Springing Water, *וְיַיִן מִמֶּנִּי וְכֶסֶף* Gen. xxvi. 19. *Viva aqua dicitur vulgo illa quæ de fonte exit, Aug.*

2. Sometimes metaphorically for Life and Happineſs, *Jobn iv. 10. Promittebat ergo faguam quandam, & ſatietatem ſpiritus ſancti, Aug.* Theſe are the Waters that ſatisfy the Thirſt of the Soul, *Jobn vii. 38, 39.*

II. What by Fountain?

1. One in whom theſe Living Waters naturally are.

2. One from whom they flow, *Job. vii. 14, 38, 39.*

III. How is GOD the Fountain of Living Waters?

1. He is the Fountain of Being.

1. He is a Being of himſelf.

2. He gives Being from himſelf, *Job vi. 9.*

2. Of Life, *Pſal. xxxvi. 9. Ὁ ἀληθὺς Θεὸς ζῶνς αἰννεύει πνεύμα, Theod.*

1. He lives of himſelf.

2. All

2. All living Creatures received their Life from him, *Act. xvii. 25, 28.*
3. They also live upon him, *Pſal. cxlv. 15.*
3. Of Light, *Pſal. xxxvi. 9.*
4. Grace.
 1. He is Grace in himſelf.
 2. He is the Cauſe of all Grace.
 1. The procuring, *2 Pet. i. 3.*
 2. Efficient, *Phil. ii. 13. Jobn xv. 5.*
 3. Formal, *2 Pet. i. 4.*
 4. Final Cauſe, *Eph. i. 5, 6.*
 5. Comfort, *Jobn xvi. 7. 2 Cor. i. 3.*
6. Happineſs: For
 1. He is happy in the Enjoyment of himſelf, *Pſal. l. 12.*
 2. He is the Object of all the Happineſs of the Creature, *Pſal. xvi. 11. Pſal. xvii. 15.*
 3. He is the Worker of all Happineſs.
 4. And the End of it.

Secondly, It is a great Sin to forſake this Fountain of Living Waters.

- I. It is a Sin,
 1. Againſt the Law of Scripture, *Deut. x. 20. cap. xiii. 4.*
 2. Againſt the Law of Nature, *Jer. ii. 11.*
- II. It is a great Sin: For it is
 1. Againſt Knowledge, *Jobn iii. 19.*
 2. Againſt Vows and Covenants in Baptiſm.
 3. Againſt received Mercies and Engagements to the contrary, *Jer. ii. 5, 6.*
 4. Not to be parallell'd amongſt the Heathens themſelves, *Jer. ii. 9, 10.*
- III. Who are guilty of this Sin?
 1. Such as forget, *God, Jer. xviii. 15.*
 1. Such as forget the Greatneſs of *God.*
 2. The

2. — The Goodneſs of GOD.
3. — The Juſtice of GOD.
4. — The Omnipotence and Omniscience of GOD.
5. — Their Dependance upon GOD.
2. Such as forſake the Ordinances of GOD,
Iſai. lviii. 2. cap. lxxv. 11. Heb. x. 25.
3. Such as forſake the Worſhip of GOD,
the internal Worſhip; as, *Judg. x. 6.*
 1. Love.
 2. Peace, *Job vi. 14.*
 3. Truſt.
 4. Joy.
4. Such as forſake the Commandments of
GOD, *Pſal. cxix. 53. 1 Reg. xviii. 18.*
Jer. ix. 13. cap. xvi. 11.
5. Such as go after other Gods, *1 Reg. xi. 33.*
6. Such as will not forſake their Sins.

USE, Forſake not GOD.

Conſider,

- I. The Judgments denounced againſt thoſe
that forſake him.
 1. He will caſt thee off, *1 Chron. xxviii. 9.*
 2. His Power and Wrath will be againſt
you, *Ezra viii. 22.*
 3. You ſhall be aſhamed, *Jer. xvii. 13.*
 4. And conſumed, *Iſa. i. 28. Jer. xv. 6.*
- II. If you do not forſake him he will not for-
ſake you, *Joſh. i. 5. Heb. xiii. 5.*
- III. If you do forſake him he will forſake
you, *2 Chron. xv. 2. 2 Chron. xii. 5.*
- IV. If you forſake GOD, you forſake your
own Mercies, *Jonah ii. 8.*

JER. ii. 13.

----- *And hewen to themſelves Ciſterns,
broken Ciſterns that will hold no Water.*

Λ Δ' αὐτοὶ συντετριμμένοι τὰ ἱδῶλα προσηγρέυσεν,
Theodoret.

It may be taken not only for artificial, but all Idols, and ſo all Creature-Comforts that we fo Idolize.

רשעו בזה מעותו: ואין להם טובת צדק ולא נלך
Targ. קמח טי

Creature-Comforts are called

I. Ciſterns, **בארות**

1. Becauſe there is but little Comfort in them.
2. Becauſe it is all derived from another.

II. Broken Ciſterns, **בארות נשברות**

1. With Sin and Corruption, *Rom. viii. 20.*
2. — Trouble and Vexation.

III. Ciſterns that hold no Water, **אין להם מים**; becauſe there can be

1. No real, *Prov. xxiii. 5. Luke viii. 18.*
2. No conſtant, *Prov. xxiii. 5. 1 Tim. vi. 17. Iſai. lv. 2.*
3. No ſatisfying Comfort in them, *Eccleſ. iv. 8.*

DOCTRINE.

It is a great Sin to take up with the Creature inſtead of GOD.

First, What do we mean here by Creatures?

I. Generally, every thing besides GOD.

Εὐησάμεν εἰς τὴν κτίσιν καὶ ἀκτίστον τὰ πάντα διασπείναι. Justin.

II. Particularly, The World's Trinity,

I *John* ii. 16.

1. The Lusts of the Flesh, or carnal Pleasures, *Phil.* iii. 19.

2. The Lust of the Eye, or Riches, *Eccles.* iv. 8. *cap.* v. 11.

3. The Pride of Life, or Vain-glory.

Secondly, How appears this to be a Sin?

I. It is contrary to GOD's Command,
Col. iii. 2.

II. It is a complex of Sins.

1. Contempt of GOD, I *Sam.* ii. 30.

2. Abuse of the Creature to a contrary End than what GOD appointed it for.

3. Idolatry, giving the Worship that is due only to the Creator, to the Creature; as *Eph.* v. 5. *Col.* iii. 5. *Phil.* iii. 19,

1. Love, *Matt.* xxii. 37.

2. Fear.

3. Hope, I *Tim.* vi. 17.

4. Joy.

5. The chief and ultimate End, I *Cor.* x. 31.

Tu voluptatem complecteris, ego compeſco; tu voluptate fruëris, ego utor; tu illam ſummum bonum putas, ego nec bonum; tu omnia voluptatis cauſa facis, ego nihil. Seneca.

Quid mihi voluptatem nominas? Hominiſ bonum quære, non ventris, qui pecudibus & belluis laxior eſt. Senec. de beat. vita.

Thirdly,

Thirdly, Who are guilty of this Sin.

- I.** Such as deſire the Creature more than **GOD**, *Job xxi. 14.*
- II.** Such as will not part with the Creature that ſtands in Competition with **GOD**, *Matth. xvi. 24. Mark x. 28.*
- III.** That pleaſe themſelves more in the Creature than in **GOD**, *Pſal. iv. 7.*
- IV.** Such as Labour more for the Creature than for **GOD**, *Matt. vi. 33.*
- V.** That put more Trust and Confidence in the Creature than **GOD**, *1 Tim. vi. 17.*
- VI.** That reſt ſatisfied with the Creature without **GOD**, *Luke xii. 18, 19.*

USE,

- i.** Reproof.
- 2.** Exhortation.

MOTIVES.

Conſider the vaſt Difference betwixt **GOD** and the Creature-goods ; for ſo you take up

- 1.** With a Finite, inſtead of an Infinite.
- 2.** A ſeeming, inſtead of the real, *Luke viii. 18.*
- 3.** A mixed, inſtead of a Simple.
- 4.** An empty, inſtead of a ſatisfying, *Pſal. xvi. 11. Pſal. xvii. 15.*
- 5.** A particular, inſtead of an univerſal.
- 6.** An impertinent, inſtead of a neceſſary, *Luke x. 42.*
- 7.** A tranſient for an everlaſting.
- 8.** An inferior for the ſupreme Good.

JER. ix. 3.

And they know not me, saith the Lord.

First, **I**T is a great Sin not to know the Lord.

I. What are we to know concerning him?

1. His Existence, *Heb. xi. 6.* which appears,

1. From his Works, *Rom. i. 19, 20.*

2. The Order of Causes.

3. The universal Consent of all Nations.

*Πάντες γὰρ ὅτι ἔστιν ὁ θεὸς ὁμολογῶσι κοινῇ
ἐννοία, Just. Multi de diis prava senti-
unt, id enim vitioso more officii solet, om-
nes tamen esse vim & naturam divinam
arbitrantur, Cicero.*

2. His Nature; that he is

1. One; as appears,

1. From Scripture, *Deut. vi. 4. cap. iv.*

39. *Isai. xlv. 5. 1 Cor. viii. 4.*

2. Reason.

1. The Order of Causes.

2. The Nature of Perfections.

1. One *Summum bonum.*

2. One Omnipotent.

2. Spiritual, *John iv. 24.*

3. Infinite, *Psal. cxlvii. 5.*

4. Incomprehensible.

5. Of himself, *Exod. iii. 14.*

3. His

3. His Persons, 1 *Jobn* v. 7. *Matt.* xxviii. 19.

1. The Father, Ἀρχὴ μὴ ἐν πατρὶ ὁ θεὸς, Basil.
ἀρχὴ δὲ τοῦ υἱοῦ ὁ πατήρ, Basil.

Μίαν γενόμενον τὴν πατρὶ ἀλλίαν καὶ ῥίζαν
καὶ πηγὴν τῆς θεότητος, Concil. Florent.

2. The Son; of whom know.

1. That he received his Divine Essence
from the Father, yet so as to be
of the same Substance with him,
Jobn v. 16. Ὁμοούσιος.

2. This Person became Man, *Heb.* ii. 16.
For,

3. He so became Man as still to re-
main GOD. *Forma servi accessit, non
forma Dei recessit, hæc est assumpta non
illa consumpta*, Aug.

4. Being thus GOD and Man he un-
derwent many Sufferings, and at
length Death itself.

5. What he suffered was upon our
Account, *Isai.* liii. 4, 5.

6. After three Days he arose.

7. Having continued a while upon
Earth he ascended up to Heaven
He continued a while, Ἐλεγχον δι-
δὼς ἐν τοῖς μακρῷ χρόνῳ ὅτι οὐκ ἔστι τῆς δικταίας,
Chrys. *Acts* i. 9.

8. That he is now there in Soul and
Body, making Intercession for us.

9. That this Person is the Saviour of
the World, and none else, *Acts* iv. 12.

10. That whosoever doth not know
and believe in this Person shall ne-
ver be saved, *Jobn* xvii. 3. c. iii. 18. 1

3. The Spirit.

1. That he proceedeth from the Fa-
ther

ther and the Son. *Αὐτὸς θεὸς ὁ αὐτὸς καὶ ὁ υἱὸς τοῦ πατρὸς, Epiphan.

2. That he is really and truly GOD, *Acts* v. 3, 4. *Ὁσως σωτῆριον τοῦ πατρὸς ὁυτοῦ τὴν ἰσὺν ταυτὴν, Justin.

3. That as CHRIST is our Redeemer, so the Spirit is our Sanctifier and Comforter, *1 Pet.* i. 2. *John* xiv. 26. *cap.* xv. 26. *cap.* xvi. 7.

4. His Properties, which we must not apprehend, as distinguished either from his Essence, or from one another. *Consubstantiale illi est quicquid ejus est*, Aug.

1. Omnipresent, *Psal.* cxxxix.

2. Wise.

3. Almighty.

4. Just.

5. Good.

6. True.

7. Merciful.

8. Eternal.

5. His Works.

1. That he made all things, and that of nothing. *Nemo quærat ex quibus ista materiis tam magna tam mirifica opera Deus fecerit, omnia enim fecit ex nihilo*, Aug.

2. That he also upholds and preserves all things: He is the Cause that every thing is that is, and by him their Essence is sustained or upheld, and from him they have their duration; so that if we should suppose his Essence to be taken away, there would be nothing.

3. That

3. That he disposes and orders all things,
Matt. x. 29, 30.

From the Consideration of the Providence of
GOD we should learn,

1. To acknowledge and admire him.
2. To fear and reverence him, *Matt. x. 28.*
3. To submit patiently and quietly to whatsoever befalls us in the World, as the Product of infinite Wisdom and Goodness.

Secondly, How does it appear it is so great a
Sin not to know GOD?

- I. In that GOD hath so frequently commanded us to know him; as,
1. *1 Chron. xxviii. 9.*
 2. *Hof. ii. 20.*
 3. *2 Pet. iii. 18.*

- II. In that GOD is so much displeased with those that know him not, and complains of them, and expostulates with them, *Jer. ix.*
3. *Isai. i. 2, 3. Hof. iv. 1.*

- III. In that he hath denounced so great Threatnings against them; as,
1. *Job xviii. 21.*
 2. *Hof. iv. 6.*

- IV. In that he inflicteth the greatest Punishments upon them, *Rom. i. 28. Jer. x. 25.*

- V. In that this is the Cause and Occasion of all other Sins, *1 Cor. ii. 8.* for what Sin dar'st

dar'ſt thou commit if thou kneweſt aright
and conſidered'ſt,

1. The Greatneſs of GOD.
2. The Knowledge.
3. The Power.
4. The Juſtice of GOD.

VI. In that this corrupts all Duties, and makes
them Sins too; as,

1. Praying, *1 Cor.* 14, 15.
2. Hearing.
3. Receiving Sacraments, *1 Cor.* xi. 29.
4. Giving Alms.

VI. It is the cauſe of Deſtruction and Ruine,
Hof. iv. 6. *Prov.* xxix. 18. and that becauſe

1. A Man cannot believe, *Rom.* x. 14. *John*
iii. 18.
2. Nor Live aright without Knowledge,
Heb. xii. 14.

VIII. It is a great Sin for us not to know the
LORD, becauſe we have ſo many Means
whereby to come to the Knowledge of
him, *John* iii. 16, 19.

Thirdly, How may we know whether we know
GOD?

I. By fearing him, *2 Chron.* vi. 33.

1. His Glory and Goodneſs, *Gen.* xxviii.
16, 17.
2. His Grace and Goodneſs, *Pſal.* cxxx. 4.
Hof. iii. 5.
3. His Truth and Faithfulneſs.
4. His Juſtice and Righteouſneſs, *Jer.* v. 22.

II. By

II. By honouring him, *Mal. i. 6.*

III. By chuſing him for our Portion, *Pſalm cxlii. 5. Lam. iii. 24.* becauſe the chiefſt Good.

IV. By loving him, *1 John iv. 8.*

V. By longing to come to him, *Pſalm xlii. 1. Pſal. lxxiii. 25. Phil. i. 23.*

VI. By putting our whole Truſt and Confidence in him, *Pſal. ix. 10.* becauſe of
1. His Wiſdom.
2. — Power.
3. — Mercy.

VII. By delighting ourſelves in him, as the Fountain of all Joy and Comfort, *Pſalm lxxxiv. 10.*

VIII. By making him our principal and ultimate End, *1 Cor. x. 31.*

IX. By being humbled for what heretofore we have done againſt him, *Pſalm li. 4.*

X. By obeying him, *1 John iv. 6. Exod. v. 2.*

Fourthly, MOTIVES to endeavour to know
GOD.

I. He deſerves our Knowledge more than all things.

II. It

II. It is by him that we know any thing.

III. Until we know him we can never do any thing pleasing to him, 1 *Chron.* xxviii. 9.

IV. Not to know GOD is to be worse than the Brutes themselves, *Isai.* i. 2, 3.

V. To know GOD is Life eternal, *John* xvii. 3.
Our Happiness consists in the Fruition,
and our Fruition in the Vision of GOD.

MEANS.

1. Pray for it, *Jac.* i. 5.
2. Read and Study the Scriptures, *John* v. 39.
3. Hear the Word, *Rom.* x. 14.
4. Meditate, *Psal.* lxxiii. 6. *Psal.* civ. 34.

JER. ix. 9.

*Shall I not viſit them for theſe things?
ſaith the Lord: Shall not my Soul be
avenged of ſuch a Nation as this?*

First, **G**OD takes ſpecial notice of National Sins.

- I. GOD takes notice of all Sins, ſo alſo,
 1. To remember, *Hof. vii. 2. Jer. xiv. 10.*
 2. To judge Men according to them, *2 Cor. v. 10.*
- II. GOD takes notice of the Sins of ſome Perſons more than others, *Amos iii. 2. 1 Chron. xxi. 7.*
- III. GOD takes notice of ſome Sins in all Perſons more than others, *Heb. xii. 1. Job x. 6. Pſal. xxv. 11.*
- IV. GOD takes notice of National Sins moſt of all, *Iſai. i. Mal. iii. 9. Jer. v. 9, 20.*
Such as
 1. Are moſt frequently committed in a Nation, *Jer. v. 9.*
 2. Such as are committed by the Governours of a Nation, *1 Chron. xxi. 7.*
 3. Such as are committed againſt the Law of Nations.

Secondly, GOD will puniſh National Sins with National Judgments.

1. GOD will puniſh Sins, *Iſai. xiii. 11.*

2. GOD

II. GOD fits the Punishment of some Sins, to the Sins he punisheth, *Jud. i. 7.*

III. GOD will punish National Sins with National Judgments, *Isai. lx. 12. Jer. xxv. 12.*

1. Spiritual, by taking away the Gospel, *Rev. ii. 5.*

2. Temporal, *1 Chron. xxi. 11, 12.* by

1. Sword, *Jer. xxvii. 8.*

2. Famine.

3. Plague,

USE, INFERENCE.

1. GOD that takes notice of National Sins must needs be every where, and know every thing, *Psal. lxvi. 7.*

2. If GOD punisheth National Sins with National Judgments, then we have no Cause to complain of National Judgments.

3. National Sins require National Repentance.

EXHORTATION.

1. Take notice of National Sins.

2. Be humbled under them, *Lament. v. 16.*
2 Sam. i. 19, 20.

3. Pray for the Pardon of them, so

1. You may divert the Judgment from the Nation; *Jer. xv. 1.* or howsoever

2. From yourselves, *Ezek. xiv. 14. Gen. xix. 12, 19, 20.*

JER. X. I.

*Hear ye the Word which the Lord
ſpeaketh.*

First, **W**HAT is the Word ?

- I. The Word of GOD's Providences.
 1. Mercies.
 2. Judgments, *Micb. vi. 9.*
 1. To Repent, *Joel ii. 13.*
 2. To Turn.
- II. The Word of his Prophets, *2 Tim. iii. 16.*
2 Pet. i. 21.
- III. The Word Preached, *1 Theſſ. ii. 13.*

Secondly, What is it to hear the Word ?

It implies,

1. That we wait upon GOD's Ordinances,
Prov. viii. 34. Luke xxi. 38.
2. That we obſerve what we hear.
3. Underſtand what we obſerve.
4. Believe what we underſtand.
5. Remember what we believe, *Heb. ii. 1.*
6. Practiſe what we remember.
7. Continue in what we Practiſe.

Thirdly, Why ſhould we hear ?

I. The *Ὅτι*, GOD hath commanded it.

II. The *Διότι*.

1. He is our Maker.
2. Preſerver.

3. Redeemer.
4. Governor.
5. Our GOD.
6. His Word only ſhews us the way to
Happineſs.

USE,

I. REPROOF to them

1. That do not come to hear.
2. That do not hear when they are come.
3. That do not mind what they hear.
4. That do not underſtand what they mind.
5. That do not believe what they under-
ſtand.
6. That do not praſtiſe what they believe.

II. EXHORTATION, Hear GOD's Word,

1. With Reverence, conſidering,
 1. His Greatneſs.
 2. Our Vileness.
2. With Caution, *Luke viii. 18.*
3. With Faith, *Heb. iv. 2.*
4. With Attention, attending
 1. To the thing ſpoken.
 2. To the Authority of the Speaker.
 3. Our Obligation to Obey, *Deut. xxxii. 46, 47.*
5. With Intention
 1. Not only to know,
 2. But to do, *Jobn xiii. 17.*
Our Intention ſhould be
 1. Abſolute and univerſal, *Deut. v. 33.*
Jer. xlii. 3, 5, 6. Jac. ii. 10.
 2. Strengthened with a Vow or Oath,
Pſal. cxix. 106.
 3. Preſent, *cxix. 60.*

4. Renewed every time we hear, *Pſal.* xxvii. 8.
5. Grounded on GOD's Grace, not our Strength. *2 Cor.* iii. 5.

MOTIVES.

Consider,

- I. It is GOD's Mercy that we have the Word to hear ; it being the Means
 1. Of Repentance, *Act.* ii. 37, 38.
 2. Faith, *Rom.* x. 17. *Act.* xiii. 48.
 3. To Comfort, *Pſal.* xix. 8. *Pſal.* cxix. 103.
 4. To Eternal Life.
- II. Unless we Hear, GOD may deprive us of his Word.
- III. You frustrate GOD's End in sending his Word.
- IV. The Time will come that you will wish you had heard.
- V. If you do not hearken to GOD, he will not hearken to you, *Prov.* i. 24, 25.

L A M. iii. 22.

It is of the Lord's Mercies that we are not consumed, because his Compassions fail not.

THE Jews designed to be destroyed in all the Empire of the *Medes* and *Persians*, *Eſther* iii. 9, 11. Being preserved, they appoint a yearly Commemoration of it, *Chap.* ix. 21, 22, 27. Tho' but of *Ecclesiastical Institution*, it was always strictly observed.

Our *Fifth of November* is of the same Nature.

This, as all other our Preservations, must be ascribed to the Mercies of the LORD.

To explain this,

I. We were then, and always are in danger of being consumed.

1. In Body; as by Gun-powder then, so by a thousand things that may happen continually.
2. In our Estates; subject then, and every Moment, to be taken from us one way or other, *Prov.* xxiii. 5. *Job* 1.
3. In our Souls; by having a false Religion introduced, prejudicial to our Souls Health; yea, destructive to them.

In what Danger had your Souls been, if Popery had been brought in amongst us? Then

1. You would not have been permitted to have read the Scriptures in the Vulgar Tongue.
- Nor

Nor ſo much as the Creed, Lord's-Prayer, and Commandments.

Whereas the Scriptures may make *you wiſe to Salvation*, 2 Tim. iii. 16, 17.

2. Your Publick Devotions muſt have been in *Latin* too.

So that you could have received no Benefit by the Publick reading the Scriptures.

Nor by the Publick Prayers, 1 Cor. xiv. 15, 16.

Indeed there would not have been properly any Common-Prayer, or Publick-Worſhip; be-
cauſe the People could not have join'd in it.

3. In the Sacrament of the Lord's-Supper you muſt have been forced to believe the Conſecrated Elements to be the very Body and Blood of CHRIST, and ſo to worſhip them.

Yea, and deprived of one half of the Communion, and ſo of the benefit of the whole, *Matt. xxvi. 27.*

4. You muſt have worſhip'd Images and pray'd to Saints, contrary to the Second Commandment, and ſo have lived and died in a Mortal Sin.

II. We muſt aſcribe it wholly to the LORD that we are not thus conſumed.

1. To his Omnſcience, that knows all their Deſigns, and is preſent at their Conſults, *Ezek. xi. 5. 2 Reg. xix. 27.*

2. To his Omnipotence; for nothing but that can prevent or fruſtrate the Devil's Deſigns againſt us, *Eph. vi. 12. Matt. xvi. 18.*

3. It is not only of the LORD, but of his Mercies, that we are not conſumed.

For we have highly ſinned againſt him, and therefore, without infinite Mercy, muſt needs have periſhed, by

Rebellion, Faction, and Diviſions, *2 Tim. iii. 4.*

The *Novatians* and *Donatiſts*, in *Africa*, like our Sectaries, deſtroyed that Church.

U S E,

1. Serve GOD that is ſo merciful to you.

2. Live up to the Church he hath ſo miracu-
louſly preſerved.

3. Truſt on GOD only for his Preſervation
of you for the future, *2 Cor. i. 9, 10.*

4. Give Thanks to GOD, and Praise his
Name for your Deliverance, *Pſal. cxxiv.*

L A M. iii. 39.

*Wherefore doth a living Man complain,
a Man for the puniſhment of his Sins.*

First, **A**FFLICTIONS are the Punishments
of Sin.

I. What are Afflictions?

1. Temporal.

2. Spiritual, *Rom. i. 26.*

Both are

1. Personal, or,

2. National, *Rev. ii. 5. 2 Chron. vii. 13, 14.*

II. What by Sin?

The Transgression of the Law, *1 John*

iii. 4. *1 Sam. xv. 24.*

Consider,

1. GOD'S Will is the Rule of Man's Duty.

2. This Will was first enſtamped on our
Hearts.

3. But afterwards it was blotted out by Sin;
ſo that we were ignorant of it.

4. Hence GOD was pleaſed to reveal it in
Writing.

5. Conformity to this Revealed Will is Ho-
lineſs.

9. The Transgression of it is Sin. It may be
transgreſſed,

1. By Omiſſion.

2. By Commiſſion.

Both,

1. In the Matter.
2. — Manner of the Performance.

III. In what ſenſe are Afflictions ſaid to be the Punishments of Sin?

1. Sin being contrary to GOD's Word, is alſo contrary to his Will.
2. Being contrary to his Will, is contrary alſo to his Nature, *Iſai. lix. 2.*
3. Therefore it muſt needs diſpleaſe him, *Pſal. vii. 11. Pſal. xi. 5.*
4. And therefore he cannot but manifeſt his Diſpleaſure againſt it.
And this he doth,
 1. Immediately to the enlighten'd Soul.
 2. Or elſe by laying ſomething upon us which is contrary to our Wills and Natures.
5. This actual manifeſtation of GOD's Diſpleaſure is the Punishment of Sin.

IV. How doth it appear that Afflictions are thus the Punishments of Sin?

1. From Scripture, *Pſal. cvii. 17. Lam. i. 8.*
2. Reason; becauſe GOD is juſt.

UſE,

- I. See the Fountain of all Afflictions.
- II. See hence the only Way for the removal of them.
 1. By repenting of, *2 Chron. vii. 14.*
 2. Turning from our Sins.

Secondly,

Secondly, We have no Cause to complain of our Afflictions.

1. Considering we have deserved them, *Rom. vi. 23.*
2. They are less than we have deserved, *Ezra ix. 13. Psal. ciii. 10.*
3. We enjoy Mercy we do not deserve.

USE

1. Let us acknowledge GOD's Justice in our Punishments, *Psal. li. 4.*
2. Bless his Mercy.
3. Be humbled for our Sins, *1 Pet. v. 6.*
4. Lay hold upon CHRIST for the Pardon of them.

L A M. iii. 40.

*Let us search and try our ways, and
turn again unto the Lord.*

וְנִסֶּה וְנִדְרֹשׁ בְּדֵרֹשׁ

WHEN GOD afflicts us we should not complain, but *search and try our ways, and turn unto him.*

First, We should search and try our Ways.

I. What is it to search?

To look into, observe and consider how we walk

1. Towards GOD.
2. Towards Man.

II. What is it to try our Ways?

1. That we do not only search for, but search until we have found out our Ways.

2. When found out we should try them.

1. By the Revealed Will of GOD,
Isai. viii. 20.

2. Impartially, *Isai. v. 20.*

3. Universally.

4. Constantly.

III. What are the Ways we should search and try?

1. Generally: Our whole Man.

2. Particularly:

1. Our

1. Our Understandings ; whether we know what GOD hath commanded us to know.
 1. Concerning himself, *Hof. iv. 1.*
 2. ——— His Son, *1 Cor. ii. 1, 2.*
 3. ——— His Law.
2. Our Judgments ; whether they be rightly fixed upon his Truths, *Eph. iv. 14.*
3. Our Thoughts.
4. Our Affections.
 1. Whether we Love.
 2. ——— Desire.
 3. ——— Hope.
 4. ——— Grieve,
 5. ——— Rejoice as he would have us.
5. Our Words, *Jer. viii. 6.*
6. Our Actions.
 1. Civil.
 2. Spiritual.
Whether we do them
 1. From Right Principles.
 2. After a Right manner : Or,
 3. To Right Ends.

IV. What necessity is there of searching and trying our Ways?

It is necessary

1. To the Knowledge of ourselves, *1 Kings. viii. 38.*
2. To Repentance of our Sins, *Psal. xvii. 3, 4.*
3. To our Conversion to GOD.
4. To our right serving him, *Psal. iv. 4.*
5. To the Salvation of our Souls.

V. How muſt we try ourſelves ?**1. Negatively.****1. Not by others Examples.****2. Not by our Profeſſion of Religion,**
*Rom. ii. 28, 29. Matt. vii. 22.***3. Not by our being of ſuch or ſuch a**
Party, *Matt. v. 20.***2. Poſitively. By the Word of GOD,** *Jac.*
*ii. 12.***Secondly, We ſhould turn unto the Lord.****Conſider,****I. We are all born with our Backs to GOD,**
*Pſal. li. 5.***II. Our Hopes are alſo contrary to him.****III. It is our Duty therefore to turn our-**
ſelves and lives to him.**In which turning there is****1. *Terminus à quo*, Sin.****2. *Terminus ad quem*, Obedience.****Uſe,****I. REPROOF to ſuch as have not ſearched**
their Ways.**1. You know not yet what Condition you**
are in.**2. You have oft ſearched and tryed other**
things.**3. GOD himſelf will try you ere long,**
*Eccleſ. xii. 14.***4. Your not ſearching your Ways is a**
Sign they are bad.**5. Nay, it is a Sign that you matter not**
how your Ways are, nor how it is with
your Souls, *Matt. xvi. 26.***II. EXHOR-**

II. EXHORTATION.

Consider,

First, How eaſy and dangerous it is to be miſtaken in this Point.

I. How eaſy.

1. By reaſon of Self-Love, *Matt. vii.*

1, 2, 3.

2. By reaſon of the deceitfulneſs of our Hearts, *Jer. xvii. 9. Pſ. xix. 12.*

3. By reaſon of the outward Likeneſs between real and counterfeit Grace.

II. How dangerous.

1. Thou art ſtill in thy Sins.

2. Wilt continue in them.

3. And ſo go on to Hell, *Matt. xxv. 8, 9, 10, 11.*

Secondly, How advantageous it will be to ſearch and try your Ways.

1. This will keep you Humble in your own ſight, *Job xlii. 5, 6.*

2. Take you off from vain Diſputations in Matters of Religion. *1 Tim. vi. 4.*

3. Make you more Circumſpect for the future.

4. Make you more ſerious in all Religious Performances.

5. Excite you eſpecially to be looking after CHRIST, *Matt. xi. 28, 29.*

DIRECTIONS.

1. Set apart ſome Time each Day for this Work, *Pſal. iv. 4.*

2. Then ſeriously conſider your former Actions and preſent Diſpoſitions.

3. Com-

3. Compare them impartially with the Word of GOD.

4. Never leave off till you have paſſed Judgment upon yourſelves, *1 Cor. xi. 31.*

5. If you find your Ways Good, continue in them; if not, amend.

L A M. iii. 40.

----- *And turn again to the Lord.*

First, **W**HAT is it to turn again?

I. Man naturally is averſe from GOD, *Jer. xxxii. 33.*

II. Every Sin drives him farther and farther from GOD, *Iſai. lix. 2.*

III. Hence the Scriptures ſtile our Repentance and Obedience, a turning to the LORD. And ſo it implies,

1. Repentance of our former Sins, *Ezek. xiv. 6.*

2. Our forſaking of them.

3. Our preferring GOD before all things.

4. Our Obedience to his Precepts, *Ezek. xxxiii. 19.*

Secondly, How muſt we turn?

I. Heartily, *Joel ii. 12. Deut. xxx. 10.*

II. Univerſally, *Ezek. xviii. 21, 30.*

III. Stedfaſtly.

IV. Pre-

IV. Preſently, Jer. xviii. 11.

Thirdly, Why turn again to the Lord?

I. GOD commands it, Zech. i. 3, 4.

II. It is the only Way to Life, Ezek. xviii. 32.

III. If we turn to GOD he will turn to us, Zech. i. 3.

IV. GOD is the only reſt of our Souls, Mat. xi. 29.

USE,

I. REPROOF.

II. EXAMINATION.

1. Do you forſake the Sins you have been guilty of?

2. Perform thoſe Duties you have neglected.

III. EXHORTATION.

Conſider,

1. Who you ſhould turn to? Iſai. xl. 15, 16, 17, 22.

2. You are all in a poſſibility of Converſion, Matt. xix. 26.

3. It is GOD's earneſt Deſire, Ezek. xxxiii. 11.

4. You are obliged to it,

1. By all your Mercies.

2. By all your Judgments.

5. Until you turn you are in a moſt miſerable Condition.

1. Your Sins are not pardoned, Iſa. lv. 7.

2. You are obnoxious to every Sin, both as to the Guilt, and Power, or Filth of it.

3. Every Action you do is Sin; your

1. Natural Actions, 1 Cor. x. 31.

2. Civil, Prov. xxi. 4.

3. Spiritual, Prov. xv. 8. Chap. xxi. 27. Chap. xxviii. 9.

4. GOD

4. God is always angry at you, *Pſ.vii.11.*
5. All the Threatnings of the Law may be inflicted upon you, *Deut.xxix.19,20.*
6. Your very Bleſſings are curſed, *Deut.xxviii.15,16. Mal.ii.2.*
7. You are not ſure to be out of Hell one Moment, *Luke xii.20.*
8. You will be miſerable to Eternity, *Matt. xxv. ult.*
6. No ſooner turned than happy.
 1. In the Pardon of Sin, *Ezek. xviii.30.*
 2. In cleaning your Hearts.
 3. In having your Perſons and Performances accepted, *Iſai. lxvi.2.*
 4. In God's rejoicing over you, *Zep.iii.17.*
 5. In your Title to all the Promiſes, *Heb. xiii.5.*
 6. Bleſſed in all you have, *Deut.xxviii.23.*
 7. Live in Heaven for ever, *Mat.xxv.46.*

M E A N S.

- I. Knowledge, *Iſai. i.2,3.*
- II. Conſideration, *Ezek. xviii.28.*
 1. Of the Glory of G O D.
 2. The ſinfulneſs of Sin.
 3. The Proſſers of the Goſpel, *Mat.i.29.*
 4. The Vanity of the World, *1 Cor.vii.31.*
 5. The Torments of Hell.
- III. Examination of ourſelves, *2 Cor. xiii.5.*
- IV. Humiliation, *Lam. v.16.*
 1. For the Guilt.
 2. For the Filth of Sin, *Rom. vii.24.*
- V. Confefſion, *Luke xv.21. 1 John i.9.*
- VI. Prayer, *Luke xviii.13.*
- VII. Believe in CHRIST, *Acts iii.16.*
- VIII. Continue in Obedience to the Com-
mands of G O D, *Acts xiii.43.*

EZEK. xviii. 30.

Repent and turn yourselves from all your Transgressions, so Iniquity shall not be your ruine.

HERE is

First, The Duty, Repent and turn.

Secondly, The Reason, so Iniquity shall not be your ruine.

I. The Duty twofold.

1. Repent.

1. What is it to Repent ?

1. To be convinced of Sin, *John* xvi. 8, 9. *Acts* ii. 37.

1. Of the Evil of it.

2. Of our Guilt of it.

1. Original, *Psal.* li. 5.

2. Actual, *Psal.* lvii. 3, 4.

1. We have done what we ought not.

2. We have not done what we should, *Mat.* xxv. 41, 42.

3. Of the greatness of our Sins.
We have sinned

1. Against GOD himself, *Psal.* li. 4. *1 Sam.* ii. 25.

2. Against CHRIST, *Job.* iii. 19.

3. Against frequent Reproofs,
Jer. xxix. 18, 19.

4. Against the Spirit of GOD,
Rev. iii. 20. *1 Thess.* v. 19.

H

5. Against

5. Against our own Vows,
Pſal. lxvi. 13, 14.
2. In Sorrow for our Sins.
 1. Hearty, *Joel ii. 13. Acts ii. 37.*
 2. Sincere.
 1. Because they offend God.
 2. Defile our Souls.
 3. Deserve Hell, *Matt. xxv. 41.*
 3. Universal, *Pſal. xix. 12.*
 4. Exceeding all other Sorrow,
Zach. xii. 10.
 5. Accompanied with Shame,
Ezr. ix. 6. Ezek. xxxvi. 31, 32.
3. Forfaking it.
 1. Totally, without reſerving any Love to it, *Pſal. cxix. 128.*
 2. Conſtantly, ſo as never more to return to it, *2 Pet. ii. 21, 22.*

USE,

- I. Conſider what Sins you have committed, and repent of them.
- II. Conſider what Sins you are ſtill defiled with, and forſake them.

Conſider,

1. Otherwiſe you live in continual offending of God.
2. In continual Curſes.
3. In continual danger of Hell:
4. Unleſs you forſake Sin, God will forſake you, *Iſai. lix. 2.*
5. Unleſs we forſake them, God will never forgive them, *Iſai. i. 16, 17.*

What neceſſity is there of our Repen-
tance and Turning?

It

It is neceſſary,

1. *Neceſſitate Præcepti*, A&S xvii. 30.
Matt. iv. 17.
2. *Neceſſitate medii*,
 1. To Pardon, A&S viii. 22. Chap.
v. 31. Luke xxiv. 47.
 2. To true Faith, Mark i. 15. A&S
xx. 21. Heb. vi. 1.
 3. To our Interſt in CHRIST,
Mark xvi. 16.
 4. To the Favour of GOD, Rom. v. 1.
 5. To prevent Judgments, Jonab
iii. 5, 6, 7, 10.
 6. To attain true Mercies, Ifai. i.
18, 19.
 7. To avoid Hell, Luke xiii. 3.
 8. To bring us to Heaven, 1 Cor.
xv. 50.

To ſave impenitent Sinners doth not conſiſt,

1. With the Juſtice of GOD, Gen. xviii. 25.
2. With the Mercy of GOD, Ifai. lv. 7.
3. With the Faithfulneſs of GOD, Heb.
xii. 14. Luke xiii. 3.
4. With the Deſign of CHRIST'S Death,
Rom. iii. 26. Matt. ix. 13.
5. With the Nature of Heaven.
 1. With the Company, Heb. xii. 23.
 2. With the Objects, 1 Cor. xiii. 12.
 3. With the Employment, Rev. vii.
9, 10, 11, 12, 13.

OBJECTION I. I ſhall then leave my Pleaſures.

1. The Scriptures judge otherwiſe of Sin,
that there is no Pleaſure in it, Ifai.
lvii. 20, 21.

2. They are at beſt but brutiſh Pleaſures,
Luke xii. 19.
3. They are but for a Moment, *Heb.* xi. 25.
2 Cor. iv. 17.
4. They will end in Sadneſs and Miſery,
Rom. vi. 21. *Prov.* xxiii. 31, 32.
5. Thou loſeſt greater Pleaſures for them,
Pſal. xvi. 11. *1 Pet.* i. 8.

OBJECTION II. But there is Profit in them,
Acts xix. 27, 28.

1. It is but a ſeeming Profit, *Prov.* x. 2.
Jac. v. 2, 3.
2. We loſe more than we get, *Mat.* xvi. 26.
3. There is a Curſe attends all ſuch Profits,
Mal. ii. 2.
4. Thou wilt gain more by loſing ſuch
Profits, *1 Tim.* iv. 8. *1 Tim.* vi. 6.
 1. The Favour of GOD.
 2. A Bleſſing upon what thou haſt, *Deut.*
xxviii. 2, 3, 4.
 3. Everlaſting Life, *Matt.* vi. 19, 20.

OBJECTION III. My Sins are great.

1. So were the *Iſraelites*, yet GOD calls on
them to turn, *Ezek.* xxxiii. 11.
2. Yet if thou turneſt from them they ſhall
be pardoned, *Ezek.* xviii. 21, 22. *Iſa.* lv. 7.
3. The longer it is before thou turneſt the
greater they will be.
4. Tho' they be great GOD'S Mercies and
CHRIST'S Merits are greater, *Pſal.* ciii.
9, 10. *Heb.* vii. 25. *Matt.* xi. 28.
5. Turn, and Iniquity ſhall not be thy
ruine.

MEANS.

I. Meditation. Often conſider the odious and deteſtable Nature of the Sins you have committed, *Iſai.* iv. 1, 4.

1. How great a GOD it offends, *Jer.* v. 22.
2. How gracious a GOD it diſpleaſeth, *Exod.* xxxiv. 6. *Pſal.* ciii. 8, 9.
3. How many Miſeries it brought upon our Saviour, *Lam.* i. 12, 13. *Iſai.* liii. 4, 5, 6.
4. How many Mercies it deprives us of in this Life, *Jer.* v. 25.
5. How many Miſeries it brings upon us, *Pſal.* cvii. 17.
6. This is the one thing needful, *Luke* x. 42.
7. Death, *Heb.* ix. 27.
8. Judgment, *2 Cor.* v. 10.
9. Hell, *2 Theſſ.* i. 7, 8, 9.
10. Heaven, *Rev.* xiv. 13.

II. Confeſſion, *Pſal.* xxxii. 5. *Pſal.* li. 3, 5. *Dan.* ix. 4, 5, 6, 8.

III. Prayer.

1. For the Spirit, *John* xvi. 7.
2. For a new Heart, *Pſal.* li. 7, 8, 10. *Ezek.* xxxvi. 26.
3. For the Pardon of our former Sins, *Pſalm* li. 9.

IV. Frequent the Publick Ordinances, *Act.* ii. 37.

V. Turn from Sin.

Conſider,

1. It is poſſible for any one to turn, *Matth. xix. 24, 25, 26.*
2. It is probable for us more than others.
3. If we Turn GOD will not reject us, *Jahn vi. 37.*
4. Until our Conversion we are Slaves, *2 Pet. ii. 19.*
5. Turn, that ſo you may be fit Partakers of the Lord's-Table.

OBJECTION. The Thief was Converted at the laſt Hour upon the Croſs.

ANSWER. 1. I ſuppoſe you do not think to die as he did.

2. That is the only Example in Scripture.

3. Your Caſe is not the ſame as his was : He never heard of CHRIST before, but you have, *Pſalm cxix. 59, 60.*

EZEK.

EZEK. xxiii. 38.

— And have profan'd my Sabbaths.

IT is a great Sin to profane the Sabbath.

Q. What is the Sabbath?

In general, *Rest* is *Rest*. But to understand this more fully, consider,

1. **GOD** made all Things of nothing in Six Days.
2. The Seventh Day he rested from the Work of Creation.
3. It being a Day of Rest to himself, he commanded it to be a Day of Rest also to his People, *Gen. ii. 2.*
4. This Command, as well as others, being almost forgotten by the Fall, He enjoined it again on Mount Sinai, by *Moses*.
5. When **CHRIST** came, He again established the Rest, but alter'd the Day of it, from the Seventh to the First, as appears,
 1. In that He was as faithful as *Moses*, *Heb. iii. 2.*
 2. In that the Apostles do not make mention of this Day as lately Instituted, but as before observ'd, *Acts xx. 7.* *1 Cor. xvi. 2.*
 3. It was most fitting that He should ordain and appoint the *Time* of Worship, who appointed the *Worship* itself.

4. None but GOD could alter the Day, which GOD himself had set apart for his own Worship.
5. It was upon this Day that our Saviour did in an especial manner appear to his Disciples, *John* xx. 19, 26. *Acts* ii.
6. If CHRIST himself had not appointed it, but the Apostles, when they went from the *Jews*, about Three Years after the Resurrection, then for that Time there would have been no Obligation to this Command.
7. It is expressly call'd, *ἡμέρα κυριακή*, *Rev.* i. 10. 25, *Σάββατον κυριακόν*, *I Cor.* xi. 20. and by this Name did the Primitive Christians call it. *Vid. Exposition on John* xx. 26.
8. The Reason of the Change seems to import the same, it being from the Resurrection of CHRIST; *Παύλος ἐν ἡμερᾷ κυριακῇ τὸ Πάσχα, τὸ ὁκτάστον τῆς Τραπῆς, ἡ κυριακή τῆς Ἀνάστασης*, *Ignat. ad Trall.* — So *Justin* saith, they kept that Day Holy, because Jesus *Τῇ αὐτῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη*. And therefore *St. Austin* saith, that as soon as CHRIST was risen, *jam etiam Dies Dominicus, id est Octavus, qui & primus, incepit celebrari*. So that we may very well say with *Arban. fms*, *Μερίμνα δὲ ὁ κύριος τὸν αὐτὸν ὁκτάστον ἡμέραν αἰ κυριακήν*.

II. What is it to profane the Sabbath?

1. It denotes the doing any thing common or worldly upon that Day, *Nebem.* xiii. 19. *Levit.* xxiii. 3. *Isai.* lviii. 13.
2. The

2. The not doing every thing Spiritual that GOD requires from us.

III. How doth it appear to be a Sin thus to profane the Sabbath?

1. Tho' the Day itself be of *Positive*, yet it is of *Divine* Institution, and it is GOD's Command that we observe and keep it Holy, *Ex. xx. 10. Deut. x. 4. Mat. v. 18.*
2. The Duty and Service requir'd upon it is Moral and of Perpetual Obligation.
3. And so also are the Reasons assign'd for the keeping and observing of it.
 1. It is the Sabbath of the LORD.
 2. Because GOD rested on it from his Work.
 3. He blessed and sanctify'd it.

IV. Who are guilty of this Sin?

1. Such as follow their worldly Employments on it, unless necessary, *Isa. lviii. 3.*
2. Such as use Recreations and Sports, *Isai. lviii. 13.*
3. Such as neglect Private Duties.
4. Such as absent themselves from the Publick Ordinances.
5. Such as do come, but yet do not Worship GOD in Spirit and in Truth.
6. Such as suffer their Families to profane it.

USE,

Remember the Sabbath-Day to keep it Holy.

DIRECTIONS. *Vid. Exposition upon John xx. 26.*

MOTIVES. *Vid. ibid.*

HOSEA iv. 6.

My People are destroyed for lack of Knowledge, &c.

THE want of Knowledge is the Cause of Destruction.

I. What Knowledge is here meant ?

1. A clear, not obscure.
2. Distinct, not confused.
3. Experimental, not Historical.
4. Practical, not Theoretical.

II. The Knowledge of what ?

1. Of *Credenda*.
2. — *Facienda*.

III. What Destruction ?

1. Temporal.
2. Spiritual.
 1. In the Separation of the Soul from God.
 2. The Indignation of God against the Soul.

IV. How does it appear ?

1. Sin is the inevitable Cause of Destruction, *Ezek. xviii. 4.*
2. Unless Sin be pardoned the Soul will be destroyed, *Mark iii. 29.*
3. No Sin pardoned without CHRIST, *Eph. iv. 32.*
4. No Interest in CHRIST but by Faith, *Rom. iii. 22.*

5. No

5. No Faith without Knowledge, *Rom. x. 14.*
6. Destruction without Knowledge.

USE,**I. INFERENCE.**

1. Error of the Papists.
2. Mistake of ignorant Protestants, that think their Ignorance will save them, *Prov. iv. 5, 7.*
 1. GOD commands it as he commands any thing else, *Hos. vi. 6.*
 2. Is angry with them that have it not.

II. EXHORTATION.

Consider, without Knowledge

1. Thou canst not love GOD, nor
2. Serve Him, nor
3. Believe in CHRIST, nor
4. Repent of Sin, nor
5. Enjoy any true Comfort, nor
6. Be saved.

Know

1. GOD.
2. CHRIST.
 1. Prize.
 2. Believe in him.
3. The HOLY GHOST.
 1. Desire.
 2. Not Reject him,
4. The Scriptures, *Mat. xxii. 29.*
 1. Read.
 2. Esteem.
 3. Delight, *Psal. xix. 10.*
5. Yourselfes.
 1. Loath.
 2. Reform;

6. The Nature of Sin.
 1. Mourn.
 2. Turn.
7. The manner of Juſtification.
 1. Admire,
 2. Labour.
8. Your Duty in all Conditions.
9. The Miſery of Sinners.
Escape it.
10. The Privileges of Saints.
Attain them.

MEANS.

1. Pray.
2. Read.
3. Meditate, 1 *Tim.* iv. 15.
4. Hear.

HOSEA

HOSEA vi. 6.

*I desired Mercy, and not Sacrifice ; and
the Knowledge of GOD more than
Burnt-offerings.*

THE Knowledge of GOD is better than
any Sacrifice we can offer to him : Or,
The Principal Thing that GOD requires of us
is to know him.

I. Who is this GOD ?

II. What must we know in him ?

III. How must we know him ?

IV. How is it the chief thing ?

1. This is the great End of his making the
World.

2. Of his sending his Son.

3. Of his shedding forth his Spirit, *Jer.*
xxiv. 7.

4. Of sending his Ministers, *2 Chron. xxx. 22.*

5. Of vouchsafing his Ordinances, *Ezek.*
xx. 12.

6. Of his Providences, *Exod. vii. 5. Chap.*
viii. 22. Ezek. xxxix. 22.

USE,

I. Conviction ; did you know GOD, you
could not but

1. Admire him.

2. Honour, *1 Sam. ii. 30.*

3. Love.

4. Fear.

5. Hope

5. Hope on him, *Pſal.* ix. 10.
6. Deſire.
7. Rejoice in him.
8. Obey him, *1 Sam.* xv. 22.

II. Examine yourſelves by theſe things, whether you know him or no.

III. Exhortation: Labour to know him.

1. It is the beſt Antidote againſt Sin, *2 Pet.* ii. 20.
2. The beſt Preſervative of our Duty, *1 Chron.* xxviii. 9.
3. The beſt Reſtorative of Graces, *2 Pet.* i. 2. *Job* xlii. 5, 6.
4. The beſt Cordial in Afflictions, *Pſal.* xxvii. 13.

To this conſider,

1. Without it you can never go from Earth to Heaven.
2. With it you may live in Heaven on Earth, *John* xvii. 3. *1 Cor.* xiii. 12.

JOEL ii. 13, 14.

*Rent your Heart and not your Garments,
and turn unto the Lord your God:
for he is gracious and merciful, slow
to anger, and of great kindness, and
repenteth him of the evil.*

*Who knoweth if he will return and re-
pent, and leave a blessing behind him,
even a meat-offering and a drink-of-
fering unto the LORD your God?*

First, **M**AN's Duty : To rent his Heart.

I. For Sin.

1. The Guilt.

1. Of many.

2. Great Sins.

1. Against the Mercies of GOD.

2. The Love of CHRIST.

3. The Motions of the Spirit.

4. The Light of the Gospel.

5. The Checks of Conscience.

6. Our own Vows and Resolutions.

2. The Strength.

1. Because it prevails so often.

2. Because it renders us continually odi-
ous to GOD, *Psal. vii. 11.*

Rent your Heart for Sin,

1. So as to be really troubled at it.

2. So as to confess it to GOD.

II. From

2. From Sin.

1. The Love to it.
2. The Delight in it.
3. The Commiſſion of it.
 1. All Sin.
 2. Becauſe Sin.
 3. Eſpecially our Sins, *Pſalm* xviii. 23.

II. Turn to God.

Conſider,

1. If we turn to God we turn to the chiefſt Good.
2. He will turn to us, *Zach.* i. 3.
3. He will heal our Land, 2 *Chron.* vii. 13, 14.

How muſt we Turn?

1. With all our Hearts.
 1. Underſtanding.
 2. Will.
 3. Affections.
 1. Love.
 2. Joy.
 3. Fear.
 4. Hope.
 5. Deſire.
2. With Faſting, *Mat.* xvii. 21. *Acts* xiv. 23.
3. Weeping and Mourning.
 1. For our Sins againſt God.
 2. God's Anger againſt us.

Secondly, God's Mercies: He is

1. Gracious, *Exod.* xxxiv. 6, 7.
2. Merciful.
3. Slow to Anger, *Neb.* ix. 17. *Pſal.* ciii. 8.
4. Repenteth, ſo as to ceaſe from Judgments.

Thirdly,

Thirdly, An Encouragement. Who knoweth if he will return and repent, and leave a Blessing behind him, even a meat-offering and a drink-offering unto the LORD your God?

I. If he will return.

1. From his Anger.

2. The Effects of it, his Judgments.

II. Repent.

III. Leave a Blessing.

1. Spiritual.

2. Temporal.

Pœnitentia Dei est, œconomias mutatio. Theodor.

Τὰς ἀνθρωποπαθῆς μὲν λήψεις, θεοπεπῆς δὲ τοῦσαι. Athanas.

MICAH vi. 8.

He hath ſhewed thee, O man, what is good.

First, **H**OW hath GOD ſhown us what is good?

I. In ſome meaſure by Nature, *Rom. ii. 14, 15.*

II. Perfectly by Scripture, *2 Tim. iii. 16, 17.*

1. Written.

2. Explained.

Secondly, What hath GOD ſhown us to be good?

I. What is good.

1. That which is good for us, *Quod nobis conveniens.*

2. Deſired by us; *Τὸ δὲ πᾶν ἀγαθὸν καὶ ἡ ψυχὴ ἐπιτεταται πρὸς αὐτὸν ὅ. Aristot.*

II. How many ſorts of Good are there?

1. Eſſential or received, *Luke xviii. 19.*

2. Honeſt, Pleaſant, Profitable.

3. Really or apparently.

1. Some things ſeem good to us which are not ſo in themſelves, *1 John ii. 16.*

1. Popular Honour.

2. Carnal Pleaſure.

3. Worldly Enjoyments, *Luk. xii. 18, 19.*

2. Some things are good in themſelves, but ſeem not ſo to us.

1. By reaſon of the Corruptions of our Minds, *1 Cor. ii. 14. Ifai. v. 20.*

2. The Perverſeneſs of our Wills, *Rom. vii. 18, 19.*

3. The Irregularity of our Deſires.

Thirdly,

Thirdly, What are the good things ſhown us by
GOD?

I. GOD himſelf, who is *Pſal.* cxix. 68. *Pſal.* xxxiv. 8. *Luke* xviii. 19.

1. An Universal.

2. — Infinite, *Pſal.* cxlvii. 5.

3. — Satisfying, *Pſal.* xvii. 15.

4. — Conſtant.

5. — Omnipreſent, *Pſal.* cxxxix. 7.

6. — Omnipotent.

7. — Eternal Good, *Pſal.* xc. 2.

H. Grace, which is *Pſal.* lxxiii. 28. *Pſ.* xcii. 1.

1. A Real.

2. A Simple.

3. A Certain Good.

III. Peace of Conſcience, *2 Cor.* i. 12.

IV. Joy in the Holy Ghoſt.

V. An Intereſt

1. In the Promiſes.

2. — Properties of GOD.

1. Mercy.

2. Goodneſs.

3. Love, *Pſal.* iv. 6, 7.

VI. Afflictions, which are good *Lam.* iii. 17.
Pſal. cxix. 71.

1. To mortify our Sins.

2. To quicken our Graces.

VII. The Merits of CHRIST, without which

1. We can be freed from no Evil.

2. Enjoy no Good whatſoever.

USE

1. Think moſt on theſe Goods.

2. Deſire them moſt, *Prov.* xi. 23. *Pſ.* lxxiii. 25.

3. Labour moſt for them, *Matth.* vi. 33.

Consider,

1. You all deſire good things, *Pſal.* iv. 6.
2. Thoſe are the beſt things.
 1. Other Goods are ſeemingly, *Luke* viii. 28.
theſe really good, *Prov.* xxiii. 5.
 2. Others empty, theſe full, *Pſal.* xvi. 11.
 3. Others troubleſome, theſe refreshing,
Ecc. i. 1, 2.
 4. Others tranſient, theſe permanent,
Prov. xxiii. 5.
 5. Others temporal, theſe eternal, *Pſ.* xvi. 11.
 6. Others bodily, theſe ſpiritual.
 7. Others inferior, theſe the chief good.

DIRECTIONS.

- I. Repent, *Acts* ii. 37, 38.
- II. Believe, *Acts* xvi. 30, 31.
 1. It is CHRIST that hath purchaſed this
Good for us, 1 *John* ii. 1.
 2. It is he that conveys it to us.
 1. By his Merits.
 2. By his Grace and Spirit.
- III. Pray, *Jac.* i. 5.
- IV. Watch, *Mark* xiii. 37.

DOCTRINE.

- I. The LORD requires many things of us in
which we ought to obey him.
 1. By what Authority doth he require any
thing of us?
 1. As our Maker.
 2. Preserver, *Acts* xvii. 28.
 1. In our Eſſence.
 2. In our Actions.
 3. As our Redeemer, 1 *Cor.* vi. 20.
 1. From Sin.
 2. — Satan.
 3. — The

3. — The World.
 4. Our Governour and Maſter, *Mal. i. 6.*
 5. Our Father, *Mal. i. 5.*
 6. Our GOD.
-
2. What kind of things doth he require?
 1. Nothing but what is good in itſelf, *Rom. vii. 12, 16.*
 2. Good alſo to us, *Pſal. xix. 11.*
 3. What is it to obey his Commands?
 1. To ſubmit our Wills wholly to his, *Matt. xxvi. 39.*
 2. To do his Will, becauſe it is his Will.
 3. To do whatſoever he requires, *Deut. v. 33.*

USE

Obey what GOD commands.

Conſider,

- I. Whoſe Commands they are. GOD's, who is
 1. A Great.
 2. A Juſt, *Exod. xxxiv. 7.*
 3. A Merciful.
 4. An Omnſcient, *Heb. iv. 13.*
 5. An Omnipotent GOD.
- II. What Commands they are,
 1. Righteous, *Pſal. xix. 9.*
 2. Gracious.
- III. Conſider how many Obligations you have, *Iſai. v. 3, 4.*
 1. Mercies, *Rom. xii. 1.*
 1. Temporal.
 2. Spiritual,

2. Judgments.

IV. Not GOD, but you, receive the Profit
of your Obedience.

1. Pleasures, *Pſal.* xix. 10. *Pſal.* cxix. 103.

2. Riches, *Jam.* ii. 5.

3. Honours, *Prov.* xii. 26.

V. GOD often hath and doth call upon you
to obey him, *Tit.* ii. 11, 12.

What doth GOD require?

1. Faith, *Jobn* xiv. 1.

2. Trust, *Prov.* iii. 5.

3. Fear, *Prov.* xxiii. 17.

4. Our Hearts, *Prov.* xxiii. 26.

5. To do all to his Glory, *1 Cor.* x. 31.

MICAH

MICAH vi. 8.

But to do juſtly.

First, **W**HAT is Juſtice ?

I. General : Vertue. •

II. Particular : *Conſtans & perpetua voluntas, juſ, &c.* An Habit whereby we give all their Due.

Secondly, What is it to do juſtly ?

To put that Habit into Act, *Rom. xiii. 7.*

Thirdly, To whom ſhould we do juſtly ? To all.

I. To GOD.

1. Honour, *Revel. iv. 11. Chap. v. 12.*
2. Worſhip, *Pſal. lxxv. 2.*
3. Fear, *Mal. i. 6.*
4. Faith, *Tit. i. 2.*
5. Confidence, *Pſal. xx. 7.*
6. Thanks, *Pſal. L. 14. Rev. vii. 12.*
7. Love and our Hearts, *Pſal. xxiii. 26.*
8. All we have, *Pſal. xxiv. 1. Pſal. L. 10, 12.*
9. All we are, *I Cor. vi. 20.*
10. All we do, *I Cor. x. 31.*

Conſider,

1. Unleſs you give theſe things to him he may juſtly take them away from you, *Matth. xxv. 28.*
2. This is to rob GOD, *Mal. iii. 8, 9.*

II. To Men.

1. To all, we owe

1. Love.
2. Honour, *1 Pet. ii. 17.*
3. Our Assistance for their good, *Gal. vi. 10.*
4. Our Prayers, *1 Tim. ii. 1.*
5. Veracity or Truth, *Rev. xix. 11.*
6. What we have of anothers Rights, it should be restored.
7. In all Civil Commerce you owe upright Dealing to all, *Matth. vii. 12. 1 Theſſ. iv. 6. Levit. xxv. 14. Deut. xxv. 14, 15. Prov. xx. 10.*
8. What you have got unjustly, you must make Restitution of.
 1. We are Commanded to it, *Levit. vi. 2, 3, 4.*
 2. We have Examples for it, *Gen. xliii. 12. Luke xix. 8.*
 3. There is Reason for it, for our Repentance is not perfect till we have made Restitution.

2. To our Superiors, we owe

1. Honour, *1 Pet. ii. 17.*
2. Obedience, *Rom. xiii. 1. 1 Pet. ii. 13.*
3. Special Prayers, *1 Tim. ii. 1.*

3. To our Inferiors.

Liberality, *1 Tim. vi. 17, 18.*

USE,

1. Reproof to the Unjust.
2. Exhortation to all to do justly.

Consider,

1. Hereby you will imitate God, *Matth. v. 48.*
2. Credit your Religion.

3. Keep

3. Keep your Conſciences void of Offence, *Act. xxiv. 16.*
4. It is not long e're you muſt answer for all unjuſt Actions, *2 Cor. v. 10. Eccleſ. xii. 14.*
5. Unleſs you do Juſtice here, you will receive Juſtice hereafter.

MICAH vi. 8.

Love Mercy.

WE ſhould love Mercy.

*Fiſt, What is Mercy? מִסְתַּחֲסֵד עֲלֵיהֶם "Eas
ἀγαπᾶν ἑαυτὸν Misericordia est dolor animi ex
aliorum miseria contractus.*

It conſiſteth,

- I. In forgiving others Injuries to us, *Luk. vi. 36.*
 Conſidering,
 1. GOD'S Command, *Matth. xviii. 21, 22. Luke xvii. 3.*
 2. GOD'S Mercy to us in this kind, *Ephes. iv. 32. Col. iii. 13.*
 3. Ourſelves.
 1. What we have been, *Tit. iii. 3.*
 2. What we are, *Gal. vi. 1.*
 4. Our Prayers, *Luke xi. 4.*
 5. GOD'S Promise, *Mat. vi. 14, 15. Luke vi. 37.*

II. In

II. In pitying others Miſeries.

1. We are commanded it, *Rom. xii. 15.*
2. GOD doth ſo, *Iſai. lxiii. 9.*
3. Wo to them that do not ſo, *Amos vi. 1, 6.*
There is a twofold Miſery.
 1. Spiritual, which we are to pity, ſo as
 1. To reprove others of Sin, *Lev. xix. 17.*
 2. Adviſe them to Repent, *Gal. vi. 1.*
Heb. x. 24, 25.
 3. Pray for them, *1 Tim. ii. 1.*
 2. Temporal ; we are to expreſs our Pity here,
 1. By labouring to Comfort them,
1 Theſſ. v. 14.
 2. To help them.

III. In relieving their Neceſſities.

1. How muſt we give Alms ?
 1. Out of Obedience to GOD.
 2. In Sincerity, *Rom. xii. 8. Matt. vi. 1.*
 3. To the Glory of GOD, *Prov. iii. 9.*
 4. Proportionably,
 1. To our Eſtates, *2 Cor. ix. 6. 1 Cor. xvi. 2.*
 2. To others Neceſſities, *Matt. xxv. 35, 36.*
 5. Chearfully, *Deut. xv. 10. 2 Cor. ix. 7. Rom. xii. 8.*
 6. With brotherly Love, *1 Cor. xiii. 3.*
 7. Thankfully, *1 Chron. xxix. 11, 12, 13.*
 1. That we have to give.
 2. That we have Hearts to give it.

Secondly, Why ſhould we love Mercy ?**I. Nature teacheth it.****II. GOD commands it, *Heb. xiii. 16. 1 Tim. vi. 17.*****III. It is a bleſſed thing to give, *Acts xx. 35.*****IV. Hereby**

IV. Hereby we imitate GOD, *Luke vi. 36.*
Matth. v. 48. and godly Men, *Job xxxi.*
16, 17, &c.

V. GOD gives us all we have, *Deut. viii. 17, 18.*

VI. He is Master of it, tho' in our hands,
Luke xvi. 12.

VII. Hereby we manifest our Love to GOD,
1 John iii. 17.

VIII. Without this our Religion is vain,
Jam. i. 27.

IX. There are many Promises to the Merciful.

1. He shall find Mercy, *Matth. v. 7.*

2. He shall not lack, *Prov. xxviii. 27.*
Chap. xi. 24, 25.

3. He shall be happy, *Prov. xxii. 9.*
Isai. lviii. 10.

X. GOD looks upon it as given to himself,
Matth. xxv. 40.

XI. Nay, As lent to him, *Prov. xix. 17.*

XII. GOD will take particular Notice of this
at the Last-Day, *Matth. xxv. 34, 35, &c.*

MICAH. vi. 8.

And to walk humbly with thy God.

WE should walk humbly with GOD.
Two things required.

First, To walk with GOD.

Secondly, Humbly.

I. To walk with GOD.

1. What is it to walk?

1. To move the Body from Place to Place.

2. For the Motion of Spirits, *Job i. 7.*

3. Improperly it is taken for Living,
Psal. i. 1. Mark vii. 5. 1 John ii. 6.

2. What is it to walk with GOD?

To please and obey him, *Col. i. 10.*
Gen. v. 22. Chap. vi. 9. Heb. xi. 5.

וַיִּהְיוּ לְפָנָיו וַיִּהְיוּ לְפָנָיו
וַיִּהְיוּ לְפָנָיו וַיִּהְיוּ לְפָנָיו
וַיִּהְיוּ לְפָנָיו וַיִּהְיוּ לְפָנָיו

Our Spiritual Course is compar'd to walking,

1. Because it implies Life, *Rom. viii. 1, 2.*

2. Strength, *Col. ii. 6, 7.*

3. A Way.

4. By-Paths, *Gal. ii. 14. Jac. iii. 2.*

5. Bad Way and Weather, *John xvi.*
31. Acts xiv. 22. 1 Pet. v. 8.

6. A continued Course, *Col. ii. 6, 7.*
Heb. vi. 1. Phil. iii. 12, 13.

7. The End of our Journey, *1 Pet. i. 9.*

3. What

3. What is the Way we are to walk with
GOD in?

1. In the Way of Faith, 2 Cor. v. 7.

Rom. iv. 12. Three Steps of Faith,

1. Knowledge, *John* xvii. 3.

2. Affent, 1 *John* v. 9, 10.

3. Fiducial Application, *John* xx. 28.

2. In the Way of Obedience, *Levit.*

xxvi. 3. *Deut.* x. 12, 13. *Luke* i. 6.

So that we muſt walk

1. In the Steps he hath preſcribed,
Iſai. i. 12.

2. In the manner he hath preſcribed,

1. Uprightly, *Pſal.* li. 6.

2. Humbly.

3. Stedfaſtly, 1 *Cor.* xv. 58.

4. Directly, *Heb.* xii. 13.

5. Chearfully, *Rom.* xii. 8.

6. Conſtantly and Progreſſively,
Phil. iii. 12.

7. Believingly, and leaning on
CHRIST, *Heb.* xi. 6.

3. To the End he hath preſcribed,
Rev. ii. 26.

4. Means.

1. Knowledge, *Hof.* iv. 6.

1. Of the Way we walk.

2. Of the Perſon we walk with.

2. Reconcilement to GOD,
Amos iii. 3.

3. Strength of Grace, 1 *Cor.* iii. 1.

4. An Interſt in CHRIST, *Job.* xv. 5.

5. Frequent praying and asking
the right Way.

6. Converſing with GOD by Me-
ditation and Communion with
him in his Ordinances. *Phi.* iii. 20.

7. A longing Deſire after the
End of our Journey.

USE,
Walk with GOD.

MOTIVES.

Conſider,

1. The pleaſantneſs of the Way, *Prov. iii. 17.*
2. The excellency of the Company, *Pſ. xxiii. 4.*
3. The End of your Travels.

II. Walk humbly with GOD.

They that walk with GOD ſhould walk
humbly.

I. What is Humility?

1. To GOD; which conſiſteth,

1. In the acknowledgment of our Sins,
Luke xviii. 11.

1. Original, *Pſal. li. 5.*

2. Actual, *Rom. iii. 19.*

1. The Number, *Pſalm xl. 12.*
Exra ix. 6.

2. The Greatneſs of them.

1. Againſt Light, *John iii. 19.*

2. Mercies, *Iſai. v. 4.*

3. Judgments.

2. In a thorough ſenſe of our Corruptions,
Rom. vii. 18.

1. In Soul, *Tit. i. 15.*

2. In Body.

3. In confeſſing our Frailty, *Pſalm xxxi. 2, 3. Pſal. xxxix. 5. Iſa. xl. 6.*

4. In acknowledging our Dependance
on him, *Act. xvii. 28.* for what
we have, are, doe.

5. In

5. In admiring the Goodneſs and Mercy of GOD, *1 Chron. xxix. 14.*
6. In a quiet ſubmiſſion to GOD's Judgments, *1 Sam. iii. 18. Job 21. Rom. ix. 20.* Conſider,
 1. GOD's Juſtice.
 2. Our Deſerts.
7. In adoring the Perfections and Ways of GOD, *Rom. xi. 33.*
8. In fearing his glorious Preſence, *Gen. xxviii. 17.*
9. In reverential Worſhipping him, *Gen. xviii. 27. Eccl. v. 1, 2, 3.*
10. In deſpiſing ourſelves in reſpect of him, *Job xlii. 5, 6. Rev. iv. 10. Luke xviii. 11.*
11. In renouncing our beſt Works, *Deut. ix. 4. Iſai. lxiv. 6. Luk. xvii. 10.*
12. In thinking no Duty below us, *Phil. ii. 8. 2 Sam. vi. 14, 22.*
2. Towards Men.
 1. In eſteeming others above ourſelves, *Phil. ii. 3. 1 Tim. i. 15.*
 2. In not affecting Applauſe, *Matth. xxiii. 6, 7.*
 3. In patient bearing Contempt, *2 Cor. xii. 10.*

MOTIVES.

Conſider,

I. Its Pattern, *Matth. xi. 29.*

II. Neceſſity,

1. To all Duties, *Acts xx. 19.*

2. To all Graces, *Prov. iii. 34. Jac. iv. 6.*

3. To remove Judgments, *Zeph. ii. 3.*

III. The Excellency, *1 Pet. v. 5.*

IV. The Privileges of the Humble.

I. GOD

1. GOD accepts them, *Pſal.* li. 17. *Iſa.* lxxvi. 2.
2. GOD dwells with them, *Iſai.* lvii. 15.
- V. The Promiſes, 1 *Pet.* v. 5, 6. *Luke* xviii. 14.

ZEPH. iii. 2.

She obeyed not the Voice.

IT is a Sin not to obey the Voice of GOD.

I. What Voice?

1. Of Conſcience, *Rom.* ii. 15.
2. The Spirit, *Act.* viii. 29. *Chap.* xi. 12.
3. Providence, *Micah* vi. 9.
4. The Word or Scripture.
5. Magiſtrates, *Titus* iii. 1.

II. What is it to obey? It implies,

1. Our knowledge of what is commanded.
2. Our doing it, *John* xiii. 17.
3. Our doing it in the Way that is commanded.
4. Our doing it therefore becauſe it is commanded.

III. What are the Requiſites to true Obedience?

It ought to be

1. Sincere, *Pſal.* li. 6.
2. Spiritual, *John* iv. 24.
3. Regular.
4. Loving, *Gal.* v. 6.

5. Be-

5. Believing, 1 *Pet.* ii. 5, 6.
6. Universal, 2 *Cor.* ii. 9. *Pſal.* cxix. 6.
7. Constant.

IV. How appears it to be a Sin not to obey the Voice of GOD?

1. It is commanded, *Deut.* xxvii. 10. *Chap.* xxx. 2.
2. Diſobedience turns every thing to Sin.
3. GOD will ſeverely puniſh the Diſobedient, *Deut.* xi. 28. *Job* xxxvi. 12.

USE,

I. See and conſider how we all ſtand guilty before GOD.

II. Examine yourſelves whether you be obedient. Signs :

1. If thy Heart doth really deſire to know thy Duty, *Pſal.* cxix. 33, 34. *Jer.* xlii. 3. *Acts* ix. 6. *Job* xxi. 14.
2. If thou readily embraceſt whatſoever thou knoweſt commanded, *Deut.* v. 33.
3. If we endeavour to do what is commanded, tho' never ſo contrary to Fleſh and Blood, *Heb.* xi. 8. *Phil.* ii. 8.
4. If thou doſt it, tho' thou ſeeſt no reaſon for it, *Joh* xiii. 7.
5. If when GOD ſpeaks and Man ſpeaks, we hearken more to GOD than Men, *Acts* iv. 19. *Chap.* v. 29.
6. If thou lookeſt more at thy Duty than its Event, *Dan.* iii. 18.
7. If thy principal End in what thou doſt be to pleaſe GOD.

MOTIVES.

- I. GOD hath called upon you to obey,
Jer. xi. 27.
- II. All thing in the World, besides Man,
obey him, *Matt. viii. 27.*
- III. GOD delights in our Obedience more
than any things else, *1 Sam. xv. 22.*
- IV. Consider how many Mercies GOD hath
heaped upon you, to engage you to O-
bedience, *Rom. xii. 1.*
- V. Consider the Happineſs of the Obedient,
2 Tim. iv. 8.
 1. They ſhall be bleſſed, *Deut. xi. 27. Jer. xlii. 6.*
 2. GOD is their GOD, *Jer. vii. 23.*
 3. They ſhall be eternally ſaved, *Heb. v. 9.*
- VI. Consider the Miſery of the Diſobedient.
 1. They are curſed, *Deut. xi. 28.*
 2. They ſhall periſh, *Deut. viii. 20.*
 3. — Be eternally deſtroyed, *2 Theſſ. i. 8.*

What Commands,

1. To know GOD, *1 Chron. xxviii. 9.*
2. To Repent, *Acts xvii. 30.*
3. To Believe, *1 John iii. 23.*
4. To Love him, *Deut. v. 6.*
5. To Fear him, *Deut. vi. 13.*
6. To Love one another, *John xv. 12, 17.*
7. To do all things to his Glory, *1 Cor. x. 31.*
8. To Work out your Salvation with Fear,
Phil. ii. 12.
9. To Pray without ceaſing, *1 Theſſ. v. 17.*
10. To give Thanks in every thing,
1 Theſſ. v. 18.

ZEPH. iii. 2.

She received not Correction.

DOCTRINE. **I**T is a Sin not to receive Cor-
rection.

First, What is meant by Correction?

I. Inward Afflictions.

1. When GOD hides his Face from us,
Pſal. xxx. 7. Iſai. i. 15.
2. When he takes his Spirit from us, and
suffers us to fall into Sin, *Hof. iv. 17.*
3. Sets Conſcience looſe upon us, *Prov.*
xviii. 14.
4. Permits the Devil to tempt us.

II. Outward.

1. In our Relations.
2. ——— Eſtates.
3. ——— Bodies.

Secondly, How ſhould we receive Correction?

I. Submiſſively, *Jac. iv. 7.* Conſidering,

1. GOD's Sovereignty.
2. Our Sins, *Lam. iii. 39.*

H. Thankfully, *Job i. 21.* Conſidering,

1. They are leſs than we deſerve, *Ezra*
ix. 13. Job xi. 6.
2. They are for our good, *Rom. viii. 28.*
Pſalm cxix. 71.

III. Receive them ſo as to improve them.

1. To the deadning of Sin, *Job xxxvi.*
8, 9, 10. Iſai. xxvii. 9.
1. Of the Sin in particular the Judg-
ment comes for.

1. How may we know it?
 1. By the nature of the Judgment,
1 *Chron.* xxi. 12. *Jud.* i. 6, 7.
 2. The Time of it, 1 *Reg.* xiii. 4.
Act. xii. 22.
2. How are we to improve Afflictions to deaden a particular Sin?
 1. GOD manifests his Displeasure against it.
 2. He hath warned thee to have a care of it hereafter.
 3. The next time thou committeſt it it will be greater.
 4. And therefore thou may'ſt expect a greater Punishment, *Jobn* v. 14.
2. All Sin: Conſidering,
 1. Sin was the Cauſe of Affliction,
Lam. i. 5. *Pſalm* cvii. 17.
 2. The more thou ſinneſt the more Afflictions thou deſerveſt.
 3. If thou wilt not turn from thy Sins for Temporal Afflictions, thou muſt burn for thy Sins in Eternal Afflictions.
3. The quickning of our Graces, *Heb.* xii. 10.
 1. Patience, *Rom.* iii. 3, 4, 5.
 2. Humility, 2 *Chron.* xxxii. 26. *Deut.* viii. 2, 3.
 3. Repentance.
 4. Hope.
 5. Thankfulneſs.
 6. Heavenly-mindedneſs.

Thirdly, How does it appear to be a Sin?

1. GOD hath commanded it, *Mic* vi. 9.

2. He

2. He reproves them that do it not, *Jer.* v. 3. *Chap.* vii. 28.
3. It is a frustrating G O D's End in Correcting us, *Jer.* ii. 30.

Fourthly, Who are guilty of this Sin ?

1. All that are not sensible of, nor affected for Corrections.
2. All that murmur against G O D for them.
3. All that are not the better for them, *Pſal.* cxix. 67.

U S E.

1. Take notice of G O D's Corrections.
2. Be humbled under them, *Amos* iii. 8.
3. Submit unto them.
4. Be thankful for them, *Iſai.* xlviii. 10. *Rev.* iii. 19. *Jer.* xvi. 19.
5. Trust in G O D only for the removal of them.
6. Labour to find out thy Sin, Repent. Three Times and Seasons to turn to G O D, &c.
7. Let them have their perfect Work upon thee, improve them aright, considering,
 1. They are a Talent which G O D expects should be improved.
 2. You must answer for Afflictions as well as Mercies.
 3. The sooner you improve them the sooner G O D will remove them.
 4. You cannot expect they should be removed in Mercy till they are improved by Grace, *Iſai.* i. 5.
 5. By improving of them you may change their Nature, and turn them into Blessings.
 6. Unless you improve them here you'll feel them again hereafter.

7. Improve your Afflictions aright in time, and you ſhall be free from Afflictions to Eternity, 2 Cor. iv. 17.

ZEPH. iii. 2.

בִּיהוּרָה לֹא בִטְחוּרָה

She trusted not in the Lord.

IT is a great Sin not to truſt in the Lord.

First, What is it to truſt in the Lord?

It is an Act of Faith whereby the Soul relies and depends upon the Lord for whatſoever it wants or deſires. What in the Old Teſtament is בִּיהוּרָה בִּטְחוּרָה in the New Teſtament is πιστευει εις τον κυριον.

To open this conſider,

- I. It is GOD's Prerogative, as GOD, not to depend upon any one.
- II. All Creatures, in that they are Creatures, do inceſſantly depend upon him that did create them.
- III. Man being fallen from GOD doth naturally forget his dependence upon him.
- IV. But, howſoever, being ſtill an infirm Creature, is forced to lay itſelf upon ſomething or other: Therefore all truſt in ſomething.

V. There-

V. Therefore when GOD commands us to trust in him, his Will is, that we leave all our other Confidences, and rely and depend only upon him for whatsoever we want or desire.

This relying is called,

1. The hoping in GOD, *Pſalm cxxx. 7.*
יחל ישראל אל יהוה
2. Expecting from GOD, *Pſalm xlii. 5.*
כי ממנו תקוה
3. Staying upon GOD, *Iſai. x. 20.*
ונשען על יהוה *κατασκήνωτες ἐπὶ τοῦ θεοῦ.*
Chap. L. 10. ישען
4. Trusting in GOD. בטחור

Secondly, What is there in GOD we should trust in? GOD, absolutely considered, is not the Object of trust; but,

1. His Wisdom, *Pſal. cxlvii. 5. 2 Pet. ii. 9.*
2 Chron. xx. 12.
2. Power, *Matt. xix. 26. Iſai. li. 5.*
3. Goodness and Mercy, *Pſalm cxxx. 7.*
Pſal. lii. 8. Pſal. xiii. 5.
4. Faithfulness, *Deut. xxxii. 4.*
5. Eternity, *1 Tim. vi. 17.*

Thirdly, What should we trust in GOD for? For all that concerns either Soul or Body.

1. Of Soul; as,
 1. Pardon of Sin, *Iſai. xliii. 25.*
 2. Gratification, *Rom. v. 1.*
 3. Cleansing of our Hearts, *Eze. xxxvi. 26.*
 4. Saving of our Souls.
2. Body, *1 Tim. iv. 8.*

There are three Seasons when we ought to trust in GOD especially for our outward Estate.

1. When we fear Affliction, *Pſalm lvi. 3.*
we are then to truſt
 1. That GOD will prevent them, *Pſalm cxix. 39.*
 2. Or enable us chearfully to go through them, *Phil. iv. 11, 12.*
 3. Or turn them for our good.
2. When we feel Afflictions, *Jer. xvi. 19.*
then truſt in GOD.
 1. To ſanctify them.
 2. To ſupport you under them, *1 Cor. x. 13.*
 3. To deliver you from them, *2 Pet. ii. 9. Pſalm xxxiv. 19.*
3. When we are free from Afflictions,
truſt in GOD.
 1. To bleſs this prosperous Eſtate unto you, and enable you to make a good uſe of it.
 2. To continue it unto you ſo long as it is good for you, *Pſal. xxx. 6, 7.*
 3. To prepare you for a Change, whenſoever he ſhall think it beſt for you.

Fourthly, How ſhould we truſt in GOD?

- I. So as to truſt in none but him, *Prov. iii. 5.*
 1. Not in Wickedneſs, *Pſalm lxii. 10. Iſai. xxx. 12. Chap. xlvii. 10.*
 2. Not in our own Righteouſneſs, *Ezek. xxxiii. 13.*
 3. Not in any Secular Power, *Jerem. xvii. 5. Pſalm cxlvi. 2.*
 4. Not in Wealth and Riches, *Pſal. xlix. 6. Mark x. 24. Pſalm x. 7.*
- II. So as to fear none but him, *Iſai. xii. 2. Pſal. xxvii. 1. Pſal. xlv. 1, 2. Pſal. xxiii. 41.*

III. So

III. So as not to use any indire& Means for the attainment of our Desires.

IV. So as still to use the Means he himself hath appointed.

V. So as still to be much in praying to him, *Ezek. xxxvi. 37.*

VI. Trust in him always, *Pſal. lxii. 8.* yea, in the greatest Exigencies, *Job xiii. 15.*

Fifthly, What Grounds have we whereon to put our trust in GOD?

I. His Promises.

1. GOD hath given us Promises as well as Precepts.

2. His Promises are either Spiritual or Temporal, *1 Tim. iv. 8.*

3. They are either Absolute or Conditional.

4. In Conditional-Promises the Condition must be fulfilled before the Promise is performed, *Ezek. xxxiii. 14, 15. Matt. xi. 28. Rom. viii. 28. Pſal. xxxiv. 9, 10.*

5. All Absolute Promises in themselves are Conditional: but when the Condition is performed, certain and infallible, *Heb. vi. 17, 18.*

II. CHRIST's Merits; in him the Promises are confirmed, *Rom. xv. 8. Gal. iii. 17. 2 Cor. i. 20.*

1. The Promises are ratified and confirmed by his Death, *Heb. ix. 15, 16.*

2. The Blessings promised cannot be obtained but only by CHRIST.

3. They can be obtained but only by Faith in CHRIST.

Sixthly,

Sixthly, How doth it appear to be a Sin not to trust in GOD?

1. It is contrary to GOD's Command, *Prov.* iii. 5. *Pſal.* vi. 2, 8. *Pſal.* cxv. 9, 10, 11.
2. It is much displeasing to GOD, *2 Chro.* xvi. 12.
3. It is much dishonouring him, *Rom.* iv. 20.

Seventhly, How may we know whether we trust in him? They trust not in GOD,

1. Who know him not, *Pſal.* ix. 10.
2. Who use unlawful Means for the attainment of their Desires.
3. Who fear any thing more than GOD
4. Who trust in any thing besides GOD.

USE.

I. Repent of this Sin.

II. Reform it.

Consider,

1. GOD takes special notice of them that trust in him, *Nabum* i. 7.
2. This is put for all Worship, *Pſal.* cxv. 9.
3. By this means thou may'st have whatsoever good thou desirest, *Pſal.* xxxvii. 5.
4. Our trusting in him endears him to us, *Pſalm* xvi. 1. *Pſalm* cxliii. 8. *Pſalm* vii. 1. *Pſalm* xxxvii. 40.
5. There is nothing we can have any ground to trust in but GOD.
6. GOD oft-times brings his People into Afflictions, on purpose that they may exercise this Grace.
7. They that trust not in the LORD can never expect any Mercy, as a Mercy, from him.
8. There is no other Way to Happiness, but by Faith and Trust.

9. Trust-

9. Trusting in GOD keeps the Heart in a continual Quietneſs and Tranquility, *Pſal. xlv. 1, 2.*

10. They that truſt in GOD are ſure to be happy, *Prov. xvi. 20. Pſalm xxxi. 19.*

OBJECTION.

I. Some have truſted in the LORD, and yet have been in as great Afflictions as others; as *David, CHRIST.*

ANSWER.

1. The Saints of GOD have experienced in all Ages, that if they truſted in GOD, he did help them, *Pſal. xxii. 4, 5. Pſal. xxviii. 7.*

2. And therefore when they were ſtill afflicted, thoſe Afflictions became Mercies to them; and ſo they were delivered from the Affliction, or evil of the Affliction.

II. But I have truſted and am not helped.

1. Examine whether thou haſt truſted aright.

2. Perhaps thou haſt not performed the Conditions of the Promiſe.

3. Perhaps thou truſtedſt in GOD for what he knew was not good for thee.

4. Perhaps he hath given thee ſomething better inſtead of it.

5. Or elſe thou haſt not truſted long enough.

III. But I am a Sinner and dare not.

1. It is true we Sinners have cauſe to fear him.

2. But ſo as to truſt in him, *Pſal. xl. 3.*

3. The greater Sinner thou art the more need thou haſt to truſt in him.

4. Not truſting in GOD will not leſſen, but encrease thy Sins,

ZEPH. iii. 2.

She drew not near to her God.

לֹא קִרְבָּה אֶל אֱלֹהֶיהָ

First, **H**OW should we draw near to GOD?

I. Generally, by Worshipping him, *Matt.*
 xv. 8, 9. So the Targum.
 וּלְפִיּוּלֹחַן וְאֵלֶיָּהּ לֹא אֲחֻקְרְבָתָּהּ

II. Particularly.

1. In the Performance of Duties.

1. Hearing, *Ezek.* xxxiii. 31.

2. Praying, *Isai.* xxix. 13.

3. Receiving the Sacraments.

4. Meditation.

1. Of his Word, *Psal.* l. 2.

2. Works, *Psal.* lxxvii. 11, 12.

3. Perfections, *Psal.* lxiii. 6.

2. In the Exercise of Graces.

1. Love, *Deut.* vi. 5.

2. Desire, *Psal.* lxxiii. 25.

3. Hope, *Heb.* vii. 19.

4. Trust, *Psal.* lxxiii. 28.

5. Joy, *Phil.* iv. 4.

Secondly, How does it appear to be a Sin not to draw nigh to GOD?

1. It contradicts the Divine Commands,
Jam. iv. 8.

2. It is displeasing to GOD, *Isai.* xxix. 13.

3. It is a dishonour to him.

Thirdly,

Thirdly, Who are guilty of this Sin ?

1. Such as are ignorant of GOD.
2. Such as absent themselves from the Ordinances of GOD.
3. Such as continue in Sin, for they keep at a distance from GOD, *Iſai. lix. 2.*

USE. Draw nigh to GOD.

Consider,

1. It is your Privilege, as well as Duty, a Privilege purchased by CHRIST, *Heb. iv. 15, 16.*
2. If there be any real Pleasure to be enjoy'd on this side Heaven, certainly it is in drawing near to GOD, *Pſal. lxxiii. 28.*
3. It is not only the greatest Pleasure, but the highest Honour we are capable of, *Pſal. lxxiii. 28.* יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
4. Do you draw nigh to GOD, and GOD will draw nigh to you, *Jac. iv. 8.*
5. Unless you draw near to GOD in time, ye must be separated from GOD to Eternity.
6. Draw near to GOD whilst you live, and you shall be sure to come to him when you die.

ZACH.

ZACH. i. 3.

*Thus ſaith the Lord of Hoſts, turn
ye unto me, ſaith the Lord of Hoſts,
and I will turn unto you, &c.*

CONVERSION is a Duty that concerns
all Men.

Impediments to Conversion,

I. Ignorance, *Hof. iv. 6.* That Man muſt
not go to Heaven without true Know-
ledge, but he cannot ſee if he hath it not.
Hence the State of Sin is called a State of
Ignorance, *1 Pet. i. 14.* Ignorance

1. Of GOD: The great Reason why Men
do not turn unto him is, becauſe they
do not know him.

2. Of themſelves: Neither what they are,
nor whoſe they are, nor how miſerable
they are.

3. Of the true nature of Conversion, even
a giving up themſelves wholly to the
Love and Service of GOD.

II. Inconſiderateness, *Iſai. i. 3.*

III. Want of Self-Examination: Men take
it for granted that they are turned al-
ready, and therefore ſeek not for any
further turning.

IV. The Cares of this World and deceitful-
neſs of Riches, *Mark iv. 19.*

V. Preſent Impunity, *Eccl. viii. 11.*

VI. The ſtrength of our darling Sins, *Pſal.*
xviii. 23. Heb. xii. 1.

VII. Bad

VII. Bad Examples, *Eph. v. 6, 7.*

VIII. The subtilty of Satan, *1 Pet. v. 8.* if all should turn to GOD he should lose all his Subjects.

IX. The Sins of Professors.

X. Prejudices against, and Mistakes about Religion ; as,

1. A despised,

2. A melancholy kind of living.

USE, Exhortation to turn.

First, Motives to it.

Secondly, Directions about it.

I. Motives : Considerations, Suppositions.

1. Consider

1. Who it is that calls upon you to turn.

The Great GOD ! *Isai. xl. 15, 17, 22.*
not benefited by you.

2. Who you are that he calls upon to turn : His own Creatures, his professed Servants.

3. What Engagements lie upon you : He made, maintained, sent his Son to save, his Spirit to sanctify you.

4. What Misery you'll lie under unless you turn.

1. Never a Sin is pardoned to you till you be turned to GOD, *Isa. lv. 7.*

2. Never a Sin is subdued under you till you be turned to GOD : So that you cannot promise yourselves exemption from Atheism, Blasphemy, Idolatry, Rebellion, Witchcraft, Adultery, Murder, or any other Sin.

3. No-

3. Nothing you do but is a Sin, natural Actions, *1 Cor. x. 31.* Civil, *Prov. xxi. 4.* Spiritual, *Prov. xv. 8. Ch. xxi. 27. Ch. xxviii. 9. Isa. lxvi. 3.*
4. Hence, as you at all times Sin against GOD, so GOD at all times is angry with you, *Psal. vii. 11.*
5. Hence there is never a threatening against what Sin soever, but is denounced against you, and you know not how soon it may be inflicted upon you; because you lie under both the Guilt and Power of every Sin, but never a Promise for you, *Deut. xxix. 30.*
6. Hence nothing you have but is cursed to you, *Deut. xxviii. 15, 16, 17, 18, 19, 20. Mal. ii. 2.*
7. You are liable to be cast into Hell every Moment: GOD never sealed a Lease of your Life for Years, nor Months, nor Days, nor Hours, no nor Moments.
8. Howsoever you live on Earth in time, unless you turn, you are sure to live in Hell to Eternity, *Rev. xxi. 8.*
5. What Happiness you will attain to by turning; you will not only be freed from those Miseries, but invested with real Blessings.
1. Not only have your Sins pardoned by GOD, but your Persons justified by CHRIST: Your Sins not only laid upon him, but his Righteousness laid upon you all.

2. Your Sins not only ſubdued under you, but GOD's Graces implanted in you.
 3. What you do is not only not looked upon as ſinful, but alſo accepted as righteous, *Prov.* xv. 8.
 4. GOD will not only not be angry with thee, but he'll rejoice over thee, *Zeph.* iii. 17.
 5. You will not only be freed from all the Threatnings, but likewise entitled to all the Promiſes in the Scripture, *Heb.* xiii. 5.
 6. What you have is not only free from being curſed, but is a real Bleſſing to you, *Deut.* xxviii. 2, 3, 4, 5, 6.
 7. You will not be only ſure to be out of Hell, but likewise to be in Heaven every Moment that you live.
 8. When you die you ſhall not only eſcape the dreadful Torments of Hell's Miſery, but alſo live in the joyful Ravishments of Heaven's Glory unto all Eternity, *Matth.* xxv. 46.
-
2. Suppose that you ſee two Men, the one who did, the other who would not turn to GOD,
 1. Dying.
 2. Coming to Judgment.
 3. The Books opened.
 4. The Sentence pronounced.
 5. The Judgment executed.

DIRECTIONS.

I. Endeavour to get a right Knowledge of GOD, and the chief of Christian Religion. 'Tis Ignorance that is the first Impediment that keeps us from GOD, and it is Knowledge must be the first Means to bring us to him. To Sacrifice to an unknown God was indeed the *Athenian*, but is no true *Christian* Worship. No, we must either first know the God we ought to serve, or we can never serve the God that we are to know, 1 *Chron.* xxviii. 9. Light was the first thing GOD made in the Creation of the World, and 'tis the first thing he doth in the Conversion of a Soul to himself; without which 'tis as impossible for us to turn to GOD, as it is to be Converted and not Converted at the same time; for our true Knowledge of GOD is one, yea, and the first part of our turning to him. And so to say that Man is Converted that doth not know GOD, is as much as to say, that Man is Converted that doth not love GOD. And how to love GOD, and yet not to know him, is a thing impossible. 'Tis the Eye that affects the Heart; unseen Beauty, be it never so lovely in itself, it is not at all taking unto others. Whoever yet loved a Person he never saw? Or was enamoured with that he never heard of? Whoever was afraid of an Hell, or desirous of an Heaven he was never made acquainted with? Or fell in love with that GOD he never attained to the Knowledge of? No, we must either first know GOD rightly, or we can never serve him faithfully. And not only GOD in his Nature and Attributes, but likewise in his Works and Word; for as it is impossible for you to serve the God you do not know,

know, so it is impossible for you to perform right Service to him, unless you know the Service you ought to perform; so that all ye that ever desire to serve God here, or enjoy him hereafter, must labour for a certain Knowledge of both the Fundamental and Practical Principles of Religion, and to use all Means to the attainment of such a Knowledge, to pray, read, hear, and study the Scriptures; without which it is as impossible for us ever to come to Heaven, as it is to come to a Place, and yet never go the way that leads unto it. 'Tis Prayer, and Reading, and Hearing, that is the Way to Heaven; and if any of you think much to walk in this Way, I pray you think not much if you never come thither; for this is the Way that God hath chalked out for us, and he that will not walk in it must be content never to come to the Place that it leads unto.

II. Consider what you know. And truly this is as necessary as the former; for it is not the habitual, but the actual Knowledge and Consideration of what we know that will be advantageous to us, *Ezek. xviii. 28.* It is not the Potion we have, but the Potion we drink that cures the Disease; neither is it the Plaster we keep, but the Plaster we apply that heals the Wound: So it is not the Things we know, but the Truths we consider that do us good. And consider, how to consider is a thing you can all do, and do all do almost every Moment of your Life; and why then not consider of what doth so nearly concern you as this doth? Therefore betake yourselves to some private and solitary Place, remote from the Cares, and Fears, and Tumults of the World, very seriously to consider of what you know concerning God

and CHRIST, the World to come, and the way unto it ; in particular,

1. The Glory of that GOD every Sinner offends.
2. The Holineſs of that Law every Sinner tranſgreſſes.
3. The ſinfulneſs of every Sin that every Sinner commits.
4. The many Proffers of the Goſpel that every Sinner neglects.
5. The Vanity of the World that every Sinner embraces.
6. The greatneſs of that Torment that every Sinner deſerves.

III. Examine yourſelves by what you do conſider. Do not only conſider what Sin is in general, but examine yourſelves concerning your own Sins in particular, both of the Sins you are guilty of, and alſo of the Sins you are defiled with, *Lam.* iii. 40.

IV. Be humbled under both the Guilt and the Filth of Sin ; ſo as to look upon thyſelf as the ſinfulleſt of all Creatures, and the miſerableſt of all Sinners, crying out, as *Lam.* v. 16.

V. Having humbled thyſelf before GOD, pour out thy Soul unto him, go with the Publican, *Luke* xviii. 13. or with the Prodigal, *Luke* xv. 21. Thus do thou confeſs the greatneſs of thy Tranſgreſſions to him, and bewail the ſtrength of thy Corruptions before him. Send up thy Sighs and Tears to GOD, that he may ſend them down again in Bleſſings unto thee.

VI. Lay

VI. Lay hold upon CHRIST with the hand of Faith, for thy Saviour and Redeemer, apply his Merit to thy Perſon, to take away the Guilt of all the Sins that were committed by thee; and his Spirit to thy Nature, to take away the Filth of thoſe Sins that have dominion over thee; cloſe with him upon his own Terms.

VII. Having laid hold upon the Spirit of CHRIST by Faith, endeavour to act the Graces of CHRIST in thy Life. 'Tis CHRIST that firſt puts Grace into our Hearts, but we muſt put it forth in our Lives, and that not only one or two, or many, or moſt, but all the Graces of the Spirit, *Gal. v. 22.*

VIII. Continue in the exerciſe of theſe Graces; as we muſt not act only one, but all the Graces, ſo we muſt not act Grace only at one, but at all times, *Acts xiii. 43.*

ORATIO Canonica ante
Synodum.

Precamini pro Christi Sanctâ Ecclesiâ Catholicâ, id est pro universo cœtu Christiani populi per orbem terrarum diffusi ac disseminati; specialiter vero pro Ecclesiis Angliæ, Scotiæ, & Hiberniæ: Et in his præcipuè pro Excellentissimâ Regiâ Majestate Clementissimo Domino nostro CAROLO Secundo, Dei Gratiâ Angliæ, Scotiæ, Franciæ, & Hiberniæ Rège, Fidei Defensore, & super omnes Personas in omnibus Causis tam Ecclesiasticis quam Civilibus infra Regna & Dominia sua supremo Governatore. Precamini etiam pro Serenissimâ Reginâ Catharinâ, Nobilissimo Principe Jacobo Duce Eboracensi, reliquâque Regiâ Sobole illustrissimâ. Precamini etiam pro ministris divini Verbi & Sacramentorum, tam Archiepiscopis & Episcopis, specialiter pro Reverendissimo in Christo Patre Gulielmo divinâ Providentiâ Archiepiscopo Cantuariensi, & pro Reverendo admodum in Christo Patre, Henrico divinâ permissione Episcopo Londinensi, quam pro cæteris Pastoribus & Curatis. Precamini etiam pro honoratissimis Regiæ Majestatis conciliariis, ac proceribus & magistratibus hujus regni universis; pro Scholis omnibus, præsertim pro utraque hujus regni Academiâ, Catabrigiensi hæc, Oxoniensi

Oxonienſi alterâ. Ut hi omnes & ſinguli in ſua quiſque vocatione ad Dei gloriam, populiſque ædificationem & rectam adminiſtrationem, officiis ſuis diligenter & fideliter perſungantur, memores, reddenda olim ratione, cum ad Chriſti tribunal ſiſtentur judicandi. Precamini etiam pro populo & plebe hujus regni univerſâ, ut in verâ fide & ſancto timore Dei, in humili erga Regem obedientia, & fraterna erga ſe invicem charitate vitam ſuam inſtituant. Poſtremo gratias & laudes Deo reddamus pro illis omnibus, qui in fide Chriſti ex hac vitâ exceſſerunt, humiliter Deo ſupplicantes, ut per illius gratiam, vitam noſtram ad pium eorum exemplar dirigamus, ut ita tandem hac mortali vitâ deſuncti reſurgamus cum illis in die Jeſu Chriſti ad cœleſtem gloriam & vitam æternam, per eundem Dominum & Servatorem noſtrum Jeſum Chriſtum, qui nos in hunc modum precari juſſit.

Pater noſter qui es in Cœlis, Sanctificetur nomen tuum. Adveniat regnum Tuum. Fiat voluntas tua ſicut in cœlis ita & in terra. Panem noſtrum quotidianum da nobis bodie. Et dimitte nobis debita noſtra, ſicut & nos dimittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos à malo. Quia tuum eſt regnum & potentia & gloria in ſecula. Amen.

De Ritibus Ecclesiasticis.

I COR. XI. 16.

*Si quis autem contentiosus esse videtur ;
nos talem consuetudinem non habemus,
neque Ecclesie Dei.*

QUOT, quantisque controversiis Ecclesia Anglicana hisce diebus exercitatur, quamque potentibus pariter ac infestis cingitur inimicis, omnes videmus quidem & moleste ferimus, sed non miramur, utpote pro comperto habentes, hoc constans fere ac perpetuum fuisse Ecclesie verè Christianæ ubique constitutum. Si omnes enim Ecclesiasticas ab ipsis Apostolicis usque ad hæc nostra tempora deductas evolvamus historias, nullam inveniemus ætatem, quâ Ecclesia Catholica vel ab Hæreticis vel a Schismaticis, vel ab utrisque simul non infestata fuit. Nimirum in Domini agro zizania juxta triticum ab inimico sata sunt, & usque ad messem una crescent. Verumenimvero is est Domini nostri in agrum suum amor, ea Dei optimi maximi erga Ecclesiam suam benevolentia, ut Triticum à Zizaniis, Evangelicam doctrinam ab hæresi, aut à scismate disciplinam penitus suffocari nunquam permiserit. Ac proinde nihil est quod vereamur, ut Ecclesia nostra tot adversariorum impetus sustineat, cum ipsa a Deo omnipotenti sustentetur, tanquam purum sanumque Ecclesie suæ universæ membrum.

At vero quo purior, quo sanior, Deoque gratior est nostra Ecclesia, eo plures & atrociores
inter

inter homines adverſarios habet, qui ultra citraque ei ſe totos opponunt, & ſi deſtruere non poſſunt, ſaltem perturbare conantur. Hinc enim Pontificii, illinc Sectarii, & dictis eam & factis inceſſunt, carpunt, exagitant, omnes experiuntur machinas quibus nova ſua dogmata ritusque nobis obtrudant, noſtramque adeo Eccleſiam vel diruant prorſus vel corrumpant.

At nos interea Dei præſidio freti, ad univerſalem provocamus Eccleſiam, ſingula cujuſque modi adverſariorum tela, hoc uno ſancti Apoſtoli clypeo excipientes, *nos talem non habemus conſuetudinem, neque Eccleſiæ Dei.* Nec quidem opus eſt aliud regeramus, cum hoc palmarium illud ſit argumentum, quo omnes Eccleſiæ adverſarii redarguantur, atque eo etiam nomine digniſſimum, de quo hoc loco & tempore pauca diſſeramus.

Imprimis igitur annotare licet, inter eos qui Eccleſiam Corinthiacam recens fundatam ſollicitabant, non deſuiſſe, qui viros quidem capitibus velatis ſive tectis, mulieres vero reſectis ſive non velatis, in publicis verſari cœtibus oportere contendebant. Contra hunc ritum à nonnullis tunc temporis introduci cœptum, Apoſtolus in hoc undecimo capite primæ ad eos epiſtolæ, capite a primo uſque ad hunc decimum ſextum verſiculum ſuſe diſputat, & contrarium, quo viri quidem reſectis, tectis autem capitibus mulieres Deum publicè adorent, ubique obſervandum eſſe pluribus graviffimisque argumentis demonſtrat. Primo enim argumentatur è Teſtimonio divino, non quidem directe, ſed per conſequentiam, ex eo ſcilicet quod è ſacris Scripturis conſtet, virum eſſe imaginem & gloriam Dei, & caput Mulieris, Mulierem vero gloriam eſſe viri, ex eo & propter eum conditam, adeoque

viro

viro inferiorem, unde infert Apoſtolus, virum decere capite aperto eſſe quod tunc temporis eminentiæ erat ſignum, Mulierem autem Velamen, ſubjectionis indicium geſtare, præſertim in ſacris conventibus, ubi omnia decenter ac ordine fieri debent, quandoquidem ipſe Deus peculiari modo per angelos ſuos præſens adeſt, ubi religioſus ipſi cultus exhibetur. Hoc argumentum late tractat, uſque ad verſiculum duodecimum, & deinde alterum ſumit à jure Naturali, à communi hominum conſenſu & conſuetudine. *Apud vos ipſos, inquit judicate, nam decorum ſit mulierem non velatam Deum orare? Annon ipſa quidem natura vos doceat quod viro comatum eſſe dedecori ſit? Contra mulieri comatam eſſe decori ſit; Nam Coma pro velamine data eſt ei.* Ultimo autem in loco clariffimum ſuum certiffimumque profert argumentum, his verbis conceptum, *ſi quis autem contentioſus eſſe videtur; nos talem non habemus conſuetudinem, nequo Eccleſiæ Dei.*

Ac ſi dixiſſet Apoſtolus, Quod ſi quis adeo contentioſus eſt, ut hiſce non victus rationibus adhuc contenderit, quod viro quidem teſto, mulieri autem nudo capite Deum orare liceat, unum adhuc ſupereſt argumentum, quo & ipſe & omnes Chriſtiani neceſſe habent ſe convictos fateri, hoc ſcilicet, quod nos talem conſuetudinem non habemus neque Eccleſiæ Dei: Sed apud nos, & apud omnes alias Dei Eccleſias, contraria prorfus conſuetudo obtinuit, quâ viri quidem capita ſua retlegant, ſua vero tegant mulieres quandocunque ſacra Deo peragunt.

Hic verus eſt ac genuinus horum Apoſtoli verborum ſenſus, iſque adeo perſpicuus certuſque, ut ampliori explicatione non indigeat. Veruntamen hoc unum adnotare liceat, verba illa

ἡ ἐκκλησία ὡς οὖν in nonnullis Græcis Manuscriptis legi in numero singulari, ἡ ἐκκλησία οὖν οὕτως. Sic etiam legit Syrus Interpres, veris enim **ܩܝܡܐ ܕܥܠܝܐ ܕܕܝܢܐ** Neque Ecclesia Dei. Quæ ipsa etiam sunt verba vulgatæ Latinæ versionis, eademque habentur apud D. Cyprianum, aliosque Patres Latinos. Sed sensus eodem redit. Nam ἡ ἐκκλησία in singulari, universalem denotat, ex omnibus Ecclesiis constantem: Et **ἡ ἐκκλησία** in plurali, ut indefinite positæ, omnes significant Ecclesias, è quibus universalis constat. Utrouque itaque modo ad universalem Ecclesiam hic appellatur, & argumentum ab illius consuetudine ducitur. De quo propterea S. Theodoretus, recte ait, **Ἐκκλησία ἡ ἐκκλησία ἡ ἐκκλησία ἡ ἐκκλησία**. Sufficit hoc ad refellendos vel maxime contentiosos. Ostendit enim Apostolus non sibi soli hæc ita videri sed omnibus Dei Ecclesiis. Adeo ut qui contra fecerit **ὁμοῦ τῇ ἐκκλησίᾳ** Universæ Ecclesiæ adversetur, ut Theophylactus, & ante eum Divus Chrysostomus in locum annotavit.

Hæc Apostoli verba breviter sic explicata, ludentiam nobis materiam præbent, ad differendum de rectâ Ecclesiarum Provincialium constitutione, & de optimâ ratione quâ Ecclesiasticæ quævis, præsertim de ritibus, controversiæ dirimantur. Enimvero per omnia usque à Christi Passione secula quam plurimæ Ecclesiæ Provinciales in universo fere terrarum orbe constitutæ fuerunt, quæ omnes collectæ unam illam faciunt Ecclesiam, quam propterea Catholicam sive universalem vulgo nuncupamus: Quæ scilicet ex universis Ecclesiis, non iis tantummodo quæ uno eodemque temporis articulo existunt, sed quæ unquam extiterunt, computandâ est.

Hæ porro omnes omnium ſeculorum Eccleſiæ in neceſſariis fidei articulis ſemper conſenſerunt. Quantum autem ad ritus attinet, iſti partim ſingularibus Eccleſiis proprii fuerunt ac peculiareſ, partim vero omnibus communes. Ritui qui uni vel alteri Eccleſiæ proprii ſunt, ab eâdem prohibitu abrogari poſſunt, vel retineri; & ab aliis etiam vel repudiari poſſunt, vel admitti. Adia-phororum enim naturam habent, atque ideo vim nullam obtinent, niſi quam ab iſtâ recipiunt Eccleſiâ, cujuſ autoritate ſanciti ſunt. Qui vero Eccleſiæ univerſali, hoc eſt omnibus per omneſ ætateſ Eccleſiis, vel quod tantidem eſt, maximæ illarum parti ſemper communeſ fuere ritui, iidem à ſingulis etiamnum Eccleſiis obſervari debent. Neque enim in ſingulariſ cujuſpiam Eccleſiæ poteſtate ſitum eſt, ritui ab univerſali Eccleſiâ vel obſervatoſ rejicere, vel rejectoſ obſervare. Si qua horum alterutrum fecerit, Schiſmatica eſt, a Chriſti Corpore ſe diſjungens. Ut quævis autem Eccleſia rectè conſtituatur, & ita ut verum ſanumque Catholicæ membrum permaneat, neceſſe eſt, ut ad Catholicam ſive univerſalem, in omnibus quoad fieri poteſt, ſe conformet, & diſciplinam rituſque illiuſ æque ac doctrinam religioſe complectatur. Quod ne temerè à me dictum videatur, hiſce argumentiſ confirmatum dabo.

Primum nobiſ argumentum ſuppeditant hæc ipſa Apoſtoli verba, quæ ſub manibuſ habemus. Enimvero Corinthiaca Provincialiſ erat Eccleſia, in quam nonnulli novum quendam ritum invenire conati ſunt, ut viri ſcilicet tectiſ, muliereſ nudis Apitibuſ Deum orarent. De quâ re Apoſtoluſ certior factuſ, contra iſtum ritum hoc loco diſputat, probatque eum nequaquam ab iſtâ Eccleſiâ admitti poſſe. Et ultimum præcipuumque argu-

argumentum ſuum ducit è conſuetudine Eccleſiæ univerſalis, ut ante obſervatum eſt, ex eo nimirum quod aliæ omnes Eccleſiæ non talem, ſed contrariam prorsus conſuetudinem haberent, ut viri ſcilicet nudis, mulieres vero teſtis capitibus adorarent. Quod ſi quis inquit contentioſus eſſe videtur, nos talem conſuetudinem non habemus neque Eccleſiæ Dei. Nimirum ac ſi in hunc modum argumentaretur,

Quod contrarium eſt conſuetudini ab aliis omnibus Eccleſiis receptæ, non debet admitti à Corinthiaca.

Atqui hoc contrarium eſt conſuetudini ab aliis omnibus Eccleſiis receptæ.

Ergo, &c.

Quod ſi Eccleſia Corinthiaca ad alias omnes Eccleſias ſe accommodare, & earum conſuetudines ritusque obſervare non teneretur, hoc Apoſtoli argumentum nullius ponderis aut momenti eſſet. Ex hâc enim hypotheſi ritus iſte admitti potuiſſet ab Eccleſiâ Corinthiaca etiamſi contrarius eſſet conſuetudini ab aliis omnibus Eccleſiis receptæ : ideoque major propoſitio apertiffimè falſa eſſet. At vero Apoſtolum legitime argumentatum fuiſſe extra dubium eſt. In hiſce enim conſcribendis ipſo Dei Spiritu, quæ ſumma eſt ratio, concitatus erat. Adeo ut neque in ipſo argumento neque in argumentandi modo vel fallere poſſet vel falli. Ac proinde ſumma etiam ratio poſtulat, ut unaquæque talis, qualis erat Corinthiaca, Provincialis ſcilicet Eccleſia, omnium aliarum ſive Eccleſiæ univerſalis conſuetudines accuratè obſervet. Si qua enim eas non obſervat, hoc ipſo infallibili argumento gra-

graviffimi erroris Schiſmatisque convincatur. Neque poſſibile eſt, ut ſeſe quovis prætextu defendat. Cum ipſe enim Deus hoc argumentum Apoſtolo ſuo dictaverit, neceſſario etiam exinde ſequitur, ipſius Dei voluntatem eſſe, ut ſingulæ Eccleſiæ Provinciales Univerſali conformes ſint; Atque etiam ut hunc argumentandi modum ab ipſo edoctum ad determinandas Eccleſiæ controverſias ſemper adhibeamus. Hoc itaque primum ſit noſtrum argumentum, ab ipſo Apoſtólico ſeu divino potius argumentandi modo aſſumptum.

Deinde ad rectam Provincialis cujuſlibet Eccleſiæ conſtitutionem, neceſſarium eſſe, ut Eccleſiæ univerſæ diſciplina ac ritus ab eadem obſerventur, conſtat ex ipſa Eccleſiæ naturâ ac nozione. Eccleſia enim generatim ſic dicta, una eſt permagna hominum ubicunque terrarum Chriſti fidem proſitentium Societas aut Congregatio, cujus, ſingulæ Provinciales Eccleſiæ totidem ſunt partes ſive membra. In omnibus autem huiusmodi Societatibus qualis eſt Eccleſia, pars omnis toti ſuo congrua, & pars minor majori conſentanea eſſe debet. Hoc ratio ſuadet. Hoc juſ naturale edicit. Hoc communis hominum conſenſus neceſſarium eſſe ſtatuit. Adeo ut ſi quid à majori, multo magis quod à maxima cujuſvis Societatis parte conſtituitur, eodem pars reliqua conſtringatur, illudque obſervare neceſſe habeat, ſi membrum manere & Privilegiis iſtius Societatis gaudere velit. Quod cum in omnibus cujuſcunque generis Societatibus valeat, multo magis in Eccleſia valere debet, quam omnium ordinatiſſimam eſſe decet.

Secundum hæc magni huiusce corporis, quæ Eccleſia univerſa dicitur, caput eſt ipſe Chriſtus, qui ſpiritus ſuum in omnia illius membra æqualiter

liter diffundit. Hanc Eccleſiæ Ideam ſive noti-
onem Sanctus Apoſtolus in Epiſtola ad Ephesoſ
alibique paſſim explicat. Cum ipſe itaque
Chriſti ſpiritus in omnia corporis ipſius membra,
quæ Provinciales dicuntur Eccleſiæ, diffundatur,
eæque ducat, & gubernet, quicquid ab omnibus
hiſce membris peragitur, ipſi Sancto Spiritui
jure acceptum referatur. Quamvis enim ſingu-
la membra aliquid fortasſe humanum pati poſ-
ſint, quod tamen omnia conjunctim ſemperque
fecerunt, aliunde proſiciſci non potuit, quam à
communi, ut ita loquar omnium principio à di-
vino nimirum Spiritu, quo omnia communiter
acta ſunt: Ac proinde non poteſt non neceſſa-
rium eſſe à ſingulis etiamnum membris ſive Ec-
cleſiis provincialibus obſervatu. Quicquid enim
a Spiritu Sancto procedit, eo ipſo nomine ſan-
ctum eſt, & neceſſariò ab omnibus obſervandum.

Et præterea quæcunque Eccleſia ſingularis hu-
juſmodi communes Univerſæ ritus non obſervat,
eo ſe eodem, quo univerſa, ſpiritu non duci, a-
deoque verum ſanumque illius membrum non
eſſe prodit. Inter omnes autem conſtat, quod
ad rectam Eccleſiæ cujuſpiam Provincialis con-
ſtitutionem, ante omnia neceſſarium ſit, ut ve-
rum ſanumque univerſalis Eccleſiæ membrum
ſiat, ac propterea non poteſt etiam non neceſ-
ſarium eſſe, ut communes illius ritus exquisitè
obſervet.

Tertium in hac cauſa argumentum petimus
ex Apoſtolica institutione omnium iſtiusmodi
rituum, qui ab Univerſali Eccleſia obſervati
ſunt. Quicquid enim Apoſtoli in prima Ec-
cleſiarum institutione, illis obſervandum tradide-
runt, ad rectam earum conſtitutionem neceſſa-
rium eſſe extra dubium eſt. Alioquin enim ali-
quid ſuperfluum ab iis inſtitutum fuiſſet: Quod
in

in Apoſtolos cadere non potuit, utpote qui nihil in Eccleſia inſtituerint, niſi quod divinitus ſibi commiſſum habuerunt. Quod cum omnibus Chriſtianis perſuaſum ſit, de nihilo inter eos magis convenit, quam Apoſtolicam Eccleſiarum conſtitutionem, normam eſſe & regulam ſecundum quam ſingulæ hiſce etiam diebus Eccleſiæ conſtituendæ ſunt. Adeo ut nulla Eccleſiæ cuiuſvis conſtitutio recta dicatur, niſi quæ illi ad amuſſim quadrat. Ex hoc autem conſeſſo ſequitur, quod nulla Eccleſia ſingularis rectè conſtituta dicatur, niſi omnes Eccleſiæ univerſalis ritus ab eadem obſerventur. Quicumque enim ritus ab univerſali per omnes ætates Eccleſia obſervati ſunt, aliter quam ab Apoſtolis inſtitui non poterant. Quonam enim pacto poſſibile cuipiam videatur, ut omnes Eccleſiæ longe lateque per univerſum terrarum orbem diſperſæ, in eoſdem ubique ritus conſpirarent, niſi eos unà cum fide ab Apoſtolis traditos accepiſſent:

Conſtat ſane Apoſtolos omnes fere regiones peragraſſe & Eccleſias in illis conſtituiſſe ſingulis. Conſtat eos omnes eodem ſpiritu ductos fuiſſe: Conſtat denique eos uniformitati in omnibus Eccleſiis ſtudiuiſſe: ac propterea mirum nemini videatur, quod illi eoſdem ubique ritus inſtituerint: mirum potius fuiſſet, ſi aliter feciſſent. Quod ſi generales huiuſmodi ritus ab ipsis Apoſtolis non inſtituti fuerint, unde in omnes ubique Eccleſias tanto locorum intervallo à ſe invicem diſjunctas manare poterant? A generaliſſimis conciliis? Id enim unum dicendum reſtat. Vel enim ab Apoſtolis, vel à generaliſſimis conciliis inſtituti ſint neceſſe eſt, ut D. Auguſtinus in Epistoſta ad Januarium obſervat, dicens, *Illæ quæ non ſcriptæ ſed traditæ cuſtodimus, quæ quidem toto terrarum orbe obſervantur, datur intelligi vel ab ipsis*

ipsis Apostolis vel à Plenariis conciliis, quorum est in Ecclesia saluberrima autoritas, commendata atque ſtatuta retineri. At vero nos hoc in loco de iſtiusmodi ſolis diſputamus ritibus, qui ab uni-verſa Eccleſia prius obſervati ſunt, quam generalia concilia celebrata cœperint, quique propterea ab iis inſtitui non poterunt. Reſtat igitur, ut Apoſtolicæ tantum inſtitutioni attribuantur, ſecundum vulgatam illam doctiſſimi ejuſdem Patris regulam, dicentis, Quod univerſa tenet Eccleſia, nec conciliis inſtitutum, ſed ſemper retentum eſt, non niſi autoritate Apoſtolicâ traditum rectiſſime traditur.

Cum ad rectam igitur Eccleſiæ cujuſpiam ſingularis conſtitutionem neceſſarium ſit ut ritus ab Apoſtoliſ inſtituti ab eadem retineantur, cumque omnes Eccleſiæ univerſalis ritus ab Apoſtoliſ inſtituti ſint, nemini dubium eſſe poteſt, quin ad rectam Provincialis cujuſpiam Eccleſiæ conſtitutionem neceſſarium etiã ſit, ut omnes Eccleſiæ univerſalis ritus ab eadem obſerventur.

Et hæc quidem non mea ſolius eſt Opinio, ſed communis eſt, ſemperque fuit omnium fere, præſertim veterum, Chriſtianorum ſententia. Hoc ex eo patet, quod ſiqua olim controverſia de ritu quovis Eccleſiaſtico à ſingulari aliqua Eccleſia recepto exorta eſſet, in Eccleſiæ univerſalis praxim & conſtantem ea de re conſuetudinem inquirere & ſententiam ex ea ferre ſemper ſolenne fuit. Exempla paſſim occurrunt. Unum in præſenti ſeligere non pigebit. Primitiva, ut nôſtis, Eccleſia gravi iſta de tempore quo paſcha celebranda eſſet, contentione diu ſolicitata fuit. Aſiana enim Eccleſia eam quarta decima luna, in quamcunque hebdomadis feriam incideret, cum Judæis peragendam eſſe contendebat. At aliæ omnes Eccleſiæ non niſi

dominicæ reſurrectionis die jejunia ſolvere & feſtum illud celebrare ſolebant. Viguit per quamplurimos annos hæc controverſia donec tandem ad Synodum Universalem Nicææ habitam delata eſt. Ubi probatum eſt omnes alias præter Aſianam Eccleſias feſtum illud die dominico celebrare conſuetas eſſe fuiſſe. *Kαὶ τὸν ἔθνος*, & eam ob cauſam omnes in Synodo congregati patres, æquum rectumque judicabant, ut Aſiana etiam Eccleſia eodem illud die celebraret, ut Auguſtiſſimus ille Imperator Conſtantine, à quo Synodus convocata eſt, in Epistolâ ad Eccleſias diſertè affirmavit. Unde conſtat Patres Nicænos eodem contra Aſianam pugnâſſe argumento, quo Apoſtolus contra Eccleſiam Corinthiacam uſus eſt, ex aliarum ſcilicet omnium Eccleſiarum conſuetudine ducto. Eodem etiam uſus eſt D. Cyprianus contra Novatianum, & contra Donatiſtas. S. Auguſtinus : Epiphanius autem contra hæreticos pariter ac Schiſmaticos univerſos ; eos omnes hæreſeos condemnans, qui vel in doctrina vel in diſciplina ab Eccleſia univerſali diſcedunt.

Sed infinitus eſſent ſi omnia hujusmodi concilia Patreſque vel indigitarem, quibus hoc argumentum uſitatum eſt. Et e quibus propterea propoſitio noſtra legitime inferri poteſt. Hoc enim argumentum ab Eccleſia Catholica ſemper uſitatum, pro confeſſo ſumis, neceſſarium eſſe, ut omnes ipſius ritus ubique retineantur. Et præterea Sola Catholica Eccleſia eſt, quæ verum cultum retinet, ut Lactantius Firmianus olim rectiſſime obſervavit. Quocirca quæcunque Eccleſia ſingularis eodem quo Catholica modo Deum non colit, verum ſane cultum habere nequit ; ac proinde neque recte conſtituta dici poteſt. Nihil enim ad rectam Eccleſiæ cuiuſvis con-

conſtitutionem magis neceſſarium eſſe poteſt, quam ut Deum recte colat. Adeoque nihil etiam magis, quam ut omnes Eccleſiæ Catholice in eo colendo ritus ſcrupuloſe retineat. Hoc itaque ultimum ſit noſtrum argumentum, ex ipſa Eccleſiæ univerſalis praxi & ſententia ductum.

Hæc fuſius idcirco proſecuti ſumus, quod apertiffimam nobis viam ſternant, ad reprimendos omnes cujuſcunque generis adverſarios, à quibus Eccleſia noſtra Anglicana hiſce diebus impugnatur. Iſti ad duas fere claſſes redigantur, ad Pontificios & Sectarios. E quibus illi rituum noſtrorum paucitatem, hi è contrario multitudine nobis objiciunt. Illi vitio nobis vertunt, quod ritus à ſe nuper inventos non obſervemus; hi eos etiam quos obſervamus ſuperſtitionis inſimulare non erubescunt. Inter utroſque autem convenit, quod Eccleſiæ Catholice æque ac Anglicanæ adverſentur, quodque novos utrique ritus excogitarint, Eccleſiæ univerſali vel repudiatos proſus vel ſaltem inauditos. De quibus propterea omnibus hæc ipſa Apoſtoli verba uſurpare liceat, quod *nos tales conſuetudines non habemus, neque Eccleſiæ Dei.*

Quod primo ad Pontificios ſpectat, illi, fateor, ſeſe Catholicos vocant, atque ab aliis etiam ita vocari amant. Sed omnium indigniſſimi ſunt qui glorioſo iſthoc nomine nuncupentur. Illi enim ſoli Catholici antiquitus appellati ſunt, hodieque merito appellari poſſunt, qui Eccleſiæ univerſalis fidem ac diſciplinam piè tenent, ſanctèque obſervant. At vero Romana iſta Eccleſia, in cujus fidem moresque Pontificii omnes jurati ſunt, tot nova dogmata adinvenit, totque novos ritus Eccleſiæ univerſali vel rejectos, vel

incognitos nuper inſtituit, hodieque imperat, ut vix Eccleſiæ Chriſtianiæ, niſi forſitan corruptiſſimæ, nedum Catholicæ nomen mereatur. Nihil enim cum Catholica, nihil cum omnibus aliis Eccleſiis commune habet, ſed omnia potius diuerſa & contraria, præter ea in quibus cum Anglicana conſentit.

Ut fidem enim taceam, quippe non hujus loci, omnes aliæ Eccleſiæ ſolum Deum omnipotentem, Patrem, Filium & Spiritum Sanctum, religione colere conſueſcunt. At Romana omnes etiam ſanctos, ipſasque eorundem imagines & reliquias, adhæc panem Eucharifticum, ipſamque ligneam crucem invocatur, adorat, eodem quo ipſum Deum honore proſequitur. Omnes aliæ Eccleſiæ publicas ſuas preces lingua vulgo cognita celebrare ſolite fuerunt: At Romana ſuas lingua non modo laicis peregrina, verum ipſis etiam Sacerdotibus plerisque vix intellecta peragit.

Quin ipſa etiam Sacramenta à Domino inſtituta, quanto cæremoniarum acervo onerant Pontificii, contra ac omnibus aliis Eccleſiis adeoque Catholicæ uſitatum eſt? In Baptiſmi adminiſtratione baſamum, ſalem, & ſalivam adhibent, necnon exufflationes & neſcio quos terribiles ad fugandum dæmonem exorcismos. In myſtici corporis ſanguiniſque Chriſti ſacramento, pane azymo, tenui, ac minuto utuntur: Hunc Sacerdos conſecrat quidem, ſed ſummiſſa adeo voce, ut nemo aſtantium audiat, ſciatve utrum conſecret, an excretur: Hoſtiam utcunque ſic conſecratam in altum elevatur, ut populus nolæ geſtatilis ſono admonitus eam adoret. Unam porro hoſtiam Sacerdos in tres partes frangit, quas ipſe omnes ſumit: quas autem communicantibus diſtribuit, non frangit, ſed

cas

cas integras in eorum, non manus, ſed ora im-
mittit.

Quid Miſſas ſolitarias indies ab iis celebratas
memorem, in quibus nemo præter Miſſificantem
communicat? Quid quod ſacerdos qui celebrat,
calicem ſacrum ipſe ſolus totum exhauriat, ne-
mini vero communicantium diſtribuat? Quid
quod Miſſas æque ac Indulgentias venales pro-
ponant? Quid denique quod particulæ quædam
Eucharifticæ in pyxide ſemper ab iis reſerventur,
ut certis quibuſdam temporibus per vias ac loca
publica magna cum pompa in proceſſionibus cir-
cumferantur?

His adungere licet, quod præter Sacramenta,
alias res plurimas miros in uſus conſecrent. Sa-
lem enim conſecrant, ut ſaluti ſit iis qui cum
ſumunt: Aquam, ut auram repurget, repellat
morbos, & dæmones ejiciat. Quilibet etiam
Papa, primo & deinde ſeptimo quoque Ponti-
ficatus ſui anno, formas quaſdam cereas, Agnos
dei vocatas, conſecrat, quæ tantæ, ut aiunt,
ſunt virtutis, ut iis vel tactis vel etiam viſis,
imbres, procellæ, turbines, reliquæque tempe-
ſtates avertantur, compescatur ventorum rabies,
inſeſta tonitrua temperentur, & omnes maligni
ſpiritus timore perterriti contremiſcant.

Sed dies mihi deficeret ſi omnes hujusmodi
cæremonias à Pontificiis hodie uſitatas percuſſere
velim: Quæ ſcilicet in tantum creverunt nu-
merum, ut nec peritiſſimus inter ipſos Sacerdos,
nec Eminentiſſimus Cardinalis, nec ipſe qui
ſummus vocatur Pontifex dimidiam earum par-
tem enumerare poſſit. De iſtis autem quos
modo recenſuimus, deque aliis compluribus e-
juſdem farinæ ritibus ab Eccleſia Romana hodie
obſervatis, audacter pronunciare poſſumus quod
muſtei ſunt & novitii, hæud ita multis abhinc

annis excogitati. Etenim hi non ante decimum, illi poſt duodecimum, alii vix ante decimum quartum à Chriſti Nativitate ſaculum uſurpari cœperunt: Nulli autem eorum in ullis aliis Eccleſiis, nec in ipſa Romana ut antiquitus conſtituta, vel præceptum, vel exemplum habuerunt. Adeo ut eos omnes illinc exterminari debere, ipſamque proinde hodiernam à qua uſurpantur Romæ Eccleſiam, omnium peſſime conſtitutam eſſe, ex hoc uno Apoſtoli argumento apertiffime colligamus quod nps, vere Catholici, *tales non habeamus conſuetudines, neque Eccleſiæ Dei.*

Quod ſi inter Eccleſiam Catholicam & Romanam, quæ Catholicæ nomen ſibi ſoli uſurpavit, tantum ſit discriminis, quid ſentiendum eſt de aliis iſtis Eccleſiæ noſtræ adverſariis, quos ſub generali Sectariorum nomine complexum ſum? Eorum ſane nec ipſa nomina Eccleſiæ univerſali per mille & quingentos annos audita fuerunt, atque ideo neque digna ſunt quæ nobis hoc in loco commemorentur. Quod autem ad nova eorum ſigmenta attinet, licet à ſe invicem haud minus quam à nobis diſſideant, in hoc tamen omnes ſectæ conſentiunt, quod totam Eccleſiæ Catholicæ diſciplinam reſpuant, & illius loco novam, & quidem aliam atque aliam, pro ſuo quæque ingenio, ſubſtituendam eſſe contendant.

Dicite enim, Fratres dilectiſſimi, quo terrarum loco Eccleſiâ unquam ſine Epifcopo Presbyteris præſidente ante præſens hoc noſtrum proximumque ſeculum conſtituta eſt? Ubi gentium Ordinatio, aliaque ſumma Eccleſiæ negocia à Presbyterorum claſſe tractata ſunt? Quænam eſt illa Eccleſia? Quænam unquam fuit, quæ nulla feſta, nulla ſtata jejunia obſervavit? Quæ
per

per ipſam etiam Quadrageſimam gulæ atque ebrietati indulſit? Quæ baptiſmum ſine ſponſoribus, & alterum ſalutis noſtræ Sacramentum ſine quovis externo ſubmiſſi gratique erga Deum animi indicio adminiſtrare conſueſta eſt? Omnes evolcite antiquitatis Eccleſiaſtica commentarios, omnes orbis hiſce etiam diebus Chriſtiani angulos perluſtrate, & inveſtigate, ſi poteſtis Eccleſiam quæ nullam habet certam & præſcriptam precum publicarum formulam, ſed quæ cuique etiam ſtipiti, quicquid in buccam venerit, ad ipſum omnipotentem Deum temere & extempore effutire permiſſit? Hæc noſtrorum tantummodo Phanaticorum ſunt commenta, *nos tales non habemus conſuetudines, neque Eccleſiæ Dei.*

Ut Pontificii denique ſuas, ſuas etiam ſectarii novitates habent, ſic utrique eaſdem vi ac armis propagare conati ſunt. Quid enim fecerunt ſectarii noſtri? Quid non fecerunt, quo Eccleſiam omnium puriſſimam everterent, ſuaque inſomnia ſtabilirent? Hanc ob cauſam inita, ut noſtis, factione bellum inteſtinum commoverunt; totum hoc, florentiſſimum antea regnum, publicis latrociniis infeſtum reddiderunt: Omnia violarunt jura, divina pariter ac humana. Nihil tam ſublime, tam auguſtum, tam ſacrum ſanctumque fuit quod non ab improbis iſtorum manibus, pollutum, exciſum, funeſtarum eſt. Imo vero ut ſeſe ex omnium ſclerum colluvione natos eſſe demonſtrarent, Regem pientiſſimum regno, libertate, domo, uxore, liberis, ipſaque tandem, horreſco referens, communi etiam luce ſpoliarunt.

Et tamen gemini ipſorum pontificii, in impietate, in nequitia, in crudelitate illis haudquaquam inferiores fuerunt. Ut illi enim ſe

ſolos ſanctos, ſic & hi ſe ſolos Catholicos eſſe putant, ac proinde in omnes alios quippe ut iſti præjudicant hæreticos aut infideles, non Chriſtianorum non hominum, imo vero belluarum more ſavierunt. Reſugit animus, eaque reſormidat dicere quæ ab illis in Germaniâ, in Italiâ, in Belgio, in Galliâ, in Hiberniâ ſub Religionis prætextu perpetrata ſunt. Satis, eheu! pluſquam ſatis conſtat, quas illi ſtrages in hoc ipſo regno antehac ediderint, quaſque nuper etiam edituri erant, longe ſi fieri potuit ſaviores, niſi ſumma Dei miſericordiâ proſiti ac præpediti, fuiſſent. Non tantum enim omnia Eccleſiæ Anglicanæ membra ferro flammisque addixerant, verum ipſum etiam ſupremum illius ſub Chriſto caput, ſtrenuiſſimum fidei noſtræ Deſenſorem, unicum omnium noſtrorum in terris gaudiorum centrum, Regem noſtrum ſereniſſimum, nobis eripere & horrendum dictu! dolo occidere apud ipſos decretum, ut noſtis, & conſtitutum fuit.

Hæccine autem Eccleſiæ Catholicæ conſuetudo? Hi Chriſtianorum mores? Hæc religio? Quid potius eſt, ſi hoc non eſt, religionem, ut noſtra loquitur Eccleſia, in rebellionem, & fidem in factionem convertere? Sub fidei ſcilicet ac pietatis umbrâ atrociffima patrare flagitia, qualia in omni barbariâ nec facta, nec viſa nec audita ſunt. Nos ſane non ita Chriſtum didicimus. Sed noſtra juxta ac Eccleſia vere Catholica à nefariis hujusmodi cœptis ſemper abhorruit. A prima enim illius reſormatæ origine uſque ad præſentem diem, acerrimi, quos plures habuit, inimici tale quippiam ei obſicere nunquam potuerunt. Adeo ut nos omneſque genuini Eccleſiæ Anglicanæ filii omnium veriſſimè aſſeveremus, quod *nos talem non habemus conſuetudinem, neque Eccleſiæ Dei,*

Quæ cum ita ſint, Reverendi in Chriſto Patres, Fratresque dilectiſſimi, liceat mihi pauca vobis in mentem revocare, ex iis collecta, quæ hucusque differuimus. Ad rectam ſingularis cujuſlibet Eccleſiæ conſtitutionem, neceſſarium eſſe, ut diſciplina ritusque Eccleſiæ univerſalis ab eadem retineantur, ſuſe à nobis demonſtratum eſt. Oſtendimus etiam nec Pontificios, nec Sectarios Eccleſiæ univerſalis ritus obſervare, ſed contrarios prorsus à ſe non ita pridem excogitados; atque ideo Eccleſiam, ſi quam habent, non rectè, ſed perperam & vitioſe apud ipſos conſtitutam eſſe. At noſtra è contrario Eccleſia, ad univerſalem uſque adeo accommodata eſt, ut nihil ab eâ in doctrinam admittatur, niſi quod ubique quod ſemper, quod ab omnibus creditum, nihil in diſciplinam, niſi quod ubique quod ſemper, quod ab omnibus, vel ſaltem à multo maximâ Eccleſiarum parte obſervatum fuit. Quo factum eſt, ut Eccleſia Anglicana omnium quæ ſin univerſo orbe modo exiſtunt, rectiſſime conſtituta jure meritoque habeatur.

Hinc itaque conſtat, quanti æſtimanda ſit Eccleſia noſtra, quamque ſedulo nobis advigilandum, ut conſtantes ei ſtabilesque perpetuo maneamus. Nunquam ſatis adorare poſſumus infinitam illam Creatoris noſtri benignitatem, quod in tam ſanctæ tam Apoſtolicæ, tam vere Chriſtianæ Eccleſiæ gremio nati, & hucusque educati ſimus. Hac enim ratione, Fidem Catholicam unâ cum lacte materno ſuximus: Sub Chriſti ipſius Diſciplinâ vitam hætenus felices tranſegimus: Omnia ad ſempiternam cujuſque ſalutem neceſſaria, auribus animisque noſtris ab ipſis incunabulis tradita & inculcata habuimus. Adeo ut nihil dubii eſſe poſſit, quin nos omnes ſummam cujus à natura capaces ſumus felicitatem

rem aſſequamur, ſi modo illius cujus membra ſumus Eccleſiæ fidem & diſciplinam ea qua par eſt, religione obſervemus.

Alii itaque novitiis ſuis inventiunculis glori- entur, & in cœlum ſi poſſint, viâ privata atque antehac inuſitata aſcendant, nos trita illi ac frequenti viâ inſiſtamus, qua majores noſtri, qua Patres Primitivi, qua Apoſtoli, qua omnes veri Chriſtiani ad æternam gloriam pervenerunt: Quam Eccleſia ſcilicet Anglicana nobis aperuit & commonſtravit. Si hanc in omnibus ſequamur, neque ad dextram, neque ad ſiniſtram declinantes, nos etiam ad cœleſtem Para- diſum rectâ progrediemur. Quo autem alii a- bituri ſint, nihil eſt quod nos ſoliciti ſimus; ipſi viderint.

Adhæc cum Eccleſia noſtra, ut hodie refor- mata, recte adeo conſtituatur, eam omnes pro ſua quiſque parte tueri & à malevolis, quibus utrinque opprimitur adverſariis vindicare ſtude- amus. Cui, magno ſane negotio, ut pares ſi- mus & idonei, omnia Hiſtoriæ Eccleſiaſticæ monumenta, conciliorum Acta, Patrumque ſcripta perlegamus, ut ex iis Eccleſiæ noſtræ Antiquitatem pariter atque puritatem demon- ſtrare poſſimus. Satis, fateor, exploratum ha- bemus, quam inſipida & ingrata hujusmodi antiquitatis Eccleſiaſticæ ſtudia hiſce diebus vi- deantur; quibus ſcilicet nihil fere ſapit niſi quod novum eſt. Cùm inter omnes autem con- ſtet nos nec ſolos nec primos eſſe Chriſtianos, ſed perquam plurimos omnibus retro ſeculis per eam quam nos proſitemur religionem eandem quam nos expetimus ſœlicitatem adeptos fuiſſe, quicquid hodie in Religione Chriſtiana novum eſt eo nomine vel falſum, vel vanum ſaltem & ſuperfluum ſit neceſſe eſt. Adeo ut ſi probare poſſi-

poſſimus, quod quidem abunde poſſumus, Eccleſiam noſtram *Primitivæ & Catholicæ* conformem eſſe & conſentaneam, omnes adverſariorum in eam obſervationes facillime diluantur.

Quæcunque autem in Eccleſiam noſtram ſtudia conferimus nihil unquam proficient, niſi bonis operibus acuantur. Quocirca per Deum immortalem, per ſalvatorem noſtrum Jeſum Chriſtum, per Eccleſiam Catholicam, per Anglicanam vos omnes obſecro & adhortor, vitam ita inſtituatis, ut talis, tam ſanctæ Eccleſiæ filios decet. Summam erga Deum pietatem, erga Regem noſtrum ſereniſſimum fidem & obedientiam, erga homines amicitiam, juſtitiam, liberalitatem, reliquasque virtutes Chriſtianas colere & præſtare pergatis. Videant adverſarii & admirentur præclaram Eccleſiæ Anglicanæ ſanctitatem in eo quod viros omnium ſanctiſſimos producat. Hoc modo non homines tantum, ſed & ipſum etiam Deum nobis propitium habeamus : Qui ſolus Eccleſiam à ſe primo extractam & denuo reſtitutam, à Phanaticorum rabie, à Papiſtarum aſtu, à dæmonum furore, ab ipſis Jeſuitarum technis defendere & in omne ævum conſervare poteſt.

Exurgat itaque Deus & diſſipentur inimici ejus. Faxit ut Eccleſia noſtra, vel potius ſua, magis magisque indies ſtabiliatur, floreſcatque. Faxit, ut nec Romæ, nec Genevæ, nec ipſæ inferorum portæ adverſus eam unquam prævaleant. Faxit denique ut nos omnes à puriſſima hac in terris militanti, tandem aliquando ad ipſam in cœlis triumphantem Eccleſiam evehamur per Dominum noſtrum Jeſum Chriſtum, cui cum Patre

**Patre & Spiritu Sancto Gloria sit & Honor
nunc & in æternum. Amen.**

*Gratia Domini nostri Jesu Christi, &
charitas Dei, & communicatio Spiri-
tus Sancti sit cum omnibus vobis.
Amen.*

A FU-

A

FUNERAL SERMON

Preach'd at *Eling*.

1 COR. XV. 52.

*For the Trumpet ſhall ſound, and the
dead ſhall be raiſed incorruptible,
and we ſhall be changed.*

THAT it is appointed for all Men once to die, the Eternal GOD hath not been pleaſed only to avouch it, but frail Man hath had almoſt 6000 Years woful Experience of it. In the Infancy of the World, for the better Peopling of it, it pleaſed GOD to ſpin out the Thread of ſome Mens Lives to Six-hundred, Seven-hundred, yea, *Metuſelah's* to a Thouſand within Thirty-one Years; yet, be ſure, how long ſoever he ſpan it out, at length he cut it off; tho' it was never ſo long a Life that he had lent unto them, yet at laſt he took it from them. And therefore 'tis obſervable, in the fifth Chapter of *Genefis*, as we have the Ages, ſo we have the Deaths of our long-lived Fathers recorded to us. How long ſoever any of them lived, yet at length there comes in a וימר and he died; *Seth* lived Nine-hundred and twelve Years וימר and he died; *Cainan* lived Nine-hundred

hundred and ten Years *רמ"י* and he died, *v. 14.* Adam lived Nine hundred and thirty Years *רמ"ג* and he died, *v. 5.* Jared lived Nine hundred sixty two Years *רמ"ב* and he died, *v. 20.* Yea Methuselah lived Nine hundred and sixty nine Years, yet he hath a *רמ"ט* too, and he died, *v. 27.* Thus none of them lived so long but still they died at last; and as it was in the Infancy, so is it in this the Dorage of the World; none of us that enjoy the Pleasures of Life, but at last we must be swallow'd up by the Jaws of Death. They indeed reckon'd their Years by Hundreds, we ours by Scores. Many of them lived almost to a Thousand, but 'tis a Miracle to see any of us reach to an Hundred Years. And as they had after their long, so shall we have after our short-liv'd Days a *רמ*, and he dies. Some of us perhaps may pass thirty, forty, fifty, yea perhaps One in a Thousand may accompany this our dear deceased Brother beyond the threescoreth Year, yet one Day will it be said of us, what we may say of him, *He's dead, he's gone.*

But let us not be dejected that we have so short a Time allotted us in this, seeing we have an Eternity appointed us in the other World. I know it is not long but we must all leave our Houses upon Earth, and go to dwell in the Chambers of Death; but this may be our Comfort and Support, That as our Fellow-Creatures shall carry us to the Earth, so will our glorious Creator raise us from it: Men may make a mournful Funeral for us, but God will give a joyful Resurrection to us; *For the Trumpet shall blow, and the Dead shall be raised incorruptible, and we shall be changed.* The Words are the Compendium or Abstract of the whole Chapter; the Apostle

Apoſtle ſhewing in this Verſe, what he is proving thro' the whole Chapter, That we ſhall as certainly be taken from the Grave, as ever we were ſhoulder'd to it. And that not only they that are gone before us, ſuch as ſhall accompany us, and thoſe that follow us into the Valley of Death, ſhall be taken thence by the Lord of Life, but thoſe alſo that at the Coming of our Lord and Saviour ſhall be alive in this, will be immediately ſnatch'd away into another World.

For the Trumpet, &c.

The Doctrine that I ſhall ſpeak to from this Text, ſhall be only the Text it ſelf converted into a Doctrine, even this: *The Trumpet ſhall blow, and the Dead ſhall be raiſed incorruptible, and we ſhall be changed.*

For the Opening and Confirming of which Doctrine, I ſhall answer theſe following Queſtions.

First, *What are we to underſtand by the Sounding of the Trumpet?*

Secondly, *Who are thoſe Dead that ſhall be raiſed at the Sound of it?*

Thirdly, *In what manner ſhall the Dead be raiſed at the Sound of it?*

Fourthly, *Whence may it appear, that the Dead ſhall be raiſed?*

Fifthly, *In what ſenſe ſhall they be incorruptible when they are raiſed?*

Sixthly, *What is the true Purpoſe and Meaning of the laſt Words, And we ſhall be changed?*

I. *What*

I. What are we to understand by the Sounding of the Trumpet? That at our Saviour's Coming to Judgment a Trumpet shall sound to alarm all Men to his Tribunal, is frequently asserted in his holy Scriptures, *Mal. xxiv. 31. 1 Thes. iv. 16.* and so twice in this Verse. What we are to understand by it, most Expositors acknowledge themselves to be in the dark about; and we shall never know exactly what it means until we come to hear it sounding in our Ears, *Arise, ye Dead, and come to Judgment.* Only I think in general, that as at the Giving of the Law, *Exod. xix. 16.* so at the Judging of Men according to that Law, the eternal God shall cause some such terrible Sound to be utter'd, as shall be heard over the whole World, and summon all Men that ever did or shall live upon the Face of the Earth, immediately to appear before his Judgment-Seat; and when this, the Voice of God, as a Trumpet, sounds in our Ears, then shall the Dead be raised incorruptible, and we shall be changed.

II. Who are those Dead that shall be raised at the Sound of this Trumpet? There is a threefold Life that Man is capable of, a natural, spiritual and eternal Life: The first consisting in the Union of the Soul to the Body; the second, in the Union of CHRIST to the Soul; the third, in the Communion of the Soul with GOD. Answerable to this threefold Life, there is likewise a threefold Death made mention of in Scripture, a natural, a spiritual and an eternal Death; the first consisting in the Separation of the Soul from the Body; the second, in the Separation of CHRIST from the Soul; the third, in the Separation of the Soul from GOD.

I. A natural Death, when the Soul and Body,

dy, having liv'd for ſome time together like loving Mates, at length are divorc'd from one another. Whilſt our Souls are joyned with our Bodies we are ſaid to live, when our Souls are taken from our Bodies we are ſaid to die. This is that which is meant when it is ſaid, *It is appointed for all Men once to die*, Heb. ix. 27. that is, All Men that live a natural Life, muſt one Day die a natural Death.

2. A ſpiritual Death, which is the Separation of the Soul from CHRIST, as a ſpiritual Life is the Union of CHRIST unto the Soul. Now this ſpiritual Death, tho' many by Grace are redeemed from it, yet all by Nature are ſubject to it. And as all by Nature are ſubject to it, ſo do moſt by Practice ſtill lie under it; ſo that many, yea moſt of thoſe that live a natural Life, are the Children of this ſpiritual Death. Inſomuch that as it is ſaid, *There was a great Cry in Egypt; for there was not an Houſe where there was not one dead*, Exod. xii. 30. ſo may you and I take up a bitter Lamentation this Evening, that there is ſcarce an Houſe in here *, no nor * *Elings* in England itſelf, wherein there is not one dead, yea wherein there are not many dead Perſons. And to go no farther than ourſelves, how many of us that are aſſembled together at this time, who naturally live upon GOD, are ſpiritually dead before him? Dead as to all ſenſe of our Sins; dead as to all ſpiritual Graces; dead as to all heavenly Comforts; dead as to that Life of Faith which the Children of the great GOD are quicken'd with; even as dead to all ſpiritual as our deceaſed Brother is to his natural Life. He hath loſt his natural, and how many of you are deprived of your ſpiritual Senſes? He feels nothing that is laid upon him by Men, and how

little do you feel any thing that is ſaid unto you by GOD? Tho' you ſhould anoint him with the ſweeteſt Perfumes imaginable, he could not ſmell them; and ſhould I break the Alabaſter-Box of ſpiritual Oyntments before you, and open the ſweeteſt of all divine Comforts unto you, how little would you perceive them? His Eyes are cloſed up, not being able to ſee any thing that is before him; and how many of us have the Eyes of our Minds ſhut up, not able to behold the Things that belong to our everlaſting Peace before they be hid from us? Give him the richeſt Dainties, alas! he cannot taſte them; and ſhould CHRIST preſent you this Evening with the ſpiritual Supper of his own Body and Blood, the Bread and Water of Life, what little Pleaſure could you take in them? In a Word, I am now ſpeaking of him, but he doth not hear me; and how long may I ſpeak to many of you before you'll hearken unto me? He lies dead before us, but doth not know he is ſo; and how many of us are dead before GOD, but do not think we are ſo? His Soul is ſeparated from his Body; and how many of your Souls are ſeparated from CHRIST your Head? What made this Separation of his Soul and Body but Sickneſs? And what hath ſeparated GOD from your Souls but Sin? *Iſa.* lix. 2. I know, my Brethren, he perceives nothing of all that hath been ſpoken of him, and that becauſe he hath loſt his Soul; and I fear many of you perceive and apply nothing of what is ſpoken to you, and that becauſe you have loſt your GOD. Oh! therefore that our Eyes were a Fountain of Tears, that we might weep Day and Night for thoſe dead Perſons that live amongſt us. Cease therefore, my Beloved, ceaſe gazing up-
on

on the dead Perſon that is before you, and turn your Eyes into yourſelves, to behold and mourn for the dead Souls that are within you; and the more you think yourſelves to be alive, the more ſuſpect yourſelves to be in Death; as knowing that you may be dead even whiſt you are alive: You may live in a natural Senſe to us, and yet be dead in a ſpiritual Senſe to God.

3. Eternal Death, which conſiſteth in the Separation of the Soul from God; an eternal Life conſiſteth in the Communion of the Soul with him. And this is the Death the Pangs whereof the Damned in Hell continually undergo, weeping, and wailing, and gnawing their Teeth, and crying out, *Wo and alas that ever we loſt our ſpiritual Life on Earth, for now we have found an eternal Death in Hell.* For it is this ſpiritual which leadeth to this eternal Death; and you that lie under the ſpiritual Death of Sin muſt either get yourſelves quicken'd by the Life of Faith in CHRIST, or elſe expect by eternal Death to be ſeparated from the Lord of Life. And truly 'tis good to live upon eternal Death by Meditation here, that we may not die it by Condemnation hereafter.

Thus you ſee how Men may be dead Naturally, Spiritually or Eternally, now which of theſe three ſorts of dead Perſons ſhall be raiſed at the laſt Day? Why I muſt confeſs, That thoſe alſo who were Spiritually dead on Earth, and eternally dead in Hell, ſhall all be raiſed to their laſt Doom: Yet 'tis the Naturally dead which are chiefly to be underſtood in this place, as comprehending all that are Naturally dead, tho' Spiritually alive. So that every Perſon Spiritually alive, or Spiritually dead, that hath or ſhall at any time be carry'd to the Grave, ſhall

certainly be raised thence; *For the Trumpet ſhall ſound, &c.*

III. *How ſhall the Dead be raised?* Why in brief, when the Trumpet ſhall ſound Alarum by the Power of the moſt high G O D, the Duſt of every Man's Body ſhall immediately haſte to its proper Place, gathering up it ſelf perhaps from ſeveral Nations and Countries where it hath been ſcattered, and all to make up that Body which once it was. I know our Bodies may run thro' a thouſand Changes before that Day come; but howſoever he that hath made our Bodies of ſuch far-fetcht Parts as I could ſhow you they are compounded of, can as eaſily fetch each Part from the moſt ſecret or exempt Place that it can be carry'd or transform'd into. And as he eaſily can, ſo he really will gather up all our Parts, and ſo put them together as to make the ſame Individual that was before compounded of them. And the Body being made fit to receive its Soul, the Soul ſhall immediately be united to its Body, and ſo we, both our Souls and Bodies, even the very ſelf-ſame Perſons that now we are, ſhall be raised up at the laſt Day, to answer for what we have done in this, and to receive what we muſt have in the other World. *For the Trumpet, &c.*

IV. *How doth it appear that the Dead ſhall thus be raised?*

First, From Scripture, *Iſa.* xxvi. 19. *Dan.* xii. 2. *Matth.* v. 28, 29. *Matth.* xxii. 31, 32. Whence I cannot but believe with *Job*, and know that my Redeemer liveth, *Job* xix. 25, 26, 27.

Secondly, From Reason.

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First, From the Reſurrection of Chriſt, 1 Cor. xv. 12. Tho' he lay ſome time in the State of Death, he was afterwards reſtored unto Life; ſo that he that was betrayed by *Judas*, &c. was raiſed by GOD, and appeared to ſeveral of his Diſciples afterwards; not continually, but now and then, that he might by degrees wean them from his bodily Preſence, which e'er long was quite to be taken from them.

Secondly, The Immortality of the Soul is a clear Proof of the Reſurrection of the Body: for it is againſt all Reason, that one eſſential Part of Man ſhould be continued in its Being, and the other ſhould be turned to nothing. Eſpecially conſidering that it is the Form of the Body, and therefore, as Philoſophers are pleaſed to phraſe it, *Appetit materiam*, it hath a natural Inclination to the Matter which once it was the Form of, which Inclination GOD would never have implanted in it, did he not intend to give its deſire to it. But the greateſt Queſtion may be, How it appears that the Soul is immortal? Why it appears from its Nature; it is a ſpiritual, and therefore muſt needs be an immortal Subſtance. Whatſoever dies, dies either from outward Force or inward Diſeaſes: From outward Force the Soul will never dye, becauſe there is none can have that Power over it as to kill it but he that made it. None can turn any thing into nothing but he that can turn nothing into any thing, even GOD. Now as there is none but GOD can do it, ſo we may be ſure GOD will never kill the Soul, that is, he'll never ſend it back into the Womb of Nothing from whence he took it: He having ſo frequently promiſed Reſt and Salvation to our Souls. *Mat. xi. 29.* Now it is impoſſible he ſhould give

any thing to our Souls, if he ſhould reduce our Souls to nothing ; eſpecially it is impoſſible to give eternal Life to them, and yet to take their natural Immortality from them, which is brought to light by the Goſpel, 2 *Tim.* i. 10. And as it ſhall not be killed by outward Force, ſo neither will it die of inward Diſeaſes : For the Soul as it is a ſpiritual, muſt needs be a pure Subſtance, having no ſuch thing as contrary Principles in it which it can be diſſolved into, nor therefore any Diſeaſes which it can be diſſolved by. The Body, that is deſtroy'd of itſelf, by its own prevalent Humours and Corruptions ; but the Soul has no ſuch Humours or Corruptions in itſelf, and therefore cannot be ſaid to die or be diſſolved of itſelf. Hence it is that tho' many of you have been at the Funerals of dead Bodies, but tell me which of you was ever at the Funeral of a dead Soul ? You have read perhaps of the Lives and Deaths of many noble Perſons, but tell me which of you ever read or heard of the Life and Death of a ſpiritual Soul ? Or if any one pretend to it, let him tell me what Death the Soul died ? Was ſhe ſhrivel'd up to nothing with a lingring Conſumption ? Or was ſhe burſt aſunder with a ſwelling Tympany ? Did ſhe ſhake off her Being with the returning Fits of a cold Ague ? Or was ſhe conſumed with the Scorplings of a burning Fever ? Was not a Sword ſheathed in her Bowels, and ſo her Blood let out ? Or when the Walls of Fleſh wherein ſhe dwelt fell down, was ſhe not cruſh'd to pieces by them ? Alas theſe are fond Conceits, for how can any Diſeaſes ariſe in a ſpiritual Subſtance, wherein there is no ſuch thing as contrariety of Principles, or fighting Elements. Can an Angel be ſick or die ? If not an Angel, why

why a Soul, which is endowed with the ſame ſpiritual Nature now, and ſhall be adorned with the ſame eternal Glory hereafter? No, no, it is appointed for all Men once to die, but it is appointed for all Souls ever to live. And ſeeing the Soul ſhall never die, certainly the Body muſt be raiſed up to be united to it, that they may live together, like loving Mates, to all Eternity.

Thirdly, The Juſtice of God is a clear Proof for the Reſurrection of the Dead; and that becauſe Juſtice requires, that they that are Co-partners in Vice and Vertues, ſhould be Co-partners alſo in Punishments and Rewards. Now there is ſcarce a Sin that we commit but our Bodies have an hand in it; tho' the Sin committed would not be a Sin without the Soul, yet it would not be committed without the Body. The Body could not ſin unleſs the Soul conſented, the Soul would not ſin ſo often unleſs the Body tempted: As in *Whoredom, Drunkenneſs,* and the like, which Sins the Soul would never think of nor conſent unto, did not the prevalent Humours of the Body draw it. In the Commiſſion of which Sins, the Sinfulneſs of the Act depends principally upon the Soul, but the Act that is ſo ſinful is performed only by the Body; ſo that the Body doth not only accompany the Soul in Sin, and enjoy the Delights of it, but often leads the Soul into it. Whence we may eaſily gather, that, according to the Rules of Juſtice, the Body ſhould be ſharer with the Soul in undergoing the Miſeries which are laid upon it. Yea and further, What doth Juſtice require but to puniſh the Perſon that doth offend for the Commiſſion of theſe Offences? But if the Soul only and not the Body ſuffers, the Perſon ſuffers not at all, the Body being part of the

Perſon as well as the Soul, and ſo the Soul no Perſon without the Body. And therefore is it as clear as the Noon-Day Sun, that as the Soul ſhall never be carry'd to the Grave, ſo ſhall the Body be certainly taken from it, and ſo that, *the Trumpet, &c.*

2. The *ſecond*, Why ſhall the Dead be raiſed? Why that every Perſon may receive hereafter according as he lives here. There is indeed a particular Judgment paſt upon each Soul at its firſt Departure from the Body, *Ecc. xii. 7. Targ.* "קָם נַפְשׁוֹ לִפְנֵי יְהוָה to ſtand in Judgment before GOD. But beſides this there is a General Judgment, a Grand Affize kept for all the World to appear at, when not only the Souls, but the Bodies alſo of all that ever lived upon the Face of the Earth muſt appear before the Judgment-Seat of CHRIST; that every one may receive according to what he hath done in the Fleſh, whether it be good or evil; *2 Cor. v. 16.* So that in thoſe very Bodies which you have now brought into the Church of GOD, in them muſt you e'er long ſtand before the Tribunal of CHRIST: That as your Bodies have been Partners in Vice and Vertues here, your Bodies may be Sharers in Punishments or Rewards hereafter.

V. *How ſhall they be raiſed incorruptible?* For this you muſt know, that the Apoſtle here treats of principally the Reſurrection of the Saints, including the other under it, who ſhall be raiſed incorruptible.

1. In their Souls. Thoſe Corruptions of their Souls that here often foiled them, they there ſhall have a perfect Conqueſt over; their Souls being there wrought up into an exact Conformity to the Will of GOD, and ſo empty'd

ty'd of all Corruptions, and bleſſed with all Perfections. Hence it is that the Apoſtle, preſſing after Perfection of Life, labours to *attain unto the Reſurrection of the Dead*, Phil. iii. 11. that is, he labour'd after that Perfection whilſt he enjoy'd this Life, which the Saints enjoy when raiſed up from Death.

2. In Body, As our Souls ſhall be void of all Corruptions, ſo ſhall our Bodies be of all Imperfections. Here they are ſubject to many, but there to no deſtroying Sickneſs and predominant Corruptions; for theſe our vile Bodies ſhall be made like unto Chriſt's glorious Body, *Phil. iii. 21.* Yea, what is a ſown a natural ſhall be raiſed a ſpiritual Body, 1 Cor. xv. 44. that is, it ſhall be ſuch a Body as ſhall not any longer be a domineering Maſter, but a faithful Servant to the Soul; it ſhall not any longer be a clog to us in the Performance of Duties to God, but it ſhall be as quick, agile and ſubſervient, as if it was advanc'd beyond the Degree of a Body, and had commenc'd a Soul. And ſo, *v. 42.* *It is ſown in Corruption, but it ſhall be raiſed in Incorruption,* that is, thoſe Corruptions and Humours which once reign'd over it ſhall now be baniſh'd from it, and that which is here corruptible ſhall there be clothed with Incorruption, *v. 53.* ſo that when they are once raiſed from Death they ſhall never more be ſubject to it, but ſhall live with their Souls for evermore.

3. In their Happineſs. As their Souls and Bodies, ſo ſhall their Happineſs too there put on Incorruption, ſo that what they enjoy ſhall be continu'd to them without interruption for evermore. There ſhall be no Croſſes in their Relations, no Loſſes in their Poſſeſſions, no Diſgrace in their Honours, no Fears in their
Pre,

Preferments, no Sickneſſes in their Bodies, no Imperfections in their Souls, no Miſapprehenſions in their Minds, no Irregularities in their Affections, no Sorrow in their Joys, no Gall in their Cups, no Bitterneſs in their Sweets, no Darkneſs in their Light, not one Drop of Miſery in the whole Ocean of Happineſs they ſhall enjoy.

VI. What is here to be underſtood by the laſt Words, *And we ſhall be changed?* Why the Apoſtle is here ſpeaking of thoſe who ſhall be alive at the Coming of our Saviour unto Judgment, and looking upon himſelf as living in the laſt Times, he puts himſelf into their Number; and therefore having in the foregoing Verſe ſhewed that they ſhall not ſleep or die, but be changed; in this he aſſerts it again of them, and of himſelf amongſt them, that *the Trumpet ſhall ſound, and the Dead ſhall be raiſed incorruptible, and we (who remain alive at that Day) ſhall be changed.* that is, Our Bodies ſhall know no ſuch thing as rotting in their Graves, or being eaten up of Worms, but ſhall immediately launch out with our Souls into the vaſt Ocean of Eternity. This, I ſay, I look upon as the true Purport and Senſe of the Words, tho' we may rake them, in a larger Senſe, for our Change from Life to Death; at which time there are many things we ſhall be changed in: I ſhall name but Two.

I. Our Opinions. We ſhall think otherwiſe of all or moſt things when dead, than whiſt we are alive. Here we are apt to look upon Sin as amiſable, and Grace as not deſirable; upon the Happineſs of Heaven as not worth the looking after, and Holineſs upon Earth as more ado than worth. Here we think ſumptuous Houſes and large

large Poſſeſſions excel CHRIST with all his Poſſeſſions; and that if we can but be prefer'd to Honours in this, 'tis no matter for the Glory of the World to come. But when we are once dead our Judgments ſhall be preſently changed, and we that once eſteemed all things before GOD, ſhall look upon GOD as to be eſteemed above all things; thinking and looking upon Sin as ſinful, upon Profaneneſs as madneſs, upon carking Cares as tormenting Dreams, upon carnal Pleaſures as ſugar'd Poyſon, upon popular Honour as a painted Shadow, upon Covetouſneſs as Idolatry, and upon all things beſides GOD as nothing in compariſon of him.

2. Our Conditions: a *Dives* in this, may become a *Lazarus* in the other World; and a *Lazarus* here a *Dives* there: many that had nothing upon Earth ſhall have all things in Heaven; and ſuch as enjoyed all things upon Earth have nothing to enjoy in Hell. The Poor, in time, may prove Rich to Eternity; and they poor to Eternity, who were rich in Time. And thus ſhall vain Man's Condition be turned upſide down. Now perhaps thou ſwimeſt in a deluge of Carnal Pleaſures, but there thou may'ſt not have a drop of Water to cool thy inflamed Tongue. Here, perhaps, thou haſt thy Chambers adorned with the richeſt Tapeſtry, but there thy Chambers of Death ſhall be hung about with nothing but the mournful Sables of eternal Darkneſs. Here thou may'ſt be liſt up to popular Dignities, but there thrown down into infernal Miſery. Here thou may'ſt lie each Night upon a Bed of Down, but there have nothing but a Bed of Flames to roll thyſelf upon for ever. And ſo on the other ſide, Now, perhaps, thou dwelleſt in a ſorry Cottage,
but

but hereafter thou may'ſt have a glorious Palace, even eternal Manſions to dwell in. Here, perhaps, thou haſt ſcarce a drop of Beer to quench thy Thirſt, but hereafter may'ſt have Rivers of Pleaſures to ſatisfy thy Soul. Many that are ſcorned by Men are honoured by God, and many of them that have nothing to enjoy in Time, ſhall have all things to enjoy to all Eternity. And thus ſhall we be changed in our Opinions and Conditions when once arrived at the other World.

USE,

I. Conſolation to all that have loſt any Relations in general, and to the Relations of this our deceased Brother in particular. Methinks this Doctrine drops as ſo much ſpiritual Manna from Heaven to revive your ſinking Spirits! Did you uſe to be ſorry when he was aſleep? No, Becauſe you knew he would awake. Why, let me tell you, your Relation is not Dead, but Aſleep, and ſhall as certainly Awake in the bright Morning of the Reſurrection, as he now Sleepeth in this the black Night of his Diſſolution. Suppose at his departure hence he had gone into a far but fine Country, where you ſhould not ſee him of a long time, but howſoever you might hear he was in Life, Health, and Proſperity, and that one day you were certain to behold his Face again, would not this be a great Comfort and Reſreſhment to your Souls? Why, my Beloved, when he died he did but go into a far Country, and a very fine one too, where, tho' you cannot ſee him for the preſent, yet you cannot but believe him to be in Health, Life, and greater Proſperity than ever he here enjoyed. For as really as his Body lies dead be-
foſe

fore us, is his Soul alive to GOD, rejoycing, we hope, himself in the Arms of divine Love, whilst we are feeding ourselves upon the Husks of Creature-Comforts. But you'll say you cannot see him, and therefore you cannot but grieve for him. Not see him! you could not see him when he was in one place and you in another, yet you could then comfort yourselves e'relong you should behold his Face again. Why, he is but in one place and you in another. Yea, we hope, in GOD's higher House in Heaven, whilst you are here in this his House on Earth. But be of good Comfort, and in the multitude of your Thoughts within you, let this refresh your Soul, that tho' you do not see him now, yet you shall hereafter, and that he shall as really be raised from the Grave, as ever he shall be carried to it: *For the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*

II. Exhortation.

1. Be constant in your Meditations upon the Resurrection.
2. Be diligent in your Preparations for it.

And as you desire to be in readiness when the Trump sounds, let me exhort you

1. To live like GOD's Creatures, like none of your own.
2. Live like changing Creatures, whose Mountain may stand strong now, but e'relong may be tumbled upside down.
3. Live like dying Creatures; be daily living as daily dying.

4. Live like rising Creatures, as those who one day shall rise up to Life, as really as ever you fall down to Death.

5. Live like Creatures ready each Moment to appear before your Maker. Always live as thou desirest to be found living when Death comes to summon thee to appear before the Tribunal of the most High God. Think, speak, act, pray, hear, as if thou wert just ready to give up thy Account to the Great God, of all thy Thoughts, and Words, and Actions, &c.

6. Live on Earth as you hope to live in Heaven; antedate the Happiness of Heaven, by following Holiness upon Earth.

My Brethren, our Days are short, our Work is great, our Sun's a setting, Death is hasting to put a Period to all our Works: Or howsoever, if we be not dissolved, we must be changed; and how soon none of us can tell; only this we know, it will be done in the *winkling of an Eye*. So that we cannot promise ourselves to live one Moment longer than just we see ourselves alive. I cannot promise myself to speak this Sentence out to you, neither can you promise yourselves to hear this Sentence out from me; for before I have spoken, or you have heard these Words we may all be standing in another World, before the Judgment-seat of CHRIST. And thus do we all stand upon the very Brink of Eternity, ready every Moment to launch into it. O! lavish not out therefore your golden Opportunity, but whilst you find yourselves alive prepare yourselves for Death; that so dying preparedly you may rise joyfully, and live with God eternally.

And, in the Concluſion of all, I know you expect (my Brethren) that I ſhould ſpeak ſomething concerning the manner of his Life amongſt us, whoſe Death is now a celebrating by us. but I believe many, yea, moſt of you, have had the Happineſs of his Acquaintance longer, and therefore able to do it better than myſelf: only thus much I dare ſay of him, that he was one who did not uſe to ſound a Trumpet at the giving his Alms when he was alive, and therefore, I believe, if he knew it, would be loath that I ſhould ſound it now he's dead. Give me leave in general to ſay, if any of you be ignorant of his Life, to ſend you to thoſe who ſhall thoroughly acquaint you with it. Would you know his Charity? Go to the Poor of all Places whereſoever he lived, and if their Purſes and Bellies were not the Coſſers where he laid much of his Treafure in, tell me, I was not acquainted with him, and then expect not that I ſhould ſpeak any thing concerning him. Would you know his Piety and Love to the Ordinances of God? Ask his Houſe, whether he was not conſtant in the performance of Family Duties, calling his Family twice each Day together, and pouring forth his Soul with them unto God, and then retiring to his private Meditations. And ask the whole Pariſh, whether there was ever a Sermon preach'd here, and he, if in the Pariſh and well, did not come for his ſhare in it? Would you know his Honesty and faithful Dealing in his Calling? Ask all that ever had any thing to do with him, and they'll give you a ſufficient Character of him. Would you know his real Love to, and tender Care of all his Relations, I am ſure there ate none of his Relations but have abundant Experience of it, and there-

therefore cannot but give you a ſufficient Teſtimonial for it. In a word, Would you know his Humility, his Contentedneſs, his Liberality, his Heavenly-mindedneſs, or any other Grace which GOD had implanted in him? Ask but any that ever were acquainted with him, and they will tell you how conſtantly theſe Graces were put into Practice by him. But why ſhould we be ſpeaking his Praises upon Earth, who is now ſinging forth the Praises of GOD in Heaven? He, we have good Ground to hope, hath received Praise from GOD, and therefore ſtands not in need of Praise from Men. Neither hath any thing been ſpoken only for his Commendation who is dead, but principally for your Imitation who are alive, that you might do as he did on Earth, that ſo you may be where he is, in Heaven. I ſay in Heaven, where we have cauſe to believe his Soul is ſhining before GOD, whilſt his Body is lying before us.

And, O! my Brethren, that you and I could be perſwaded, this Evening, to give up ourſelves to him, who, one Day, thus will take our Souls from us; that we might walk in the Ways of Holineſs here, and ſo come to the Joys of Happineſs hereafter. That when our Bodies ſhall lie in the ſame Poſture as his doth, our Souls may enjoy the ſame Glory that he hath; where all Tears ſhall be wiped from our Eyes, all Sorrow taken out of our Hearts, all Imperfections from our Minds, all Aches from our Bodies; and that which is the brighteſt Jewel in the Crown of Glory, all Sin ſhall be baniſh'd from our Souls. And we ſhall take our fill of Love and Joy, triumphing in the Praises of our
glorious

glorious Maker, rejoycing in the Boſom of our gracious Father, and ſolacing ourſelves with thoſe Heart-refreſhments, and Soul-raviſhments which ſhall transport our bleſſed Spirits unto all Eternity.

O A FU-

FUNERAL SERMON,

Panegyrical.

REV. xiv. 13.

*I heard a Voice from Heaven, ſaying,
Write; From henceforth bleſſed are
the Dead which die in the Lord, &c.*

I Suppoſe none of you are ignorant of the ſad Occaſion of our preſent aſſembling, and that it is not to celebrate this Funeral Obſequies of our deceas'd Brother, for it was abſolutely neceſſary he ſhould be, as he was; interr'd before now; and therefore we are rather met to celebrate his Memory, that he may be as great an Inticement to Vertue now he's dead, that he was an Example of it whilſt he liv'd; for what greater Encouragement can there be to Vertue in this Life, than a ſerious Conſideration of its Reward in the World to come? Let us therefore, for a while, leave the puffing Vanities of this tranſient Life, and go up and take a View of the new Jeruſalem which is above, and where, we have juſt Grounds to believe, our deceas'd Brother is now a glorious Inhabitant; for that all which die in the LORD are bleſſed in the World to come, we are here aſſured by a Voice from Heaven, *And I heard a Voice from Heaven, &c.*

Thus

Thus we have had a transient Glimpse of the Blessedness of such as die in the Lord; and verily all that die in the Profession of the Christian Faith, the Laws of Charity and of our Religion command us to believe and hope they die in the Lord, and by consequence are Partakers of this promised Felicity. Hence it was that the first Council at Nice, long ago, decreed, *That whosoever desir'd it, and thereby profess'd his Faith in Christ, should not be deny'd his idolot, viz. the blessed Eucharist, whereby he might be the better strengthen'd to travel to the Mansions of Glory.* And hence also, I suppose, it is that our Church hath prudently order'd, that the Words of my Text be read at the Burial of each deceas'd Christian amongst us, thereby to testify our belief and hope, that he being dead in the Lord, is blessed with him: Yet, I must confess, there are some whom we may have stronger Grounds to believe to be happy after Death, than we have of others, *viz.* Such as whilst they are here below do more visibly perform the Conditions requir'd by the Gospel, in order to our partaking of the Promises which are made in it; amongst whom I cannot, I dare not but reckon our deceas'd Brother, concerning whom therefore I think it not convenient only, but necessary I should add something.

It is true, I scarce ever before now could be persuaded to speak much in Commendation of the Dead, as still fearing lest I might speak too much. But in giving you a Relation of this incomparable Person I need fear no *Hyperbole*, unless it be *Meiosis*, being conscious to myself, that if I offend on either part, it will be in defect rather than excess: especially considering how exemplary he was in his Piety towards God,

and Loyalty to his Sovereign; in his Dutifulness towards his Parents, and his Christian and Humble Carriage towards all Men, together with all the other glorious Vertues wherewith his precious Soul was deck'd, and his Life adorn'd. I should be injurious to him, but much more to you, should I suffer his Virtues to be bury'd in Oblivion, and not rather display them, at least in part, before you, that they may excite and stir you up to be, and to do like him: And, I assure you, I shall say no more than what I am either certain of upon my own personal Knowledge, or have receiv'd from such as have been the Ear and Eye-Witnesses of his Words and Actions.

Last *Tuesday* therefore, being the 26th of this present *July*, before his third Climaterical Year was half expir'd, he left us feeding upon Husks with the Swine here below, to go to his Father's House, and so was actually possess'd of the Inheritance purchas'd for him in Heaven before he could have been admitted unto that he was born to here. And yet in this little, alas! very little Time that he stood Candidate for the Crown of Glory, he outstripped many grey Heads amongst you, having attained to more Grace and Vertue, than many who have liv'd his Years thrice told, ever so much as thought of or desir'd. His Parents, from his Birth to his Death, never restrain'd him of his Liberty, which notwithstanding he was so far from abusing to Licentiousness, that he made it a continual Spur to his greater Devotion to God, and Submission to them; insomuch that as they, like indulgent Parents, were never known to cross him, so he, like an obedient Son, was never observ'd to cross them in the least: But if they ever affected

And any thing which at firſt ſight ſeem'd contrary to his preſent Inclinations, he had attain'd that ſtrange Power over himſelf, that he would preſently turn the Stream of his own Inclinations into the ſame Channel where he obſerv'd theirs to run.

Nay, happy Man, ſo great a Command he had of his own Paſſions, that he could never be diſcern'd to be in any, by thoſe who daily attended on him; inſomuch, that in his lawful Recreations (for he never uſed any other, and them but rarely) ſuch Accidents as would cauſe others to ſwell and rage, could never ſo much as move him; but whatſoever happen'd, he was ſtill in one and the ſelf ſame even and compos'd Temper.

And if ever he was more earneſt than ordinary, it was in a good Cauſe, even when he happen'd to Diſcourſe with any in the Churches Behalf, which he was always a zealous Promoter of: and ſtill with that Gravity and becoming Modeſty that he could offend none, but might juſtly have gain'd many; and that by his Example, as well as Diſcourſe, being a conſtant Attendant upon the publick Ordinances.

Ambitious I confeſs he was; but that which in others is a Sin, in him was a noble Vertue: For all the Ambition that ever could be obſerv'd in him, was only that he might be ſerviceable in his Generation; and he hath been often heard to ſay, That he eſteem'd himſelf Unfortunate, that he could not do his King and Country Service. And, ſome few Days before his fatal Sickneſs ſeiz'd upon him, diſcourſing of the preſent Government with more than ordinary Zeal, utter'd theſe Words, *If all the Hairs of my Head were ſo many Lives, I could freely lay them down to ſerve*

my King and Country. Hence it was, that whilst others of his Rank and Quality have been indulging their pamper'd Flesh in carnal Pleasures, and sensual Delights, he hath still been in his Closet, performing his Devotions to the most High, with whom he now is; or else in his Study, sucking in those Languages, Arts, and Sciences (wherein he had made very great Proficiency) which might make him more capable of understanding the Intrigues of State, and more able to manage whatsoever publick Trust should ever be repos'd in him, for the Honour of his Sovereign, and the Benefit of his Country.

A Company-keeper I confess he was, but it was with his own Parents, in whose Society he still took more solid Pleasure and Satisfaction, than our jovial Blades ever did, or can do, in their foolish and boon Companions: and so he cross'd the old Proverb, *That Father and Son can never make good Company.* But whether Converse with his Parents, or others, none can say they ever heard an Oath, no not so much as an indecent Expression fall from him, but though Heir to so Ancient and Noble a Family, and so great an Estate, though in Strength of Body, and in the Vigour of his Youth, he still carry'd himself with that Gravity, Modesty, Charity, Meekness, and Humility towards all, that he may justly be a Pattern to the Gentry, not only of the present, but of all succeeding Ages. Especially considering, that of all those who had the Happiness to be acquainted with him most intimately, none could ever see, or say that he was addicted to any Vice. And yet himself was all along so sensible of his own inward Misdemeanors and natural Imperfections, that, upon that

Account

Notwithstanding, not long before his Death, he, disputing with one of a contrary Opinion, asserted, *That none can be assured of their future Happiness, by reason of their present Infirmitie.* And therefore upon his Death Bed being asked how he hop'd to be saved, his Answer was, *Only by relying upon Jesus Christ.*

And, verily, of this his precedent pious and devout Life, he found the Benefit and Comfort when approaching unto Death. For notwithstanding there was nothing in this Life that was ever deny'd him, but he always enjoy'd what this World was able to afford him, yet in all his Sickneses he was never observ'd to desire the Pleasures of this World any longer, but still his Discourse ran upon, and his Desires were carry'd after the Happiness of the World to come. And for the confirming of his Hope in it, he desir'd the Eighth of the *Romans* to be read to him; and for that End, I think, he could scarce have chosen any other Chapter more fit to be read to him in all the Bible. In the reading whereof he still desir'd them to pause a while, that he might exercise his Meditations upon what was read; and therefore when he came to Verses 33 and 34, (methinks I see how his Soul triumph'd in the Mercies of God, and in the Merits of our blessed Lord and Saviour JESUS CHRIST) which so encourag'd and confirm'd his departing Soul, that when a Stand-by in a Christian Manner advis'd him not to be discourag'd at Death, he with an holy Scorn, as contemning the Advice, reply'd, *What, discourag'd now I am going to my Saviour.* And when he was just ready to give up the Ghost, being desir'd to call upon God, he answer'd, *In him alone is my Trust:* And having said

ſaid thoſe Words, immediately turning himſelf, he reſign'd his Soul into the Hands of CHRIST; where we'll now leave him, ſolacing himſelf in the Viſion and Fruition of the chiefest Good, and joining with the glorious Querifters above, in warbling out that celeftial Anthem; or, howſoever, ſome other to the ſame Intent and Purpoſe,

*Glory be to the Father, and the Son, and
the Holy Ghoſt;*

*As it was in the Beginning is now, and
ever ſhall be: World without end.
Amen.*

A SER-

A
SERMON

Preach'd before the
SONS of the CLERGY.

MATT. V. 16.

*Let your Light so shine before Men,
that they may see your good Works,
and glorify your Father which is in
Heaven.*

WE are here met together at this time in a double Capacity, as Members of CHRIST'S Church, and as SONS of His CLERGY. His Clergy, I say; for all that are admitted into Holy Orders, and so to the sacred Ministry of his Church, are properly his *κλήρος*, his Lot and Portion, separate from the rest of Mankind, and set apart wholly for his Service. Which having been the Case of our respective Fathers, we their Children should look upon ourselves as nearly related to CHRIST, upon that Account, and more highly obliged in our several Places and Callings to Serve and Honour him, who was
pleased

pleased to honour our Parents, so far as to employ them in his more immediate Service, and to make them the Instruments in his Hand to open Mens Eyes, and to turn them from Darkness to Light, from the Power of Satan unto God. And amongst the many Services which we owe to this our Fathers, as well as our own great Lord and Master, it is not the least, to take care of such Widows and Orphans which any of those who served him in the same Capacity as our Fathers did, have left behind them, destitute of any other Maintenance than what he hath allotted them out of the Abundance which he, for that and such like Purposes, hath put into ours and other Mens Hands.

For the better Performance of which great and necessary Duty it hath pleased our gracious Sovereign, by his Letters Patents, to make us a Body Politick or Corporate, by the Name of *The Governors of the Charity for the Relief of poor Widows and Children of Clergymen*; which Title shews it to be a very high and honourable, a truly Christian Society or Corporation, in that the end of its Institution is only to do good. There are other Companies and Corporations in this City, which are made such only for the better management of the several Trades and worldly Mysteries which are exercised in it; but this is instituted purely upon a Pious and Charitable Account, for the better management of Good Works, and so for the exercise of the great Mystery of imitating God himself; in doing all the good we can to others. Which Consideration duly weigh'd, as it would make all who are capable of it ambitious of being admitted into such a Society, so it would make those who are already admitted into it, faithful
and

and diligent in promoting the great Ends of its Institution, that they may give a good Account of it, not only to the Viſiters which His Maſteſty hath appointed, but likewiſe to CHRIST himſelf, when he ſhall hold his General Viſitation at the Laſt Day, when all Accompts ſhall be audited.

And as the only End of eſtabliſhing this Corporation was for the better governing and ordering of good Works, ſo the great End of our aſſembling together at this time, next to the performing our Devotions to Almighty GOD, is that we may be excited to the exerciſe of them. For which purpoſe, therefore, I have pitch'd upon theſe Words, from whence to demonſtrate to you how much you are obliged, as Chriſtians, to do all the good you can. Which done, it will be eaſy to apply it to our preſent Occaſion, and to ſhew, by the parity of Reaſon, what Obligations lie upon you, as ye are the Sons of Clergymen, to do not only Good Works in general, but theſe alſo in particular, which this Corporation is appointed and empower'd to govern and order to the beſt Advantage.

Thus now we ſee how much they who profeſs the Chriſtian Religion are obliged, by the Religion they profeſs, to be the moſt Pious, moſt Righteous, moſt Charitable, every way the moſt excellent Perſons upon Earth. So that if we ſhould look upon ourſelves only under that reſpect, we are bound to exceed all of any other Profeſſion, in whatſoever is good and Praiſe-worthy. But as we are the Sons of Clergymen, we have ſome peculiar Obligations upon us to be and to do good more than others. As Chriſtians we are bound to be the beſt of Men; but
as

as the Sons of Clergy-men, by the parity of Reason, we are bound to be the beſt of Chriſtians. For,

I. Our Fathers being CHRIST's immediate, and, if I may ſo ſay, domeſtick Servants, it is to be ſuppos'd that they were always doing their Maſter's Work, and ſtrictly obſerving all thoſe pious, wiſe, and good Laws that he ſet before them; by which means we had a better Example of Vertue and Goodneſs than other Chriſtians uſually have. So that we cannot pretend to follow our Fathers Steps, except we walk in the narrow Path that leads to Blifs.

And beſides, Our Fathers being authorized and required to adminiſter the Means of Grace and Salvation to CHRIST's Flock, we who were bred up under them, have always had the opportunity of enjoying the ſaid Means, having, from our Infancy, been trained up and exerciſed continually in them. And therefore unleſs they have their due effect upon us, we ſhall be much more inexcusable than they who enjoy them only now and then. We have been all along accuſtomed to praying and praiſing God, to reading the Holy Scriptures, to the hearing them read and expounded to us, and to the receiving the myſtical Body and Blood of CHRIST, when we came to Years of Diſcretion; and ſo true Religion was not only planted in us at firſt, but it hath been continually water'd and nourish'd by thoſe Means which CHRIST hath appointed for that End, who therefore expects that we bring forth much Fruit, anſwerable to the great Care and Pains that he hath taken with us.

Eſpecially conſidering, that we have always had the beſt Directions and Inſtructions given us

us what to believe and do that we may be ſaved; and ſo have been brought up, as the Apoſtle ſpeaks, *in the nurture and admonition of the Lord*, whereby our Parts have been enlarged, our Gifts improv'd, and our natural Notions of GOD, and of Good and Evil, have been excited and quickened in us. We could be ignorant of no Truth that was neceſſary for us to know, but we were preſently taught it: We could neglect no Duty but we were put in mind of it: We could fall into no Vice but we were reprov'd for it: We could be ſubject to no Temptations, but we were ſtill forewarn'd, and ſo forearmed againſt it. And if, after all, we ſhould not be much better than other People, we may be juſtly reputed to be much worſe; ſo obſtinate and hard-hearted that the moſt powerful Inſtructions could never make any Impreſſion upon us. But if we come ſhort of others, we are a ſhame both to our Religion and our Parents too; making as if they had not been ſo prudent, or not ſo careful as they ought in our Education. For it is plain, that the Sins of Clergymens Children do, in a more than ordinary manner, reflect upon their Parents. Inſomuch that if a Clergyman have unfaithful, riotous, or unruly Children, the Apoſtle makes it a bar to his being ever advanced to the Order or Degree of a Biſhop in the Church, as taking it for granted, that they who cannot govern their own Children, are not fit to be intruſted with the Flock of CHRIST: For this cauſe, ſaith he to Titus, *left I thee in Crete, that thou ſhouldeſt ſet in order the things that are wanting, and ordain Elders in every City. If any man be blameleſs, the huſband of one Wiſe, having faithful Children, not accuſed of riot or unruly,* Tit. i. 5, 6.

In which Words there are two things very observable upon this occasion. *First*, That the Apostle here asserts our legitimacy, as the Sons of Clergymen, against all the impertinent Cavils of the Church of *Rome*, which hath the Confidence to condemn the Marriage of the Clergy as unlawful, notwithstanding that *St. Paul* here doth so plainly and expressly allow and approve of it. But having the great Apostle himself so firmly on our side, we need not matter what all the Papists upon Earth, or Devils in Hell can say against us.

But then we must observe withal, what it is that the Apostle requires of us, and of all the Children of Clergymen, as such, in an especial manner above other People, that we be *Faithful*, not accused of Riot, nor Unruly.

First, *Faithful*, that is, That we be not Infidels, or Hereticks, but true Believers, Orthodox Christians, rooted and established in the Faith of CHRIST, as it is revealed to us in the Gospel: *Not carried to and fro with every wind of Doctrine, but holding fast the form of sound words*, which we have received from our Fathers, and they from CHRIST and his Apostles; lest otherwise we deny the Faith which our Fathers preached, and so be worse than Infidels.

And as we must be *Faithful*, so, in the next place, *not accused of Riot*, or as the words *μη ἐν ᾠσέλει δυνάμε*, under no Accusation of Suspicion of Riot or Luxury, Excess or Prodigality, Intemperance or Debauchery of any kind: For these are such brutish Vices, that they who indulge themselves in them, are not worthy to be called the Sons of Clergymen, nor scarce of Men, being more like to the Beasts that perish.

And

And then, in the laſt place, we muſt not unruly, *Arrogant*, not headſtrong or untractable, not refractory or rebellious againſt our Spiritual, our Civil, or Natural Parents. But, the contrary, we muſt be Loyal to the King, obedient to the Church, dutiful, humble and ſubmiſſive to all our Superiors; yea, ſo far as exceed all others, as much as poſſible, in the noble and truly Chriſtian Vertues: For this Apoſtle requires of the Sons of Clergymen an eſpecial manner. And therefore they who are either Rebels or Schiſmaticks, or, as the poeſtle here expreſſeth it, in one word, *Unruly Ungovernable*, ſuch deſerve not to be of the Society; which as it is in Duty bound, ſo hope it will always give all other Corporations in the whole Kingdom an exact Pattern and Example of ſteady Allegiance to the King, and Conformity to the Church in all things.

Theſe are, in ſhort, thoſe excellent Qualifications which the Apoſtle is pleaſed to Inſtance particularly in, as neceſſarily required in the Sons of Clergymen above others, *Faith, Sobriety and Obedience to Governours*. To which the occaſion of our meeting together upon this Day requires us to add a fourth, and that is *Charity* which is a Duty incumbent upon us, not only as we are Men, and as we are Chriſtians, but alſo as we are the Sons of Clergymen, incorporated, as I obſerved before, by the Name of, *The Governours of the Charity for the Relief of Widows and Children of Clergymen*. In what Title of our Corporation there are as many Arguments almoſt as Words, exciting us to the exerciſe of this Vertue upon the preſent Occaſion. For,

1. It is Charity in general, *The Queen of Graces*, as the Ancients called it, or rather Grace itself, as the Word signifies, under which all other Graces are comprehended, and without which there can be no such thing as Grace or Vertue in us.

2. It is Charity for the Relief of others, which is an high commendation of it. Charity in general is of that large extent, that it reaches as high as to the GOD of Heaven, and as far as to all the Creatures upon Earth that bear his Image, whether they stand in any need or no. But this is Charity, for the Relief of others Necessities: So that as we do Good, others receive Good by it; we supplying their Wants, as well as fulfilling our own Duty. By which means it becomes a double Charity; Charity to others as well as in ourselves.

Neither is it for the Relief of the Poor in general, but of Widows and Orphans, the greatest Objects of Charity in the World, as being not only in Want, but destitute of these ordinary Means whereby they should be supplied. And therefore GOD himself is pleased to take care of them in a more especial manner than of other poor People, having often promised to be a *Father to the Fatherless, and an Husband to the Widow*. So that by our relieving them, we do not only imitate GOD, as in all other Acts of Charity, but we act under him, and in his stead, being subservient to him in fulfilling the Promises which he hath made to them. Which is certainly as great an Honour as it is a Duty.

Especially considering what kind of Widows and Orphans they are which this Charity is designed for, even those of Clergymen: Persons of the same Rank and Order with our Fathers, who

who having ſpent their Time in the Service of God, and finiſhed the Work which He gave them to do, left their Widows and Children to be maintained by the Providence of their Maker, and the Charity of Good People. And who are fitter to relieve the Widows and Children of Clergymen, than we, who are the Children of Clergymen ourſelves, and have wherewithal to do it, and therefore have it that we might do it? For we, as well as they, were, in a great meaſure, maintained and brought up by the Revenues of the Church; all which we are to look upon as one common Fund for the Maintenance of God's Clergy in general, and of thoſe who depend upon them. And tho' ſome have more and others leſs of it, all ought, ſome way or other to be maintained out of it: And therefore they who either immediately, by inheriting what their Fathers got, or elſe occaſionally, by being put out to ſome Trade or Calling, are now grown Rich by the Revenues of the Church, ought, out of their Abundance, to ſupply the Neceſſities of others, and to expreſs their Thankfulneſs to God for what they have, by a Liberal Contribution to the Widows and Children of Clergymen that want it.

And, for your encouragement hereunto, I deſire you to conſider, in the laſt place, that this Corporation is eſtabliſhed on purpoſe for the better governing and ordering of ſuch Charity as this is. So that you cannot now make that blind excuſe, that you do not know how it will be diſpoſ'd of; for the Society is now ſo ſettled, that there cannot be any Fraud, nor ſcarce ſo much as a Miſtake in the Management of it: There being as many Overſeers as there

are Governours in it, who, as they would not if they could, ſo they could not if they would, embezzle or divert your Charity to any other uſe than that to which you give it, even to the Relief of Widows and Children of Clergymen.

Let me therefore deſire you, not only to exerciſe your Charity upon this Occaſion, but to do it to the utmoſt of your Power. For if you do not proportion your Charity to your Eſtates, GOD may juſtly proportion your Eſtates to your Charity, and make you unable to give any more than you do, ſeeing you are not willing to give as much as you are able.

I ſhall ſay no more, but only deſire you to remember your Saviour's Words, and act accordingly upon this and all other Occaſions, as becomes the Sons of GOD and of his Clergy,
Let your Light ſo ſhine before Men, that they may ſee your good Works, and glorify your Father which is in Heaven.

A
DISCOURSE
ON
CHURCH-MUSICK.

PSAL. cl. 5, 6.

*Praise him upon the well-tun'd Cymbals:
Praise him upon the loud Cymbals.*

*Let every thing that hath Breath praise
the Lord.*

AS the DUTY of Praise was the great End of our Creation, so it ought to be the principal Thing in our Devotion, whensoever we come into the House of GOD, even Praise and Honour him in whose House we are; by acknowledging his Greatness and Glory in himself, his Power, his Goodness, and his Mercy towards us. Hence it is that a great, if not the greatest Part of our Liturgy, or Service we perform to GOD, consists of Confessions of him, Psalms and Hymns, or Songs of Praise to him, which we either plainly repeat, or else sing to some grave Tune fitted to them: Which was always reckon'd the best Way of our setting forth the Praises of GOD, and expressing our Thankfulness to him; and therefore it was us'd

P 2 by

by CHRIST, by his Apostles, and by his Catholick Church ever since, and, by consequence, by ours too. And, for the better Performance of so considerable a Part of the Worship we owe to GOD, ours, as well as other Reform'd Churches beyond the Sea, hath ever since the *Reformation* retain'd and allow'd Organs, or Musical Instruments, invented and fitted for so solemn an Occasion. Which being now erected here, and considering that some question the Lawfulness, others are ignorant of the Usefulness of such Instrumental Musick in the Worship and Service of GOD, I shall endeavour briefly to explain both these things to you.

First, As to the Lawfulness of Instrumental Musick in the Service of GOD, it is so generally acknowledg'd by the Reform'd Churches in other Places, both *Lutherans* and *Calvinists*, that there would be no need of proving it any where else but in *England*, where People are apt to scruple every thing but what they ought. But I cannot but wonder, how they who use Vocal, should notwithstanding question the Lawfulness of Instrumental Musick, in praising GOD? As if the setting or singing a Psalm to a certain Tune was any where in Scripture commanded or allow'd, more than the playing that Tune upon Musical Instruments; especially considering how constantly it was practis'd by the Church of GOD, under the old Law. I know that some have had the Ignorance to fancy, and the Confidence to assert, that this was part of the *Levitical* or *Ceremonial Law*, and therefore abrogated by CHRIST: Which is so great a Mistake and Falshood, that I cannot imagine how any Man of common Sense could ever dream of it; for *Moses*, in all the

Levitical Law, never ſo much as once makes mention of any ſuch thing. Nay, and we find it uſ'd before the Law was given; for *Miriam* the Prophetess, and the Women with her, ſang their Praiſes to GOD with Timbrels, which were Instruments of Muſick, ſo ſoon as they were come out of *Egypt*, *Exod.* xv. 20. Neither do we find any Law for it, but the Law of Nature and Reason, 'till *David's* time, near Five hundred Years after the Law was given; who being a Man after GOD's own Heart, the ſweet Pſalmiſt or Singer of *Iſrael*, and both a King and a Prophet too, it cannot be imagin'd that he ſhould ordain any thing in the Church but what was very lawful. Then we may infallibly conclude it to be therefore lawful, becauſe he, who was inſpir'd by the infallible Spirit of GOD, ordain'd it: For as we read that he commonly uſ'd it himſelf, as, *Chron.* xiii. 6. 8. *Chap.* xv. 28. ſo alſo that he ordain'd it, 2 *Chron.* xxix. 27. Yea, it is alſo expreſſly ſaid, that it was done by the Commandment of the LORD, v. 25. And certainly what GOD commanded is ſo far from being unlawful, that it becomes a Duty, by the very Commandment. And hence it is that the Church of GOD, from that time, did conſtantly obſerve it; not only in the firſt, but likewiſe in the ſecond Temple, *Ezra* iii. 10. *Nehem.* xii. 27, 31, 36. And the ſame was continu'd all along 'till our Saviour's time, who, conſtantly frequenting the publick Worſhip of GOD in the Temple, when he was at *Jeruſalem*, he himſelf alſo joynd with the Church at that time in praizing GOD after this manner, with Instruments of Muſick. So far was he from thinking it unlawful, (as ſome who pretend to be his Followers now do) that he, by his own Practice,

hath commended it to us: For we never read that he ever ſpoke one Word againſt Inſtrumental Muſick in the Worſhip of GOD, nor ever abſented himſelf upon any ſuch Account; which certainly he would have done, had there been the leaſt Shadow of Sin or Unlawfulneſs in it. And ſeeing our Maſter himſelf did not, I ſee no reaſon why his Diſciples ſhould do it; and ſo pretend to be wiſer than their Maſter. But they who abſent themſelves from Church upon this, or any ſuch Account, I fear, will have but a bad Account to give to him another Day.

But as for all ſuch amongſt us as deſire to be the Diſciples of the bleſſed JESUS indeed, let them look upon our Lord's Example as a ſufficient Warrant, and follow him in this and all things elſe to the utmoſt of their Power. And be ſo far from thinking it unlawful, as rather to bleſs and praife Almighty GOD, that they have ſuch Aſſiſtances wherewith to do it.

Theſe things, duly conſider'd, are ſufficient to ſatisfy any ſober Chriſtian in this Point: Howſoever I ſhall add one Obſervation more. And that is, Praiſing GOD with Inſtruments of Muſick hath not only been practic'd by the Church of GOD upon Earth, but St. *John the Evangelist* ſaw it, and heard it done in Heaven, *Apo. v. 8. Chap. xiv. 23. Chap. xv. 2, 3.* And ſeeing thoſe pure and perfect Creatures that are in Heaven are thus repreſented, as Praiſing GOD with Inſtrumental as well as Vocal Muſick, it is Madneſs to think it either unlawful, or needleſs for us poor Mortals upon Earth to do it: But we ſhould rather be glad of any Opportunity of joyning with them in time, as we hope to do it for ever.

The other thing I promis'd to ſhew, is the Uſefulneſs of Church-Muſick. Uſefulneſs, I ſay, not the Neceſſity; for doubtleſs we may and ought to Praise GOD aright, altho' we do not Sing at all, and ſo uſe neither Vocal nor Inſtrumental Muſick, as in our repeating the Pſalms, the *Te Deum*, and other Hymns. And ſo we may too when we uſe only Vocal, and not Inſtrumental Muſick. But, howſoever, no conſidering Chriſtian can eaſily believe that *David*, one of the moſt expert Perſons that ever was upon Earth at Praiſing GOD, ſhould both uſe himſelf, and ordain Inſtruments of Muſick to be us'd by others in Praiſing GOD, if it was not very uſeful as well as lawful to do it. Much leſs would the Spirit of GOD, which aſſiſted him in compiling the Pſalms, ſo often have called upon us to Praise GOD, as he doth, with Inſtruments of Muſick, if there had been no need or uſe of them, as *Pſal.* xxxiii. 1, 2, 3. *Pſal.* xcvi. 4, 5, 6. *Pſal.* cl. 3, 4, 5.

The Uſefulneſs of it appears,

1. In that it keeps the People in Tune and Concord while they ſing, and ſo prevents that Diſorder and Confuſion which we have often found, by Experience, in this and other Churches: Some ſinging one, and others another Tune, and very few ſinging any Tune aright. Which, as it breeds Confuſion, it cannot be ſo pleaſing nor ſo agreeable to him that is the GOD of Order, as to Praise him with one Voice, and in one Tone and Tune, as well as with one Heart. To which nothing doth nor can contribute more than Organs, or other Inſtruments of Muſick.

2. It conduceth very much to the compoſing and fixing our Thoughts, and ſo to the prevent-

ing theſe Diſtractions we are all ſubject to, eſpecially in Religious Duties. For this hath been commonly found in all Ages to be the natural Effect of Muſick: it having that power and force over the Mind, as to keep it cloſe to the Work it is engag'd in. Inſomuch, that none of us but may find by Experience, if we do but obſerve it, that whilſt Muſick is ſounding in our Ears we cannot ſo eaſily think of any thing elſe, but that one thing that we are then about. So that by the conſtant Uſe of Instrumental Muſick in Praiſing God, we may be able to ſay as *David* did, who conſtantly uſ'd it, *My Heart is fixed, O God, my Heart is fixed, I will ſing and give Praise*, *Pſal. lvii. 7.*

3. It is uſeful to the ſuppreſſing and curing the evil Paſſions and Diſtempers of the Mind, as Anger and Fury, Sadneſs and Melancholy, Dulneſs and Stupidity, which make us unfit for the Service of God, and obnoxious to the Temptations of the Devil, who makes uſe of ſuch diſorderly Paſſions as his Instruments, whereby to convey his Temptations into us, and ſo to get Poſſeſſion of us, and exerciſe his Tyranny and Dominion over us. And how much Muſick conduceth to the reducing ſuch Paſſions into order, and ſo to the preventing of ſuch Temptations, is plain from that remarkable Inſtance of *Saul*, of whom it is ſaid, *When the evil Spirit was upon Saul, David took his Harp, and played with his Hand: So Saul was reſreſhed, and was well, and the evil Spirit departed from him*, *1 Sam. xvi. 23.* Not that Muſick hath any ſuch immediate Power over that wicked Spirit, as to caſt him out; but *Saul's* Mind being diſturb'd, and his Paſſions out of Tune, the Devil by them inſinuated himſelf into him. And when by *David's* playing upon the Harp his Mind was reſreſhed, and his Paſſions

sions brought into due order, the Devil had nothing to work upon, and therefore was forc'd to depart from him. This was observ'd of Musick long ago; for we find in *Justin Martyr's Works*, that Musick in the Church *καταλείπει καὶ ἐκαστὸν αἰσθητικὸν ἐκείνην ἀνάγει, Suppresseth the Passions that arise from the Flesh.* And so, *Τὸς καὶ τὸν ἀποδείκνυσι ἔχθραν ἐμβλαλλομένης ἐμὴν λογισμὸς πορεύει ἀποδείκνυσι, It expelleth those evil Thoughts that are injected into us by our invisible Enemies.* The Truth whereof might be prov'd from many Instances, both in Ecclesiastical and other Writers. But we need not give ourselves the Trouble of consulting them, there being none of us but may have found it true by our own Experience. And if Musick could do no more than this, it must needs be acknowledg'd to be of great Use in the Service of GOD.

But in the next place, As it suppresseth evil, so it excites and stirs up good Affections: For by reason of the Affinity and Correspondence betwixt the Harmony in Musick, and that observed by Nature in our Tempers and Constitutions, the harmonious Vibrations or Motions of the Air, caus'd by the Concords in Musick, being convey'd thro' the Ear into the Brain, raise up the animal Spirits there, and make them quick and lively, active and nimble, regular and orderly, like themselves; whereby the Mind is chear'd, and the Soul is refresh'd, and free'd from its former Clogs, and so is not only able to act more freely of itself, but likewise is more capable of divine Assistances from the Spirit of GOD. And therefore when the Prophet *Elisha* was desir'd by the Kings of *Israel* and *Judah*, to tell them what to do in their Distress, the Prophet called for a Minstrel, to play upon a musical Instrument: *And it came to pass that when the*

Minſtrel played, the Hand of the Lord was upon him, 2 Kings iii. 15. For why ſhould the Prophet call for a Minſtrel? And why ſhould the Spirit come upon him more at that than at any other time, but only for the aforeſaid Reason, even becauſe his Mind was, by that Means, brought into a better and fitter Temper for the Spirit to work upon? Which one Inſtance plainly ſhews the great Uſefulneſs of Muſick in our Religious Services, which can never be rightly perform'd without the Aſſiſtance of God's Spirit moving upon our Minds and Affections. Hence therefore, in the laſt place, Church-Muſick is uſeful towards the great Ends for which we come to Church: Not only in that it conduceth to our Worſhipping and Praiſing the moſt High God, with greater Solemnity and Magnificence, tho' that alſo be very conſiderable; but alſo in that it raiſeth up our Spirits, and ſo quickens and inflameth our Devotions to God, that we may be in a fit Temper for ſo high, ſo heavenly a Work, as Praiſing and Magnifying the eternal God is; that we may ſing Pſalms, and Hymns, and Spiritual Songs, ſo as to make Melody in our Hearts to the LORD, *Ephes. v. 19.* And unleſs we find this Benefit by it, it will ſignify nothing to us; for it is the Heart that God principally obſerves in all the Services we perform to him, and nothing is acceptable to him, but what proceeds from thence. And therefore they that ſing only with the Voice, and not with their Hearts, had even as good hold their Tongues. And they that come hither only to hear the Organs, had as good ſtay away. For whatſoever I have ſaid concerning Church-Muſick, beſure it will avail them nothing, that come not with an hearty and ſincere

cere Deſire to Serve and Honour G^{OD}. For it is only an help to Devotion, and, therefore, they that do not truly endeavour to perform their Devotions to G^{OD}, cannot poſſibly have any help by it. But as for thoſe who ſhall come with ſincere Deſires to Praise and Adore the moſt High G^{OD}, I do not queſtion but, by his Bleſſing, they will receive great Benefit and Advantage from it, and will have cauſe to Bleſs his Name for ſuch extraordinary Helps that are here provided for them. And if any one ſhould find but any one of theſe Uſes of the Organs, in their Praiſing G^{OD}, ſo as to do it better, all the Pains and Coſts that any have, or ſhall beſtow upon them, will be to very good purpoſe: Much more if many of us ſhall do ſo, as I hope we ſhall.

But for that end, even that you may all experience the Truth of what you have now heard, concerning the Uſefulneſs of Church-Muſick in the Service of G^{OD}, I deſire you to obſerve this one Rule: All the while that you are Singing, and Praiſing G^{OD}, keep your Minds as intent as you can upon it, without taking any Notice at all of the Organs, for they will have their Effect upon you better if you do not mind them, than if you do; for your minding of them will divert your Thoughts from the Work you are about. Whereas if your Minds be wholly taken up with Praiſing, Admiring, and Magnifying the Eternal G^{OD}, your Maker and Redeemer, the muſical harmonious Notes ſounding all the while in your Ears, will elevate and raiſe up your Thoughts and Affections higher and higher, and be as ſo many Wings, wherewith your Souls may fly up, and ſoare aloft in the high Praiſes of G^{OD}, as *David* ſpeaks, *Pſalm* cxlix.

cxlix. 6. So that by this means we upon Earth may, and ought to join with the Quire of Heaven, in Praising the most High God, and the Lamb, that sitteth upon the Throne, singing that heavenly Anthem in the Revelations; *Hallelujah, Salvation, Glory, Honour, and Power be to the Lord our God, for ever and ever. Amen.*

PROV.

PROV. iii. 6.

כָּל־דְּרֹכָיו יִשְׁכַּח וְהוּא יִשְׁכַּח אֶת־מִשְׁלָלָיו

*In all thy Ways acknowledge Him, and
He ſhall direct thy Paths.*

ALL that we poor Mortals upon Earth can do for him that Governs, as well as Made the World, is only to acknowledge, it is he that doth it, that nothing can happen to any private Person, but according to his Will and Pleasure; muchleſs any Revolutions in States or Empires, but what are manag'd by his infinite Wiſdom, Power and Goodneſs. He that lives not under a conſtant Senſe of this, lives as without GOD in the World; but he whoſe Mind is continually poſſeſs'd with right and clear Apprehenſions of the Divine Providence, in and over the World, and expreſſeth the ſame by all the Means and Methods that he can, doth all that is requir'd of him, or, indeed, that he is capable of doing for him that made him; who, being infinitely Glorious in himſelf, cannot poſſibly receive any Acceſſions of Glory from us, who have nothing but what we receive from him. But, howſoever, of his own eſſential Goodneſs and Benignity, he is pleas'd to acknowledge himſelf, as glorify'd by us, when we only acknowledge the Glory that is in him. And as this is the only way whereby it is poſſible for us to give any Glory unto GOD, ſo it is the way too, whereby to obtain his Aſſiſtance and Bleſſing upon what we do. As the wiſe
Man

Man long ago observ'd, ſaying, *In all thy Ways acknowledge him, and he ſhall direct thy Paths.*

Words much to be observ'd at all times, eſpecially when we undertake any thing of more than ordinary Weight and Moment; for we cannot but be all ſenſible of the many Errors and Miſtakes we are ſubject to in all our moſt ſerious Attempts and Enterprizes: Nothing being more common with us, than to fancy that to be Good for us, which we afterwards find to be Evil; and therefore to do many things, and then to wiſh we had not done them. And altho' the End we aim at happen to be ſometimes Good, yet we commonly make uſe either of wrong Means, or elſe of the right Means in a wrong Manner, and ſo are ſeldom able to accompliſh it. Whereby it comes to paſs, that the greateſt Deſigns and Projects in the World, uſually, turn to little or no Account to us, if not to a very bad one. And therefore, as we deſire not to Labour in vain, and to ſpend our Time and Strength, and Parts to no purpoſe, it muſt needs be a Matter of extraordinary Conſequence to us all, to find out a Way how to be always certain of ſuch Aſſiſtances and Directions, in the Ordering and Managing of our Affairs, that we may be ſure to bring them to a good Iſſue. And this is that which we are here taught by the infallible Pen of the wiſeſt of Men, inspir'd by God himſelf, in the Words which I have now read. Eſpecially upon this Day, wherein we commemorate the Deliverance not only of three Kingdoms, but likewiſe of one of the beſt Churches in the World, from utter Ruin and Deſtruction. Wherein we may obſerve two Things. A Precept, and a Promise annex'd to it. The Precept, *Acknowledge him in all thy Ways.* The Promise,

And

And he ſhall direct thy Path. In the Precept we ſhall conſider the Object, *Him*; the Act, *Acknowledge him*; and the Latitude or Extent of it, *In all thy Ways*.

As for the Object whom we are to underſtand by Him that we ought to acknowledge, is plain from the foregoing Verſe, *Truſt in the Lord with all thine Heart, and lean not to thine own Underſtanding*; and then it follows, *Acknowledge him*, that is, the Lord before ſpoken of, even that invincible, all-glorious, infinite, eternal, ſupream and incomprehenſible Being, which we, in *English*, call GOD. And who, in *Hebrew*, is pleas'd to call himſelf *Jehovah*, which we tranſlate *the Lord*. Tho' I much queſtion whether there be any Word, either in our own or any other Language, that can fully expreſs what is meant by that great and terrible Name, whereby the moſt high GOD is pleas'd to manifeſt and reveal himſelf to us. That which I think comes neareſt to it is *Being*, or *Eſſence*, for ſo the Word plainly ſignifies, and therefore intimates what kind of Notion or Idea of himſelf, this Almighty Being would have us to frame in our Minds: Not to conceive of him under any particular Form or Shape, or kind of Being, but as BEING itſelf in general. And therefore, when *Moses* ask'd him his Name, he ſaid, *I am that I am*; and ſimply, *I am*; not *I am Great*, and Wiſe, and Good, and True, and Powerful; nor only, *I am Greatneſs*, and Wiſdom, and Goodneſs, and Truth, and Power in the Abſtract, but abſolutely and indefinitely, *I am*, and *I am that I am*. Whereby he plainly ſuggeſts to us, That he would not have our Thoughts of him confin'd to any one, or more, or all the Perfections that we are able to imagine, but be ſo

ſo far extended, enlarg'd, and exalted above all particular Beings and Perfections imaginable, till they are even ſwallow'd up in the Abyſs of Being and Perfection itſelf; no way able to recover themſelves, but by paſſing, as faſt as they can, from the Contemplation of what he is in himſelf, to what he is to all Things elſe, even the Source and Principle of their Being and Exiſtence: For this alſo is imported by his Name *Jehozab*, even that we do not only live and move, but have our Being in him. And not only we, but every thing that is: *For of him, and through him, and to him are all things,* Rom. xi. Yea, all things exiſt ſo continually in him, that it is as impoſſible for any thing to be without him, as it is for him not to be. For as GOD is Being and Eſſence itſelf, to ſay a thing may be without GOD, is the ſame as to ſay, it may be without Being, which is a plain Contradiſtion. And therefore, whatſoever it is that we can bring within the Compaſs of our Thoughts, we are ſtill to apprehend it as exiſting in him, who is the Fountain and Origen of all Exiſtence in the whole World, infinitely more clearly than the Sun is of the Light that is in the Air. So that whether we fix our Thoughts upon the Bodies which are here below, within or upon the Earth; or raiſe them up into the Air, and there conſider the Sun, Moon and Stars; or elſe carry them into the higheſt Heaven, and there think upon theſe thinking Subſtances which we call Angels. After all this, we may, and ought to mount them up higher and higher ſtill, until they come to the Great *Jehozab*, the ſupream and univerſal Being of the World, and Contemplate upon him; not only as raiſing the ſeveral things, which we before thought of, out
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of nothing at the firſt, but likewise as ſupplying all and every one of them with Being and Exiſtence continually from himſelf. And not only the things themſelves, but their ſeveral Motions and Actions too, yea, their very Activity itſelf, or Power of Acting. Whatſoever Virtue or Quality there is in Herbs or Plants, in Stones, in Metals, in Minerals, or the like ; whatſoever Life, or Strength, or Propenſity, or Inclination there is in Beaſts, or Birds, or Fiſhes, or even in the minuteſt Inſects ; whatſoever Faculty of Underſtanding, Reasoning, Diſcourſing, Wiling, or Affecting there is in Men ; whatſoever Sympathies or Antipathies there is betwixt any earthy ; whatſoever Force or Influence in the heavenly Bodies ; yea, whatſoever Knowledge, or Subtilty, or Power, or Agility, or whatſoever elſe it is that the Inhabitants of the other World are endow'd withal, it was not only inſus'd into them at firſt, but flows continually from *Jehovah*, the Fountain, the inexhauſtible Fountain of Being. Inſomuch, that ſhould he withdraw or ſuſpend his Influence, all things would be at a ſtand, not able to move or ſtir a Jot. But ſhould he ceaſe from iſſuing forth any Being or Exiſtence from himſelf, every thing would immediately ceaſe to be, and, in the twinkling of an Eye, drop down to nothing. For as he is *Jehovah*, the Being of all Beings, he muſt needs be the Cauſe of all Cauſes ; the Principal of all Motions ; the Spring, the Center, the Perfection of all Perfections whatſoever. And therefore without him there can be no ſuch thing as Perfection, Motion, Converſation, or Being in the World.

All this, and infinitely more than I am able to expreſs or conceive, is imply'd under this,
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the moſt proper Name of GOD here us'd, *Jehovah*. In whom, as there are infinite Perfections, ſo every Perfection is infinite; and therefore the higheſt of our finite Conceptions of him, cannot but be infinitely below him. Inſomuch, that when I ſet myſelf in good Earneſt to think upon him by whom alone I think, in whom alone I live and am, the Eye of my Mind is preſently dazled, my whole Soul is amazed, and confounded at his tranſcendant Splendour and Majeſty; And (as *Job ſaith*) *by reaſon of his highneſs, I cannot endure*; *Job xxxi. 23.* Yet howſoever, ſeeing he hath been pleas'd to call himſelf *Jehovah*, and under that Name to unveil and diſcover himſelf to us, I have endeavour'd, not only to raiſe my Thoughts as high as I could in the Contemplation of what is ſignify'd by it, but alſo to expreſs the ſame, as well as I could, to you, that ſo I might, by his Bleſſing and Aſſiſtance, excite and quicken theſe natural Notions of this Almighty Being, which he himſelf hath implanted in you; and, by conſequence, prepare you the better to underſtand and praſtice the great Duty which he is pleas'd here to require of you, even to *acknowledge him*.

A Duty which, at firſt ſight, I confeſs, may ſeem very plain and common; but, upon due Conſideration, we ſhall find it to be not only the greateſt, but that under which all other Duties are contain'd, and to which they tend. For, as in order to our acknowledging GOD aright, it is neceſſary to perform univerſal Obedience to him; ſo univerſal Obedience to him is requir'd, only in order to our right Acknowledgment of him. This being the great End and Reaſon why we ought to obey him, that we may thereby teſtify our Acknowledgment of his
Power

Power and Sovereignty over us; his Justice, Goodness and Mercy to us. Yea, for this End it was that he himself made the World, and us, and othet Creatures in it, capable of reflecting upon, and acknowledging him that made us. For it is said, that he *made all things for himself*, Prov. xvi. 4. How so? Not that he stood in need of anything for himself, being infinitely happy in the Enjoyment of himself. But howsoever, of his own essential Goodness, which is naturally Communicative of itself, he was pleased, by his almighty Word, to Command the stately Fabrick of the World out of nothing, and to exert his infinite Perfections in the Establishment of the Whole, and in the Disposition and Endowment of every Part in it. But when all is done, tho' every thing he made be good, yet he that is the chiefeſt Good, could not be the better for anything he made. Neither would the whole Creation have signify'd anything, if there had been none but himself to contemplate upon it. For he could not but behold infinitely more Good in himself than in all his Creatures, which could have no other Goodness but what proceeded from him. Hence therefore, he was pleased to endow severall of his Creatures, as the Angels in Heaven, and upon Earth Mankind, with the Power of Thinking, Discerning, and Considering of what he, their Creator, had done, that so they might always admire and acknowledge his infinite Wisdom, Power and Goodness in the Creation, Contrivance and Government of the World: Which if we neglect to do, we frustrate, as much as in us lies, the very End of our Creation. For our Creator having made us only for himself, and his own Glory, unless we acknowledge him in what he

hath done, and ſtill doth for us, and other Creatures, we do not do the Work, the only Work which we were made for. There being no way but this, whereby it is poſſible for us to give any Glory to our Great Creator. So that whatſoever it is we do, it is no farther a good Work, or acceptable unto God, than as it is done for the ſame End for which he himſelf doth all things, even for the Advancement of his Glory, by our Acknowledgment of it.

Seeing, therefore, that we cannot answer the Ends of our Creation, without doing the Duty which is here requir'd of us, we cannot, ſurely, but look upon ourſelves as highly concern'd to underſtand how to do it aright. For which purpoſe we muſt conſider, that in order to our acknowledging the Lord, *Jehovah*, it is neceſſary, That we firſt have an habitual Knowledge of him; as the *Hebrew* Word here us'd moſt commonly ſignifies. That we do not only think, or ſuppoſe, or hope; but certainly know, ſtedfaſtly believe, and be fully perſuaded of what he is in himſelf, and what he hath done, and ſtill doth in the World. That in himſelf he is, in and of himſelf, an Omnipreſent and Omnſcient, infinitely Wiſe and Powerful, Good, Holy, Juſt, Merciful and Eternal Being. So Omnipreſent, that whereſoever anything elſe is, beſure he is; without whom nothing can be. So Omnſcient, that he knows all Thoughts, Affections, Words, Actions, Motions, and Things that ever were, or are, or will, or can be in the World. So infinitely Wiſe, that he deſigns, contrives, and carries on every thing he doth in the beſt Manner, and for the beſt Ends and Purpoſes that can be. So Powerful, that he can do whatſoever he pleaſes;
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and that too, either with Means, or without Means, as he himſelf ſees good. So Good, that he is all Good, the chiefſt, the only Good, Goodneſs itſelf, diffuſing itſelf over all his Works. So Holy, that he can neither Sin himſelf, nor be the Author of it in others, it being directly contrary, yea, contradictory to his very Nature. So Juſt, as to puniſh every Sin that is committed; and yet ſo Merciful too, as to pardon every Sinner that repenteth. And in all theſe and other his Perfections he is ſo eternal, that he always is not younger at the Beginning, nor older at the End of Time, but always one and the ſame pure, ſimple, unchangeable Eternal Act.

Neither muſt we only know what God is in himſelf, but likewiſe what he hath done, and ſtill doth in the World. That as he made, ſo he preſerves and upholds the World by the Word of his Power; and governs, orders and diſpoſeth of all things in it, according to his Will and Pleaſure. So that he concerns himſelf, and exerciſeth his divine Perfections equally in the Management of the greateſt and the leaſt, the higheſt and the loweſt Things that are in Heaven or Earth. For if we go up into the higheſt Heavens, and take a View of the ſeveral Ranks and Orders of Angels, Archangels, Thrones, Dominions, Principalities, Powers, and the reſt of that celeftial Hierarchy, we may behold them all depending upon the Goodneſs, and ſubject to the Power and Pleaſure of the Great Jehovah, always praizing and adoring him, and ready every Moment to receive and obſerve his Commands, in miniſtering to his Saints and Servants upon Earth, and diſtributing his Bounty and Largeſſes among them. And if we bring down

our Thoughts from Heaven, and ſend them as low as Hell, we may there behold the Devils themſelves, thoſe impure Spirits that rebell'd againſt GOD, kept notwithstanding, in perpetual Subjection to him, being reſerv'd by him in everlaſting Chains, under Darkneſs, to the Judgment of the Great Day. And tho' he employs them, as his Executioners, to execute his Judgments upon his rebellious Subjects upon Earth; yet, as they can hurt none but ſuch as he hath firſt Condemn'd, ſo neither can they ever go beyond their Commiſſion, nor execute any other Punishments, nor for any longer Time, than juſt as he orders them. As is plain from the Inſtance of *Job*; for *Satan* himſelf, the Prince of Devils, could not ſo much as touch his Goods, 'till he had obtained a Commiſſion from GOD; nor his Body afterwards, 'till his Commiſſion was enlarg'd. Nay, we find in the Goſpel, that the Devils could not enter into the very Swine 'till CHRIST had given them leave, *Matth. viii. 31, 32.*

And if we conſider the Heavens, the Sun, Moon and Stars, which GOD hath ordain'd, they never yet did, nor ever can move otherwiſe than as he would have them; who, when he pleaſeth, can make them all ſtand ſtill, as the Sun did in the Days of *Jeſhua*. And not only their Motions, but their very Powers and Influences, whereby they affect one another, or elſe any earthly Bodies, whether ſeverally or conjunctly, are all directed and govern'd by Almighty GOD, who can make them fight againſt his Enemies, as we read the Stars, in their Courſes, did againſt *Sifera*.

The ſame holds good as to all and every thing in this lower World, the Beaſts of the Earth, the

the Fiſhes in the Sea, the Birds of the Air, from the greateſt to the leaſt, are all under his Care and Conduct. So that not ſo much as a Sparrow can do ſo much as fall to the Ground, without our heavenly Father; as our LORD himſelf hath taught us. But Men are of more Value than many Sparrows. And therefore nothing beſure can happen to any of them, without his ſpecial Providence and Order. Inſomuch, that if one be cleaving of Wood, and the Head of his Ax happen to fall off, and kill another, tho', in reſpect of Men, it be only *Chance-medley*, yet it is expreſſly ſaid, that GOD deliver'd the Man into his Hand, *Exod. xxi. Deut. xix.* And in a Fight, when Men ſhoot at random, every Bullet or Arrow that is ſo ſhot, obſerves the Orders of the Generaliſſimo of the World, and only executes his Will and Pleaſure: As in the Caſe of *Abab*, when a Man drew a Bow at a venture, and ſmote him between the Joynts of the Harneſs, and wounded him, ſo that he died that Evening, as GOD, by his Prophet, had foretold he ſhould, *1 Kings xxii. 34.* Yea, we read, that in the very caſting of Lots, the moſt accidental Thing that is, the whole diſpoſing thereof is of the LORD, *Prov. xvi. 33.* And therefore the Apoſtles took this Courſe to know whom GOD would have to be his Apoſtle in the room of *Judas*, *Acts i.* And if ſuch things as theſe, which to us are meer Contingences, be notwithstanding manag'd by the ſteady Hand of Divine Providence, we cannot but acknowledge, that whatſoever can any way concern us, muſt needs be ſo too. Inſomuch, that every Man, at this time upon the Face of Earth, is juſt in that Condition that GOD would have him to be in, both as to his Mind, Body, and Eſtate in general;

ral ; and likewise, as to every individual Circumſtance belonging to any of them. For the very Hairs of our Head are all numbred. In ſhort therefore, we muſt know, That as there is not one Grain of Matter more or leſs now, than there was in the Beginning of the World, ſo neither is there any Generation, Corruption, Motion, Change or Alteration of any one thing in it, but what is order'd by the Wiſdom of God, ſo as is moſt for the Good of the Whole, and for the Glory of him that made and governs it.

Now this habitual Knowledge of God and his Providence, being preſuppos'd, it is eaſy to obſerve, what it is properly to *acknowledge him*. For that is nothing elſe, but to bring this Habit into Act, ſo as upon all Occaſions actually to apprehend the Lord *Jehovah*, as interpoſing his Power, exerciſing his Wiſdom, manifeſting his Goodneſs, and ſignifying his Pleaſure in every thing that happens in the World ; and to ſay, with old *Eli*, *It is the Lord, let him do what ſeemeth him good*, 1 Sam. iii. 18. For which purpoſe it is neceſſary, that we do not ſuffer our Thoughts to lie intangl'd amongſt the ſecondary Cauſes, but that we raiſe them up into the firſt, and keep them always fix'd upon him, as ranging and managing the whole Chain of all other Cauſes, ſo as to make them fulfil his Pleaſure, and produce what he would have effected in the World. As for Example at this time, Whatſoever inferior Cauſes have concurr'd towards it, yet I apprehend the ſupreme Being in the World, as ordering the whole Affair that we are now engag'd in. It is by him that we are come from our ſeveral Places of Abode, and are met together in this Place. It is by him,
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and his Providence, that I now Preach; and that I now Preach concerning him and his Providence. Yea, it is by him, and him alone, that I now ſpeak, and you hear. And whatſoever Impreſſion is made upon you by the Words you hear, doſh not proceed from any Virtue or Efficacy in the Words themſelves, but from his Power and Grace accompanying of them. And thus it is, that whatſoever is, or falls out in the World, whether from the Concurrence of neceſſary Cauſes, or elſe, as we ſay, by Accident, we are ſtill to lift up our Eyes to the Lord, *Jehovah*, and look upon him as ordering, over-ruling and diſpoſing of it. And this is truly to *acknowledge him*.

But here we muſt obſerve, That whereſoever there is ſuch a quick and lively Senſe of G O D's ſpecial Providence in and over the World, it cannot but put forth, and manifeſt itſelf ſome way or other upon all Occaſions. For if we thus acknowledge G O D in whatſoever comes to paſs, when any thing happens contrary to our preſent Expectations or Deſires, we cannot murmur and repine at it; but muſt needs quietly and patiently ſubmit unto it, and acquieſce in it, as *David* did, ſaying, *I was dumb, and open'd not my Mouth, becauſe that Jehovah did it*, *Pſal. xxxix.* When by our Wiſdom and Foreſight, by our Care or Induſtry, by our Friends, or any other Means, we accompliſh our Deſigns, and attain to any thing that is for our Profit and Advantage, we muſt acknowledge ourſelves obliged to G O D for it, ſaying, with the ſame Royal Prophet, *This is the Lord's doing, and it is marvellous in our Eyes*, *Pſal. cxviii.* Thus, whether we gain or loſe; whether any thing be beſtow'd upon us, or taken from us; by what Inſtruments

struments ſoever it be brought about, we looking upon it as the Product of infinite Wiſdom and Goodneſs, muſt bleſs and thank the Lord for it, in the words of *Job, The Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord, Job i.*

Moreover, if we be thus truly ſenſible of God's over-ruling Providence, we cannot but fear and dread his Divine Diſpleaſure above all things in the World; ſo as to do nothing that is contrary, nor leave any thing undone that is agreeable to his Revealed Will, whatſoever may come of it. For as no Man can fear GOD except he acknowledge him, ſo no Man can acknowledge GOD, but he muſt needs fear him. And he that truly fears him that governs the World, dares not offend him for all things in it; as knowing that all things in it can do him neither good nor hurt, but according to his Will that governs it. Who, if he be offended by us, can bring what Evil he pleaſe upon us; and it will not be in the Power of all the Creatures in the World to help or defend us. And if he be well-pleaſed with us, we need not fear what any one, or all the Creatures in the World can do againſt us; they being able to do nothing but what he enables them to do.

Hence therefore, as ever we deſire to teſtify our Acknowledgment of GOD, whatſoever Streights we are brought into, we muſt not endeavour to extricate ourſelves by any unlawful Means, by doing any thing contrary to thoſe known Rules that he hath ſet us. For that is, in effect, to deny GOD, and to ſhew that we have no Fear nor Regard at all either of him or his Laws, in that we chuſe to Act contrary to what he hath commanded, and ſo to provoke his

his Diſpleaſure againſt us, rather than patiently to bear what he hath laid upon us, or go to him to eaſe us of it, in the uſe of ſuch Means as he himſelf hath preſcribed. Which is one of the greateſt Affronts that we can offer to his Divine Majeſty, and that which he will certainly puniſh with the utmoſt Severity; not only in the World to come, but moſt commonly in this too. For he ſo orders it in his Providence, that they who take ſuch indirec^t Courſes to prevent or remove any Evil they fear or feel, do very rarely effect what they deſign by them, and often the quite contrary. So that what they feared, inſtead of being prevented, is thereby brought upon them; and what they felt, inſtead of being removed, is not only continued to them, but encreaſed and made heavier. And if at any time they ſuffer them to ſucceed, ſo that they are delivered from their preſent Fear and Trouble, yet that very Deliverance ſhall be only in order to the bringing of ſome greater Judgment upon them. So abſurd and ridiculous a thing it is ever to expect to get Good by doing Evil, to prevent or remove any Trouble from us, by offending him who alone can do it. And who, if we acknowledge him in all our *Ways*, hath promiſed to *direct us in all our Paths*. But, on the other ſide, he will croſs us as much in all our Deſigns, if we do not *acknowledge him*. As they, beſure, do not who fear any Thing or Perſon in the World as much or more than him. For they whoſe Minds are conſtantly poſſeſſed with a due ſenſe of his abſolute and ſupreme Authority over the World, cannot but fear and dread him above all things in it, ſo as not to dare do any thing that may offend him, altho' they might gain the whole World by it, and had rather hazard their
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own Lives a thousand times than once incurr his Displeasure in whom they live.

Furthermore, as he who acknowledgeth the Lord muſt needs fear him, ſo he cannot alſo but truſt on him; and not only on him, but on him only, ſo as to depend upon nothing elſe but him, as knowing that all things elſe depend wholly upon him, and can neither Be nor Act without him. This is that which is expreſſly required of us in this very Place, in the Words before my Text, *Truſt in the Lord with all thine heart*; and then here, *Acknowledge him in all thy ways*; viz. by truſting in him with all thine Heart; and, by conſequence, above all things elſe. And this, certainly, is one of the higheſt Acts whereby we can ever declare our Acknowledgment of God, when in the various Changes and Chances we meet with in the World, we can ſupport ourſelves with the ſerious Conſideration of, and an humble Confidence upon the infinite Wiſdom and Power, Goodneſs and Mercy of him that governs it. But this we can never do as we ought, if we look upon him only as the Creator and Governor of the World. For we being conſcious to ourſelves that we have broken theſe wiſe, and righteous, and good Laws that he hath ſet before us, and thereby have incenſed his Wrath and Indignation againſt us, if we conſider him only as the ſupreme and univerſal Monarch of the World, we have juſt cauſe to fear and tremble, as the Devils do, at the apprehenſions of his Greatneſs and Juſtice; but have no more ground in ourſelves than they have, to expect any Grace or Favour at his Righteous Hands, much leſs to truſt and conſide in him for it.

Wherefore, in order to our truſting on him, it is neceſſary to conſider, that in theſe Holy Writings, wherein this Almighty Being hath revealed himſelf to us, he hath likewiſe acquainted us, that as he is in himſelf *Jehovah*, one moſt pure and ſimple Being, ſo he was pleaſed, from all Eternity, to communicate this his moſt pure and ſimple Being to another, who is therefore called his Son, as being the brightneſs of his Glory, and the expreſs Image of his Perſon, of the ſame Subſtance or Nature with himſelf the Father. And that from theſe two proceedeth a Third Perſon, called the *Holy Ghoſt*, of the ſelf ſame individual Eſſence with both. So that all and every one of theſe Perſons is that *Jehovah* whom we are here commanded to acknowledge. Moreover, we muſt conſider alſo, That the ſecond of theſe glorious Perſons, the Son, was pleaſed, by the Almighty Power of the Third, to unite our humane Nature to his own divine Perſon, ſo as to become *Immanuel*, God with us, God and Man in one and the ſame Perſon. Who having thus taken their Nature upon him, was pleaſed, in it, to converſe with Men upon Earth, for ſeveral Years together. All which time he ſpent in teaching them all ſuch Truths as were neceſſary for them to believe or know, in working Miracles to convince them of the Divinity of his Perſon, and the truth of the Doctrine which he taught them: in inſtructing them in their whole Duty to God and Man, both by his Precept and Example. And then, by the *one Oblation of himſelf*, once offered, he made a full, perfect, and ſufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World: Even of all that partake of that Nature which he aſſumed, and in which he ſuffered.

suffer'd. After which, riſing again the third Day, he aſcended up into Heaven, wherever he hath been ever ſince, and ever will be, making Interceſſion for us. And therefore is truly call'd not only CHRIST; but JESUS, a Saviour, as being able to ſave, to the utmoſt, all that come unto GOD by him.

Now theſe things being duly conſider'd, it is eaſy to obſerve, what Grounds we have to truſt on the Great *Jehovah*, notwithstanding the Sins that we have committed againſt him. For he having inflicted the Punishments which, by his Law, were due to the Sins of Mankind, upon the whole Nature of Man, united to the Perſon of his own Son, hence he is now ready to receive all of that Nature into his Grace and Favour again, if they will but repent and believe in him. For if we do this, he, in his ſaid Son JESUS CHRIST, our Saviour, hath promis'd us all the good things that we can deſire, to make us both holy and happy for ever. And he hath not only permitted, but commanded us to truſt and rely upon him for the Performance of his ſaid Promiſes. So that we have the ſame Obligations upon us, to truſt on his Promiſes, as we have to obey his Precepts. And beſides that, this is the great and neceſſary Condition that he requires of us, in order to the Performance of all his Promiſes to us, That we ſtedfaſtly believe and truſt on him for the Performance of them; without which, we make ourſelves incapable of ever having them perform'd to us. And the Reason is, Be-
 cauſe, unleſs we take his Word for what he hath ſaid, and reſt confident that he will act accordingly, we make him a Liar, and derry his Truth and Faithfulneſs. Which is ſo eſſential to him, that the Apoſtle ſaith, *He cannot lye;* it be-
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ing a Contradiſtion to his Nature and Eſſence, which is Truth itſelf. And there is all the reaſon in the World, that they who will not acknowledge GOD, by believing him to be faithful to his Word, ſhould not have it fulfilled to them. From whence we may alſo obſerve, how indiſpenſably neceſſary it is, in order to our acknowledging GOD, that we put our whole Truſt and Confidence on him for all the good Things that he hath promis'd in his holy Goſpel, and what Ground we have to do ſo, having nothing leſs than the Word of Truth itſelf for it, and that too, ſeal'd and confirm'd to us in the Blood of his only Son. Which is ſo ſure and firm a Ground whereupon to build our Hopes of all good Things to be receiv'd at the Hands of GOD, that we neither need, nor ought to trouble our Heads about any thing, but only to repent of our former Sins, and ſerve GOD ſincerely for the future; for if we do that, we may, and ought to reſt fully ſatisfy'd and perſwaded in our Minds, that he, for his Son's ſake, who is now, in our Nature, interceding for us in Heaven, will pardon all that is paſt; aſſiſt and accept our ſincere, inſtead of perfect Obedience; and give us all things neceſſary both for Life and Godlineſs. That he will defend us from all evil, that Men or Devils can deſign againſt us; and cauſe all Things in Heaven and Earth to work together for our Good. And at laſt, he will take us up unto himſelf, to live with him, and enjoy him, the chiefſt Good, for evermore. This is properly to truſt in the Lord *Jehovah*, when we thus fear nothing but him; and whatſoever happens in the World, ſtill look upon ourſelves as ſafe and ſecure under his Protection; firmly believing, that he, according
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to his Promise in JESUS CHRIST, will be merciful unto us, and bless us, and keep us from all evil, and bestow upon us whatsoever is, or can be really for our good. And this is so high and clear an Acknowledgment of GOD, that we can do nothing more pleasing and acceptable unto him, nor more advantageous and profitable for ourselves; for they who thus trust in the LORD, to be deliver'd and sav'd by him, shall therefore be deliver'd and sav'd by him, because they trust on him. They have his own Word for it, that he will deliver them from the Wicked, and save them, because they trust on him, *Psal. xxxvii. 40.* Thus when the LORD acquainted his Prophet *Jeremiab*, that *Jerusalem* should be taken and sack'd by the *Chaldeans*, he added withal, *But I will deliver thee in that Day, saith the Lord, and thou shalt not be given into the Hand of the Men of whom thou art afraid. For I will deliver thee, and thou shalt not fall by the Sword, but thy Life shall be for a Prey unto thee, because thou hast put thy trust in me, saith the Lord, Jer. xxxix. 18.*

But here we must farther take notice, that to our having the Promises of GOD fulfilled to us, it is requir'd, that as we trust in him, so likewise that we pray unto him for it, *Ezek. xxxvi. 37.* Which is itself also a great Acknowledgment of him. For by our constant and devout Application of ourselves to him to pardon our Sins, to prevent our Fears, to remove our Troubles, and to supply us with what we want, either for our Souls or Bodies, we plainly acknowledge our Dependance upon him; that he is the Author and Giver of every good and perfect Gift; and that we have nothing but what we receive at his gracious and bountiful Hands.

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But as we cannot ſtedfaſtly truſt on him, except we pray unto him; ſo neither can we pray unto him effectually, except we truſt on him. And as this is an high Acknowledgment of God, it is the moſt effectual way for the obtaining of any thing we deſire of him. (Witness the great Deliverance we this Day commemorate.) For we cannot but now acknowledge, to his Honour and Glory, that he, according to his Promiſes to that purpoſe, hath heard the Prayers, and granted the Petitions we have put up unto him, in that he hath *abated the Pride, aſſwag'd the Malice, and confounded the Devices of all our Enemies.* Blessed be his Name for it! For all our Hopes, that he will grant what we pray for, being grounded only upon his Promiſes to do it, unleſs we believe and truſt on ſuch Promiſes, we have no Ground to expect, that he ſhould grant us any thing we pray for. And therefore our Lord inserts this Condition in the very Promiſes that he makes us, to this purpoſe, ſaying, *And all things whatſoever ye ſhall ask in Prayer, believing, ye ſhall receive,* Matth. xxi. 22. And elſewhere, *Therefore I ſay unto you, what things ſoever ye deſire when ye pray, believe that ye receive them, and ye ſhall have them,* Matth. xi. 24. From whence it is plain, that if, when we pray, we likewise believe that God, according to his Promiſe, will hear and answer us, then he will do it, otherwiſe not. And therefore we find in the holy Scriptures, how the Saints of old, when they pray'd, expreſs'd themſelves commonly in the future Tenſe, as in the 51ſt Pſalm, *Thou wilt purge me with Hyſſop, and I ſhall be clean; thou wilt waſh me, and I ſhall be whiter than Snow. Thou wilt not caſt me away from thy Preſence, nor take thy holy Spirit from me.*— For ſo it runs in

the Original. And ſo doth the 67th *Pſalm* begin, *God will be merciful unto us, and will bleſs us, and will cauſe his Face to ſhine upon us.* And the fourth ends after the ſame manner; *I will both lay me down and ſleep, for thou, Lord, only wilt make me dwell in ſafety.* If we conſult the *Hebrew* Text, we may obſerve many ſuch Expreſſions uſed in the Prayers which are there recorded, as ſo many Acts or Exerciſes of their Truſt and Confidence in *G O D*. And tho' it be not always neceſſary thus to expreſs it in Words, yet in our Minds we muſt always act our Faith and Truſt in *G O D*, for all the good things we pray for at his Hands; for otherwiſe we ſhall pray in vain, and to no purpoſe. Whereas if we both preſent our Petitions to him, and at the ſame time believe that he will grant them, according to the Promiſes that he hath made us in *J E S U S C H R I S T* our Saviour, we ſhall thereby acknowledge both his Power and Faithfulneſs, and then ſhall be ſure to find Grace and Favour with him.

And as we ought to teſtify our Acknowledgment of *G O D* by Praying to him, ſo likewise by Praiſing of him, and giving him Thanks. I put them both together, becauſe they are one and the ſame thing; and are uſually expreſſ'd in *Hebrew* by one and the ſame word; which alſo ſignifies in general, *to confeſs or acknowledge.* All the Praise and Thanks that we can give to *G O D*, being nothing elſe but our Acknowledgment of what he is in himſelf, and hath done for us. And therefore when we read, *Oh that Men would praiſe the Lord for his Goodneſs, &c.* in *Hebrew* it is, *Oh that Men would acknowledge to the Lord his Goodneſs: and his wonderful Works to the Children of Men,* *Pſal. cvii.* And elſewhere, *Oh*
give

give thanks unto the Lord, for he is good: for his mercy endureth for ever, *Pſal. cxviii.* the words may properly be tender'd, *Acknowledge to the Lord, that he is good, that his mercy endureth for ever.* And then it follows, *Let Israel now ſay, that his mercy endureth for ever.* From whence it appears, that this our Acknowledgment of him ought to be expreſs'd and declar'd by words, or ſome ſuch outward Signs, and then it is properly that which we call Praiſing GOD, or giving Thanks to him. And therefore *David*, when he would Praise GOD, as he often doth in the *Pſalms*, he only declares and repeats what GOD hath done for Mankind in general, or for his own People in particular. And thus our Church continually Praiseſh GOD in that no leſs excellent than ancient Hymn, the *Te Deum*. Which begins, *We praise thee, O God: We acknowledge thee to be the Lord.* Where the latter words explain the former, even that we praise GOD, by acknowledging him to be the LORD. And the whole is nothing elſe but a Declaration that we, and the whole Church both in Heaven and Earth, acknowledge his Glory, and Goodneſs to Mankind. Yea, thus it is that the glorify'd Saints and Angels in Heaven praise him, ſaying, *Holy, holy, holy is the Lord of Hoſts, the whole Earth is full of his Glory, Iſa. vi.* And, *Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou haſt created all things, and for thy pleaſure they are and were created, Rev. iv.* And again, *Great and marvellous are thy Works, thou Lord God Almighty: Juſt and true are thy Ways, thou King of Saints, Chap. xv.* And this is the meaning of that ſhort, but comprehensive Hymn, which they in Heaven, as well as we upon Earth, continually uſe, even *Hallelujah, Praise ye the Lord;*

Lord; or, as the word ſignifies, *Acknowledge and declare the Glory and Splendour of Jehovah.* And therefore, when they have called upon one another to praife God, ſaying, *Hallelujah*, they immediately all joyn together to do it, as it was in one Chorus, ſaying, *Salvation, and Glory, and Honour, and Power unto the Lord our God,* Rev. xix. 1. And as we hope to joyn with them hereafter, we ought to begin it here, by having the Praiſes of God continually in our Mouth, and ſo teſtifying to one another, and to all the World, that we own and acknowledge him for our great Creator, and continual Benefactor. Eſpecially upon this Occaſion, what cauſe have we to praife and magnify his all-glorious Name, and to joyn with the Quire of Heaven, ſaying, *Hallelujah, Salvation, and Honour, and Glory, and Power be to the Lord our God. Bleſſing, and Honour, and Glory, and Power be unto him that ſitteth upon the Throne, and to the Lamb, for ever and ever.*

But we muſt remember, in the laſt Place, to acknowledge him in our Works as well as Words, by performing ſincere and univerſal Obedience to him; otherwiſe we ſhall come into the Number of thoſe who, as the Apoſtle ſaith, *profefs to know God, but in good Works they deny him, being abominable, diſobedient, and to every good Work reprobate,* Tit. 1. For if we reſuſe, or neglect to obey what God hath commanded, we, in effect, deny and diſown his Power and Authority over us. Whereas by walking, to the utmoſt of our Power, in all his Commandments blameleſs, we manifeſt to all the World, that we acknowledge him to be our Lord and Maſter, and that all his Commandments are true, and holy, and juſt, and good for us. And hence it is that this is called our ſerving God. And it is, indeed, all the

the Service that we can do him, for the manifold Mercies that we continually receive from him. And whatſoever it is that he is pleas'd to require of us, he therefore only requires it of us; and we are therefore oblig'd to perform it to him, that we may thereby observe this one Commandment, into which all the rest do ultimately resolve themselves, even *Acknowledge him that made us.*

Having thus discovered how we ought to acknowledge GOD, we should now consider the extent of this Duty, how we ought to do it, *in all our Ways.* But that will be dispatch'd in few words: For, by *all our ways*, we are certainly to understand, the whole course of our Lives; so that this is not a thing to be done only now and then; but as it was the End of our Creation, it ought to be so of all our Actions. And as of all in general, so, by consequence, of every one in particular; for whatſoever it is we undertake, we are first to consider, whether it be agreeable to GOD's Revealed Will, for fear lest we should offend him in doing it. And if we find it to be so, then we are to pray to him, and trust on him to assist and direct us in it; so as to begin, continue, and end it only in him. And when it is done, we are to ascribe all the Honour and Glory of it only unto him. Thus it is that we may and ought to acknowledge the Lord *Jehovah* in *all our Ways.* And if we do this, he himself here promiſeth that he will *direct our Paths.*

And that is the other thing observable in these words, even the Promise that Almighty GOD here makes to *direct our Paths*, in case we *acknowledge him in all our Ways.* Which Promise is certainly of the same extent and latitude with

the Command: For as the Command contains whatſoever GOD requires of us, ſo doth this Promiſe whatſoever we can deſire of him. By that he obligeth us to do all we can for him; by this he obligeth himſelf to do all he can for us. For if he directs, or as the word may be tranſlated, *makes our Paths ſtrait and plain before us*, as we ſhall never go out of the way, ſo neither ſhall we ſtumble in it, *Prov. iii. 23.* For there ſhall be no Rubs in it; nothing to hinder or impede our Progreſs. But whatſoever it is that we thus undertake, ſo far as it is really for our Good, all things ſhall concur to it. For he that governs all things will do ſo. To this purpoſe is that remarkable Paſſage alſo in the Pſalms, *Delight thyſelf in the Lord, and he ſhall give thee the Deſires of thine Heart. Commit thy Way unto the Lord: truſt alſo on him, and he ſhall bring it to paſs,* *Pſal. xxxvii. 4, 5.* For he will order and diſpoſe of all inferior Cauſes ſo, that they ſhall joyn their Forces together for the effecting of it. As none of us but may have often obſerv'd, how when Almighty GOD either wills a thing ſhould not be brought about, or doth not will it ſhould, theſe things that ſhould concur to it, all run counter; or, at leaſt, like *Pharaoh's Chariots* in the *Red-Sea*, their Wheels are off, ſo that they drive heavily, and can never attain to the End they were deſign'd for. But when, upon our acknowledging and owning GOD in what we undertake, he is pleas'd to intereſt and engage himſelf in it, all things elſe, acting and moving only under him, put forth all their Power and Vigour, ſtriving, as it were, which ſhould contribute moſt towards the accompliſhing of it. And nothing in the World ſhall be able to oppoſe or hinder it. For *when a Man's Ways*

Ways please the Lord, he maketh even his Enemies to be at Peace with him, Prov. xvi. 17. Yea, the Stones of the Earth, the Beasts of the Field, the Fowls of the Air, and the very creeping Things of the Ground shall enter into the same League, and become his sure Friends' and Allies, Job v. 23. Hof. ii. 18. And so will all the holy Angels that are in Heaven. So that he shall have no Enemies in the World, but those who are so to GOD, even the Devils in Hell. And yet they too, for all their implacable Hatred and Malice, shall be so far at Peace with him, that they shall not be able to bring any Evil upon him; but whatsoever they attempt against him, shall, in spite of their Teeth, wheel about, and turn to his Good.

Thus therefore it is, That if we *acknowledge the Lord in all our Ways*, and so always please him, all Things that he hath made shall some way or other, make for us, and promote our Interest and Good in the World. And where the ordinary Power of all the Natural Causes fails us, he himself is pleas'd to appear in an extraordinary and supernatural Manner for us, so as to invert the Course of Nature, encrease its Power, or else to act without it, immediately from himself. As seeing our Souls are of that sublime and spiritual Nature, that no inferior Cause can reach them, so as to work effectually upon them to any good Purpose; therefore he himself, by his own holy Spirit proceeding from him, is pleas'd to move upon them, and to influence all their Powers and Faculties, enlightning our Minds, informing our Judgments, inclining our Wills, regulating our Affections, directing our very Thoughts, and ordering the subtile Spirits in our Brains, so that they may

occur, which ſhall be moſt for our Advantage. As the wiſe Man affures us, ſaying, *Commis thy Works unto the Lord, and thy Thoughts ſhall be eſta- bliſh'd*, or directed, *Prov. xvi. 3.* Inſomuch, that when we are in a Miſt, and know not which way to take, upon the liſting up our Hearts to GOD, he lifts up the Light of his Countenance upon us, and then immediately the Clouds are diſpers'd, and all is ſerene and clear about us. In his Light we ſee Light; and our Ears, as the Prophet ſaith, hear a Word be- hind us, ſaying, *This is the Way, walk ye in it,* *Iſa. xxx. 21.* Hence it is, that they whoſe Minds are always fix'd upon GOD, live a- bove the World, far beyond the reach of all Things in it; even the very Fiends of Hell, and of Fate or Fortune, as the Heathen obſer- ved *. Which being nothing elſe but the Series of Natural Cauſes, muſt needs be much inferior to thoſe who are acted by a Supernatural Prin- ciple, the Spirit of GOD himſelf, the GOD of Nature; who did not only eſtabliſh the whole Courſe of Nature at firſt, but ſtill continues to diſpoſe and order it, according to his own Will and Pleaſure. And therefore, ſo long as we acknowledge and truſt on GOD, as we ought not, ſo we need not concern ourſelves about the Influences of the Stars, the Prodigies of Nature, or any Preſages of future Events, what may,

* Denique affirmat eos Hermes qui cognoverint Deum, non tan- tum ab incurſionibus Dæmonum tutos eſſe. Verumetiam ne fato quidem teneri, *μία, inquit, φυλακή η̄ εὐσθεῖα, εὐσθεῖς γὰρ ἀνθρώπους εἰς αἰμῶν χρόνος ἔτι εἰμαρμένῃ κραδίῳ. Θεὸς γὰρ ρύσσει ἢ εὐσθεῖν ἐν παντί, καὶ τὸ γὰρ ἐν τῷ μύθῳ ἐσ ἀν- θρώποις ἐστὶν ἀγαθὸν εὐσθεῖα.* Quid ſit autem εὐσθεῖα, alio loco his verbis teſtatur dicens, *η̄ γὰρ εὐσθεῖα, γενοῖς δὲ τὸ θεῷ.* Lactant. lib. 2. c. xv. p. 221.

may, or may not happen hereafter in the World; for whatſoever becomes of others, he whom we acknowledge to govern all Things, will be ſure to *direct our Paths* for us. For he will guide us by his Counſel; aſſiſt us by his Grace; conduct us by his Spirit; and protect us by his Power, until, at length, he receive us to himſelf in Glory.

But here we muſt farther obſerve, That theſe Words concern not only ſingle Perſons, but likewiſe all Societies of Men, or Bodies Politick, as ſuch. For they alſo, if they acknowledge God in all their Ways, will have their Paths directed by him. And, doubtleſs, every Man is bound as to acknowledge God by himſelf, ſo to expreſs and manifeſt the ſame in Company with others. For this is the great End of Human Societies, That as the Angels in Heaven, ſo we upon Earth may joyn together in paying our Acknowledgments to our common Creator and Governour, and aſſiſt and excite each other in the doing of it. And as this is the End, ſo it ought to be the great Care of all Societies of Men, from the leaſt to the greateſt, even of whole Kingdoms or Empires, where vaſt Companies of Men are, for this Purpoſe, incorporated, and live together under one common Head. For as the LORD, and he alone is *the God of all the Kingdoms of the Earth*, Iſa. xxxvii. 16. *the Lord of Lords, and King of Kings*; all the Kingdoms of the Earth muſt needs be oblig'd to own and acknowledge him to be ſo; and to take what care they can, that all and every one of their reſpective Members do the ſame accordingly. For it is this publick and general Acknowledgment of God in it, that we call the Religion of any Nation or Kingdom. Upon
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the due Performance whereof, as the Happineſs of every Member, ſo the Peace and Tranquility of the whole Body depends. And therefore it is worth our while to enquire how this may, and ought to be done. For which Purpoſe I ſhall firſt premiſe three Things.

Firſt, Whatſoever Number of Perſons there are in any, or all the Kingdoms upon Earth, who are Baptized in the Name of the Father, Son and Holy Ghoſt, and acknowledge the true GOD, and JESUS CHRIST, whom he hath ſent, as they have a civil Reſpect to the Kingdom or Nation, wherein they live as Subjects, ſo they are viſible Members alſo of CHRIST'S Catholick Church. Which, altho' it be a Kingdom of itſelf, Governed by its own Officers, Inſtituted by our Lord CHRIST, and therefore is not of this World, but purely Spiritual, having relation only to Mens Souls, and future States ; yet it is neceſſary it ſhould be, and always is ſeated in the Temporal Kingdoms upon Earth, (as the Soul is in the Body) and in ſome Places is of the ſame Extent and Latitude with them, in others not. As in our own particularly ; there being at this time, to our great Shame and Grief, many Subjects of this Realm who were never Baptized, according to the Inſtitution of CHRIST, and ſo are not admitted into his Church. But howſoever, where the publick Acknowledgment of GOD, according to the Doctrine and Diſcipline taught and preſcrib'd in the Goſpel of CHRIST, is allowed and eſtabliſhed by the Laws of any Kingdom or Nation, tho' there may be ſome particular Perſons in it that do not profeſs it, yet the Chriſtian is ſtill the publick Religion of that Kingdom or Nation ; and the Church of CHRIST that

that is ſettled in it, is, properly, a National Church; and the King, Queen, Prince or Emperor, or whoſoever he be that hath the ſovereign Power in that Nation, is over all Perſons, in all Cauſes, as well Eccleſiaſtical as Temporal, ſupreme Governor upon Earth. To whom is committed the ſupreme Care of the Church that is ſeated in his Kingdom, as well as of the Kingdom in which 'tis ſeated.

Secondly, Where the Church of CHRIST is thus ſettl'd in any Kingdom, (as it ought to be in all) and ſo the Chriſtian is the only Religion publickly profeſs'd in it, many People are apt to profeſs it only upon that Account; not becauſe of the Truth and Excellency of it in itſelf, but only becauſe it is the Religion of that Country where they live. Which Reason, if it may be call'd ſo, holding for all other Religions that are any where publickly profeſs'd, as well as for that, they are properly of no Religion, at leaſt not of the Chriſtian, any farther than by outward Profeſſion. And therefore all ſuch Perſons, which, we have cauſe to fear, are very many in all Kingdoms; all ſuch, I ſay, will obſerve the Rules and Precepts of their Religion, and ſo acknowledge God no farther than they are oblig'd to do it by the Laws of the Land, whereby it is eſtabliſh'd. Which reaching only to the outward Man, inwardly they are as Bad and Vicious, as if they had never heard of any ſuch thing as Goodneſs or Vertue: As Heady and High-minded, as Proud and Self-conceited, as Covetous and Uncharitable, as Malicious and Revengeful, as if the Goſpel of CHRIST had never been planted amongſt them. And their Minds being thus diſtemper'd and corrupted, they are apt, upon all Occaſions, not only

only to fall into all manner of perſonal Wickedneſs and Immorality, but likewise to raiſe Schiſms and Factions in the Church, and Tumults and Sedition in the State. Which therefore cannot, with any ſhew of Reaſon, be imputed to the Religion they profeſs, but to their bare Profeſſion, without the Practice of it. For ſuch things as theſe are directly contrary to the Principles of the Chriſtian Religion: Which requires us to live Soberly, Righteouſly and Godly in this preſent World; to be Meek and Lowly in Heart; to follow Peace with all Men; to be Obedient and Submiſſive to our Governors; and to ſuffer the greateſt, rather than to do the leaſt Wrong to any Man. And therefore, they that act not according to theſe Principles, whatſoever they may profeſs, they like not to retain GOD in their Knowledge, but are Enemies to him, and to his Church for his ſake, becauſe he is truly acknowledg'd in it. And hence it is, that the Church of CHRIST always did, and ever will meet with Oppoſition in the World, ſo long as there are either Devils in Hell, or ſinful Men upon Earth to make it.

Laſtly, This, therefore, being the State and Condition of the Chriſtian Religion, whereſoever it is publicly receiv'd into any Kingdom, in order to the free and conſtant Exerciſe thereof throughout the ſaid Kingdom, it is neceſſary that it be encourag'd, defended, back'd and enforc'd by the Civil Government, and the Laws of the Land, which have more force upon carnal and ſinful Men, than the Laws of the Church, or of CHRIST himſelf. I know that CHRIST hath left ſufficient Power with his Church to govern itſelf, and its own Members, and to fit them for Heaven, without the Aſſiſtance

ſiſtance of any other. But as for the Defence and Protection of it againſt its Enemies, that he takes care of himſelf, or elſe commits it to the Civil Magiſtrate, where it is publickly own'd. In the firſt Ages of the Church, before the Empire became Chriſtian, CHRIST himſelf appear'd, in a miraculous Manner for it, diſtributing his Power of working Miracles commonly amongſt the Members of it; whereby his Church was not only preserv'd and kept up in the World, but propagated too, maugre all the Oppoſition that Men or Devils could make againſt it. But when Emperors and Kings themſelves embrac'd the Chriſtian Religion, the Power of working Miracles preſently ceas'd, and the Care and Patronage of the Church was then put into their Hands, and ſo it hath been ever ſince: There being no need of extraordinary Means, where the ordinary Means may do as well. And this is certainly the higheſt Honour that can be conferr'd upon any Prince, to be CHRIST'S Vicegerent upon Earth, in Defending and Aſſiſting his Church in the free Exerciſe of that Religion which he hath eſtabliſh'd in the World. And as this is the Prince's Honour, ſo both his own and his People's Welfare depends upon the due Performance of it: By making and publiſhing ſuch Laws as are neceſſary for that purpoſe. For ſeeing it is only in the Exerciſe of the Chriſtian Religion that the moſt High GOD is duly acknowledg'd in any Kingdom, the very making and conſenting to ſuch Laws as tend to the ſettling, ſecuring and promoting of that, is itſelf a publick Acknowledgment of GOD made by the whole Realm, and ſo entitles it to the great Promise in my Text, of being *directed* by him.

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And therefore, this muſt needs be the main thing that the Civil Government ought to look after; for that, certainly, is not ſo much concern'd in the Salvation of particular Perſons, as in the keeping up of that Religion in order, whereby they may be ſav'd, and GOD truly acknowledg'd in the Kingdom. To which there are many things neceſſary, which are not ſo in themſelves to the Salvation of this or that Man in it, any farther than as every one is bound in Conſcience to obſerve and obey ſuch Laws, as are enacted for that pious and good End.

Theſe things being premis'd in general, we ſhall now conſider particularly what thoſe things are, which ought to be thus eſtabliſh'd and perform'd throughout the Kingdom, in order to the due Acknowledgment of Almighty GOD in it.

First, therefore, it is neceſſary, that there be certain Places and Times ſet up, where and when it ſhould be done, throughout the Kingdom: As alſo, certain Perſons or Officers, who may aſſiſt the reſt of the Kingdom in the doing of it. For theſe things, in general, are ſo neceſſary to the Eſta bliſhment of Religion in any Place, that no Religion can any where ſubſiſt without them. Nor yet without their being eſteem'd Sacred and Religious, by reaſon of their near and intimate relation to Religion in general. And as they are ſuppos'd in all Religions, ſo the Religion of any Nation is ſpecify'd by them. As the Chriſtian is known and diſtinguiſh'd from all other Religions, by its being publickly exercis'd at ſuch Times, in ſuch Places, and ſuch Officers as were appointed by CHRIST and his Apoſtles, and have been obſerv'd by his Catholick Churches in all Ages. And therefore

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to take away all or any of theſe things, as now eſtabliſh'd amongſt us, (as ſome hèretofore have endeavour'd to do) is plainly to undermine the Chriſtian Religion, and to make way for any, or no Religion at all. But, on the other ſide, where there is ſufficient Proviſion made by the Laws of any Kingdom, for the better obſerving of ſuch Times, for the erecting and upholding ſuch Places, and for the defending and maintaining of ſuch Officers as CHRIST hath ſettled in his Church, for the due Acknowledgment of GOD, according to his Goſpel; there his Religion is publickly own'd, and the true GOD ſo far acknowledged by that Kingdom.

Now theſe things being thus eſtabliſh'd throughout the Kingdom, that GOD may be duly acknowledged in it, it is farther neceſſary, that there be a ſet Form of Publick Devotions drawn up by the Church, and ſo confirm'd and enforc'd by the Civil Power, that all Perſons may be oblig'd to join together in the Performance of them at the Times and Places, and by the Perſons or Officers beforemention'd. Otherwiſe, whatſoever ſome particular Perſons in it may do, the Nation, in general, could not be ſaid to acknowledge GOD. For if all People ſhould be left to their own Liberty, to do what they pleas'd in this caſe, by reaſon of the Imprudence, Ignorance, and Wickedneſs of the greateſt Part of Mankind, ſome would never meet together at all upon any ſuch Account; others would meet together ſo as to diſhonour GOD, rather than acknowledge him as they ought, by their impertinent Talking, and irreverent Carriage before him. And beſides, that by this means the Kingdom would be ſoon divided into as many Opinions about Religion,

as there are Pariſhes ; and there would be as many ſeveral Modes of Religious Worſhip, as particular Congregations in it. None of which could be ſaid to be the Opinion or Religion of the whole Kingdom. And if it ſhould ſo happen, which can never be expected, that all the Perſons in any Nation ſhould agree in Acknowledging and Worſhipping Almighty GOD aright, yet ſtill there would be no Thanks due to the Nation in general, as a Body Politick for it, they having no Obligation upon them from the Laws of the Land to do ſo. But where there is a Grave and ſolemn Form of Common-Prayer, compos'd by the Church, ſeated in any Kingdom, according to which the moſt High GOD may be duly and fully acknowledg'd and worſhipped in it ; and this is enjoined, not only by the Eccleſiaſtical, but likewise by the Civil Power of the ſaid Kingdom, to be every where obſerv'd and us'd, altho' there may be ſome particular Perſons who, thro' Ignorance, Prejudice, or any evil Habit, may reſuſe or neglect to join with the reſt of the Kingdom in the uſing of it ; yet, howſoever, the Kingdom in general doth perform its Duty, and duly acknowledge GOD, by its conſenting unto, and enjoining ſuch a Form to be every where obſerved, whereby he is, or may be duly acknowledged.

But for that Purpoſe it is neceſſary, that the ſaid Form, containing all things requiſite to the Publick Acknowledgment of GOD in the Kingdom, be us'd in the Vulgar Tongue, which is commonly ſpoken and underſtood by all the People in it. For otherwiſe, whatſoever Acknowledgments of GOD there may be in the Compoſition, there can be none made by the People

People in the Uſe of it. Who not knowing what is ſaid of GOD, cannot poſſibly join in the Acknowledgment of him. And altho' the enjoining of ſuch a Form in general, be a Publick Acknowledgment of GOD, yet the enjoining it to be uſ'd in an unknown Tongue, is, in effect, a forbidding the People to Acknowledge him, by making it impoſſible for them to do it. By which means, whatſoever Acknowledgment of him was deſign'd in the Injunction itſelf, is in the Practice made void, and of none effect.

Moreover, it is neceſſary alſo, that all the Prayers in the ſaid Form be directed only to the moſt High GOD; not to Saints or Angels, or any Creature whatſoever. For that would be to acknowledge the Creature inſtead of the Creator, GOD bleſſed for evermore. And beſides that, whatſoever Diſtinctions Learned Men may make, in all the *Popiſh* Countries, where their Prayers are uſually directed to the Virgin *Mary*, or other Saints, to Images, Crucifixes, or the like, it is notorious, that the Common People pay more Reſpect and Reverence to them, than they themſelves do to Almighty GOD himſelf. And therefore, whatſoever Kingdom publicly commands or allows this, plainly detracts ſo much from that publick Acknowledgment which is due to him, and to him only.

And as it is neceſſary that the Prayers be made only to GOD, ſo alſo, that they be made to him in the moſt humble manner that may be, whereby to expreſs our Fear and Reverence of his Divine Majeſty, and our Acknowledgment of his Power and Sovereignty over us. And likewiſe that, together with our Prayers, we ſing *Pſalms*, and *Hymns*, and *Spiritual Songs* to him; and ſo actually acknowledge his Glo-
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ry and Goodneſs, and the wonderful Works he hath done, and ſtill doth in the World. To which muſt be added alſo, the publick Reading and Expounding of the holy Scriptures, as containing his Reveal'd Will, concerning what he would have us to believe and do. For this is a publick Acknowledgment, that we are all bound to believe and do what he ſaith, and, by conſequence, that he is our Great Lord and Maſter, whoſe Will is a Law to us.

And as for the Sacraments which CHRIST hath ordained in his Church, the one for the Admiſſion of Perſons into it, the other for the perpetual Commemoration of that Sacrifice which he hath offer'd up for the Sins of the World, it is neceſſary, that they be duly adminiſter'd all over the Kingdom, according to his Inſtitution; both that the People may not want the great Means that he hath appointed for their obtaining Grace and Salvation by him, and that the Nation, in general, may thereby teſtify its Acknowledgment of the true GOD, according to the Manifeſtations that he hath made of himſelf, and his Will to Mankind, in the Goſpel of CHRIST.

Where ſuch a Form of Divine Service as this is conſtantly uſ'd throughout a Kingdom, with that Decency and Solemnity as becomes ſo Great a Work, it doth not only contribute very much to the Edification and Salvation of particular Perſons in it, but it keeps up the Knowledge of GOD, and the Senſe of Religion in the whole. A thing which the Civil Government is highly concern'd, in Intereſt as well as Duty, to take ſpecial Care of, both by reaſon of the Influence it hath upon the Peace and

and Quiet of the Kingdom itſelf, and, likewise, becauſe it conducing ſo much to the general Acknowledgment of God in it, doth thereby procure his Favour and Bleſſing upon it, eſpecially where it is ſo eſtabliſh'd by the Laws of the Realm, that all People are oblig'd to join in it. For by that Means the whole Nation, as ſuch, does ſo far what it can towards the right Acknowledgment of Almighty God. But for the making of it ſtill more compleat and effectual, it is very expedient, that People ſhould be oblig'd, from their Infancy, to be Catechiz'd and Inſtructed in the Principles of the Chriſtian Religion, that ſo they may be better prepar'd and dispos'd for the Performance of this their Duty and Service to God. And if that was done, I do not ſee what more is requir'd for the due Acknowledgment of God in any Nation, as to this Particular.

But there is ſtill another particular Duty behind, whereby every Nation and Kingdom upon Earth is bound to expreſs its Acknowledgment of God, which, in ſhort, is this. It cannot be deny'd, but that every Kingdom hath Power within itſelf, to make ſuch Laws as are neceſſary for the ſupporting the Government, and for the ſecuring the Peace and Tranquillity of thoſe that live under it. But the moſt High God we know, as the ſupreme Lawgiver of the World, hath implanted in our Natures, and publiſh'd by Writing, ſeveral Laws for all Mankind to walk by. Which ought, therefore, to be ſtrictly obſerv'd in the making of all Human Laws. For as it is in each particular Kingdom, every City or Corporation that is in it, hath Power from the Prince, to make what By-Laws

ſhall ſeem neceſſary for the regulating of its own private Affairs; but ſtill with this Proviſo, That none of them be repugnant to the Laws of the Kingdom in general. So here. Altho' G O D, the univerſal Monarch of the World, hath given ſufficient Authority to every Kingdom, to make Laws for the Government of itſelf; yet it is ſtill with this Caution, That all ſuch Laws be agreeable to the Common Laws of the whole World, and according to thoſe Eternal Rules of Juſtice and Equity, which the King of all the Kings and Kingdoms upon Earth commands all his Subjects, and ſo Mankind in general, to regulate their Actions by. And therefore, where this is not punctually obſerv'd in the drawing-up of all Human Laws, all ſuch Laws, as being contrary to the Laws of G O D, are not only null and void of themſelves, but the Kingdom by which they are made, doth thereby incurr the Diſpleaſure of the ſupreme Governor of the World, who will never ſuffer the Violation of his own Laws to go unpuniſh'd. And that Kingdom or Nation that offers to do it, ſhall, one time or other, ſmart for it. And thoſe very Laws, howſoever deſign'd for its Peace and Welfare, ſhall prove the Occaſion of its greater Trouble and Diſtraction. Whereas, in the compiling and making Laws for the better Government of any Kingdom, to have a due and ſincere Reſpect to the reveal'd Will of G O D, and never to deviate in the leaſt from that, either for Fear or Favour, to any Thing or Perſon upon Earth, is one of the higheſt Acts, whereby it is poſſible for any Kingdom to Acknowledge G O D, as being a plain Acknowledgment, both of his abſolute Power to give us Laws, and of his infinite Wiſdom, Juſtice and Goodneſs in thoſe that he hath
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given us. And therefore, the Kingdom that keeps close to this, and leaves the Event to God, will, moſt certainly, find it to be very good. For as we can never break God's Laws without being the worſe, we can never obſerve them without being the better for it.

Having thus conſider'd, how a Kingdom or Nation in general, may, and ought to perform the Duty in my Text, it is eaſy to ſhew, how the Promise ſhall be perform'd to it. For ſeeing that, altho' the particular Perſons concern'd in the Government of any Kingdom be, yet the Kingdom itſelf, as ſuch, is not capable of Punishments or Rewards in the other World, the Promise can have reference only unto this: And, therefore, the Direction which God here promiſeth, as it relates to any Kingdom, acknowledging of him the ſeveral ways before ſpecify'd, cannot amount to leſs than this: That he will ſo over-rule the Counſels, and *direct* the Publick Affairs of ſuch a Kingdom, as ſhall be moſt for its Peace and Safety, both from Domeſtick and Foreign Enemies. As it owns him, he will own it, and look upon it as his Kingdom, in a peculiar manner, as he formerly did the Nation of the *Jews*; and take that ſpecial Care of it, that whatſoever Attempts are made againſt it ſhall be brought to nothing, but all things ſhall proſper and ſucceed that can any way conduce to its Eaſe and Quiet. Thus it is, that whatſoever Kingdom ſhall *acknowledge him in all its Ways*, ſhall be *directed* by him in its *Paths*.

Happy are the People that are in ſuch a Caſe; Yea, happy are the People that have thus *the Lord to be their God*. They are always ſafe under his Conduct and Protection. For tho' the wiſeſt

among them, neither apart by themselves, nor ~~lyn'd~~ together in Publick Councils, know what is doing in any Part of the Earth, but where they themselves are; nor what will be the Issue of the Counsels they take, yet the Lord their God doth. He knows what is now a doing all the World over. For nothing can be done, nothing can be without him. He is present at the most secret Councils, and intimately acquainted with all the Intrigues and Designs that are carrying on in the Courts of all the Princes and Potentates upon Earth. And where he sees any consulting or devising Mischief against the Kingdom that truly acknowledgeth him, he can infatuate their Counsels, or confound their Devices, when he pleaseth: if he sees good to suffer them to go on for a while, can suggest such Thoughts and Counsels to the Governors of his said Kingdom, as shall effectually undermine and prevent the Mischief devis'd against it, and make it fall upon the Head of those who devis'd it.

And that he will do it for those who *acknowledge him in all their Ways*, we cannot doubt, seeing he himself hath promis'd to *direct their Paths*.

Vid. VOL. IV. SER. 3.

2 COR. V. 7.

For we Walk by Faith, not by Sight.

HAVING thus discover'd what that Faith is by which a Christian walks, even the Substance of things hoped for, and the Evidence of things not seen, we are now to consider how we may, and ought to walk by this Faith. For that all Christians ought to walk by Faith, none can doubt of, who considers that it is only by Faith that we either are, or walk like Christians. It is by Faith that we are made Christians, real Members of that Body whereof CHRIST is Head. And, therefore, a Christian and an Infidel are directly opposed to one another, as one that doth, and one that doth not believe; and, by consequence, as one that shall, and one that shall not be saved. For as our Saviour himself tells us, *He that believeth on him, is not condemned; but he that believeth not, is condemned already,* John iii. 18. So that we have the same Obligation upon us to believe in CHRIST, as we have to be Christians; it being by that, that we are made so: And it is as much our Duty to believe in him, as it is our Interest to be saved by him; it being by that, that we attain to this.

And as it is only by Faith that we are made Christians, ſo it is only by Faith too that we continue and live as ſuch. He that ceaſeth to believe, ceaſeth to be a Chriſtian: And he that walketh not by Faith, walketh not as becometh a Chriſtian to do. For as Reason being the ſpecifick Difference betwixt Men and other Animals, he that acts not by Reason, doth not act the Man. So here: Faith being the ſpecifick Difference betwixt Chriſtians and other Men, he that acts not by Faith, doth not act the Chriſtian, but a meer Man at the beſt, if not a Brute. This our Saviour himſelf intimates to us, where he ſaith, that his *Kingdom is not of this World*, John xviii. 36. For if CHRIST's Kingdom be not of this World, a Chriſtian's *παινισμα*, or Con-
verſation, as ſuch, cannot be of this World, but of the other, where CHRIST is. But there is no other way whereby it is poſſible for us to Converſe with the other World, but only by Faith; the Substance of thoſe things which we there hope for, and the only Evidence of thoſe things which are there: They being no other way viſible to us. And, therefore, a Chriſtian, as ſuch, always having his Converſation in Heaven, as the Apoſtle ſpeaks, *Phil. iii. 20.* he muſt needs *walk by Faith*, and *not by Sight*; it being impoſſible for him any other way to walk as becometh a Chriſtian, worthy of the Goſpel of CHRIST, and of that Vocation wherewith he is call'd.

Wherefore taking it for granted, that all true Chriſtians walk continually by Faith, we ſhall now ſhew how they do it, and, by conſequence, how we may walk like Chriſtians. For which purpoſe, we ſhall conſider the ſeveral Duties which a Chriſtian is oblig'd to perform to God;
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the ſeveral Temptations he may be under from the Devil ; the ſeveral ways that he Converſeth with Men ; and the ſeveral States and Conditions he may be in whilſt here below. And ſhew how he walks thro' them all by Faith.

Fiſt, therefore, As to the Duties which a Chriſtian owes, and therefore performs immediately to GOD. The Object of them all, even GOD himſelf, being the Object, not of his *Sight*, but *Faith*, he can never ſet about them, muchleſs perform them as he ought, without acting and exerciſing his Faith all the while. There are two Things eſpecially wherein it is neceſſary to aſt our Faith, whatſoever Duties we perform, in order to our performing them aright and acceptably to GOD. *Fiſt*, it is neceſſary, That we believe in him for his aſſiſtance of us in what we do : And then, For his Acceptance of it when done. For GOD being not only the chiefeſt, but the only Good, as no good Thing can be had but what comes from him, ſo no good Thing can be done but what is done by him. And hence it is, that GOD hath ſo often promis'd the Aſſiſtance of his own Grace and Spirit, to carry us thro' the Duties which he is pleas'd to require of us, and hath ſeal'd and confirm'd the ſaid Promiſes to us in his own Son, who therefore tells us, that without him we can do nothing, *John* xv. 5. that is, we can do nothing good or acceptable unto GOD, without the Aſſiſtance and Co-operation of his Spirit with us, according to the Promiſes which he hath made us to that purpoſe, in our Lord and Saviour CHRIST. But he that doth not believe in CHRIST, and ſo in the ſaid Promiſes which are made us in him, deprives himſelf of the Uſe and Benefit of them. And, by conſequence, what-

whatsoever he doth, doing it only by his own Strength, without GOD's special Grace and Assistance, it cannot be well-pleasing to him. Whereas if we believe in the said Promises with such a Faith, as is the Substance of them to us, we thereby have them fulfill'd to us. For GOD is then pleas'd to direct, influence and assist us in the Performance of our Devotions to him, so as that he shall receive much Glory, and we ourselves real Comfort or Advantage from them.

And this I take to be the Meaning of these Words of the Apostle, where, speaking of our Spiritual Exercises, he saith, *And whatsoever ye do, in Word or in Deed, do all in the Name of the Lord Jesus, giving Thanks unto God, and the Father by him*, Col. iii. 17. that is, Whatsoever Duty ye perform to GOD, be sure to do it in the Name of CHRIST, believing and trusting on him for his Assistance of you, that so you may do it by him, even by CHRIST assisting of you with his own Grace and Spirit in the doing of it.

Hence ye may see the reason of that pious Custom, which always did, and still doth prevail in the Church amongst such as really desire to Worship and Serve GOD, That they no sooner come into the Church, but they presently fall upon their Knees, imploring GOD's Aid and Assistance of them in the great Work they are now to undertake. For seeing they cannot do it by their own Strength, and have no ground to expect any Assistance from GOD, except they desire it of him; they find it not only reasonable, but necessary, to prepare themselves for their publick Devotions by some private E-
culations, and Prayers to GOD, for his Blessing

ſing and Aſſiſtance upon what they do. And, I verily believe, that the Neglect or Omiſſion of this, is one great Reaſon why ſo many neither do, nor receive any Good at Church, but come hither, and return home again neither wiſer nor better than they come. And, therefore, I adviſe all ſuch amongſt you as deſire to Serve GOD to good purpoſe, That whenſoever you come into his ſpecial Preſence, you would firſt liſt up your Hearts to GOD, and act your Faith and Confidence on him for his Aſſiſtance of you in what you go about, for CHRIST JESUS's ſake. Do but this heartily and ſincerely, as ye ought, and (as I do not queſtion but many of you do) you will ſoon find the Benefit and Advantage of it by your own Experience, far better than I am able to expreſs it.

And as we ought thus to act our Faith on GOD for his Aſſiſtance of us in what we do, ſo, likewise, for his Acceptance of it, when done, for CHRIST JESUS's ſake. For there are ſo many Infirmities, Defects and Imperfections in our beſt Performances, that ſhould GOD examine them by the ſtrict Rules of his Juſtice, inſtead of accepting, he could not but abhor and loath them. But our Comfort is, that what is wanting in us, our Saviour is always ready to ſupply with his own all-ſufficient Merit, and Mediation for us. Inſomuch, that in and thro' him, our imperfect Duties may be accepted of as well as if they were perfect. As St. Peter aſſures us, ſaying, *Ye alſo as lively Stones, are built up a ſpiritual Houſe, an holy Priethood, to offer up ſpiritual Sacrifices, acceptable to God by Jeſus Chriſt,* 1 Pet. ii. 5. But for this purpoſe it is neceſſary, that we act our Faith in CHRIST, without which, nothing that he hath done for us will ſtand

ſtand us in any ſtead. Whereas, by ſuch a Faith in him, as is the Substance of the good Things we hope for from him, we may obtain ſo much Grace and Favour in the Sight of GOD, that he will accept of our ſincere Endeavours, inſtead of abſolute Perfection, upon the Account of what his Son, in whom we believe, hath done and ſuffer'd for us.

And hence we may ſee the reaſon, why they who are truly devout, as they begin, ſo they end their Devotions with ſome heavenly Ejaculations to this purpoſe, That GOD would be pleas'd to accept of what they have done for his Son, our Saviour, CHRIST JESUS's ſake. For nothing that we do being acceptable to GOD, but only upon the Account of CHRIST, nor upon his neither, except we believe in him for it; they that deſire to Serve GOD acceptably, as they do it with Reverence and Godly Fear, ſo they always act their Faith in CHRIST, for GOD's acceptance of what they do, for his ſake. Concluding their Devotions, whether Publick or Private, as David doth the Nineteenth Pſalm, *Let the Words of my Mouth, and the Meditation of my Heart, be acceptable in thy Sight, O Lord, my Strength and my Redeemer.* Or with Words to the ſame effect: As, *Accept, O Lord, of what I have now done, for thy Son, my Redeemer's ſake, who is now interceding for me at thy right Hand in Heaven.* He that takes care thus to exerciſe his Faith, both at the beginning and end of his Devotions, takes the moſt effectual Courſe in the World, both to be aſſiſted in the Performance of them, and to have them accepted when they are performed. And, therefore, I heartily wiſh that as, by the Bleſſing of GOD, many of you do it already, you would all for the future do ſo.
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Then you would ſoon find your Devotions quite another thing than what they uſ'd to be.

Having thus conſider'd, how a Chriſtian acts his Faith in the Performance of all Duties in general, we ſhall now conſider them particularly; and ſhew, how he walks, by Faith, thro' every one of them. And for that purpoſe, ſhall begin with that which is the daily Exerciſe of every devout Soul, even Prayer, which cannot poſſibly be performed aright without Faith. As St. James intimates, ſaying, *If any one lack Wiſdom, let him ask it of God. But let him ask in Faith, nothing wavering,* Jam. i. 5, 6. And St. Paul, *I will that Men pray every where, liſting up holy hands, without wrath and doubting,* 1 Tim. ii. 8. So that, it ſeems, as we muſt Pray in Charity, ſo likewiſe in Faith too; as we muſt not have any wrathful or revengeful Thoughts againſt others, ſo neither muſt we have any doubtful or unbelieving Thoughts in ourſelves when we Pray. Yea, Faith is ſo eſſential to the effectual fervent Prayer of a Righteous and Good Man, that it is from thence call'd, *The Prayer of Faith,* Jam. v. 15. becauſe, that it is only by Faith that any Prayer becomes either fervent or effectual.

He, therefore, that would Pray aright, muſt not only begin and end his Prayer with Faith, according to what I have ſhewn already, but he muſt walk by Faith thro' the whole Duty. There being no part of it any farther Prayer, than as it is quicken'd and actuated by a true and lively Faith, either as it is the Subſtance of things hoped for, or elſe the Evidence of things not ſeen. For, firſt, when we Pray, we ſpeak to one whom we never did, nor do, nor can ſee with our Bodily Eyes, even to Almighty God, who dwelleth in that Light, which no Mortal

Mortal Eye is able to approach : So that we have no other way to look up to him, or upon him, when we Pray, but only by the Eye of Faith. And, therefore, they who do not exercise their Faith in Prayer, Pray to one whom they do not see ; and, by consequence, cannot possibly raise up their Heart and Affections to him as they ought. Whereas by Faith we may behold him to whom we Pray, as clearly as we can behold ourselves Praying to him ; and are as certain that he hears what we speak or think, as we are that we either speak or think it ; and as certain that he sees us, as we are that we do not see him any otherwise than by Faith. By which means, our Minds are fixed upon him, our Desires are carry'd after him, and our whole Souls are fill'd with an holy Awe and Reverence of his Greatness and Glory.

And this is the Reason, why they who are truly Pious, carry themselves so Humbly and Reverently before GOD, all the while they are Praying to him. Because they Praying always in Faith, their Minds are thereby possess'd with so quick a Sense of GOD's Presence with them, that they cannot but fall down and worship him, adoring those Divine Perfections which their Faith represents so clearly to them. And, therefore, they who sit, or stand and stare about them, whilst we are Praying, do thereby plainly discover they do not Pray in Faith, and so have not GOD before their Eyes ; for if they had, so glorious a Sight could not but make them fall upon their Knees, and prostrate themselves before him.

When *Jacob* saw GOD but in a Dream, he presently was afraid, and cried out, *How dreadful is this Place? This is none other but the House of God,*

God, and this is the Gate of Heaven, Gen. xxviii. 17. How much more we who have our Eyes open, even the Eyes of our Faith, and with them behold the Glory of the LORD filling this Place where we are assembled ; what cause, I say, have we to be afraid, and cry out, *How dreadful is this Place ? It is no other but the House of God, the Place of his special Presence.* Who can believe this, and not express his fear and dread of so Great a Majesty, by carrying himself with all manner of Reverence and Humility before him ? Yet this is our Case every time that we come hither to Pray unto GOD, we come into his special Presence, where GOD himself hath promised to meet with us, and we behold him accordingly with the Eye of Faith ; and, therefore, cannot but say with *Job, I have heard of thee with the hearing of the Ear, but now mine Eye seeth thee : Wherefore I abhor myself, and repent in Dust and Ashes, Job xlii. 5, 6.* In short, therefore, let any one but exercise his Faith when he Prays, and by it look upon GOD as looking upon him, and as taking notice both of the inward Motions of his Heart, and of the outward Gestures of his Body, and then let him be careless and hypocritical, let him be prophane and irreverent before him if he can : I am confident he cannot. And that all that Carelessness and Indifferency, that Dulness and Stupidity, that Stiffness and Irreverence, which any of you are guilty of, in GOD's Presence, proceeds meerly from your want of Faith, from your not believing, that GOD is really present with you. For if ye did believe it, you durst not, you could not but carry yourselves accordingly.

Moreover, as whensoever we Pray, we thus, by Faith, apprehend GOD as specially present
with

with us, ſo, likewise, by the ſame Faith we apprehend CHRIST as interceding for us, and offering up our Prayers to GOD, with the Incenſe of his own Merit, whereby alone they become either acceptable to GOD, or effectual to ourſelves. And by this means it is, that our Faith in Prayer, is not only the Evidence of Things not ſeen, but alſo the Subſtance of Things hoped for. For firmly believing our Saviour's Mediation for us, and the Truth of that Promise which he hath made us, That whatſoever we ask the Father in his Name, he will give us it, *John* xvi. 23. we are thereby fully perſuaded in our own Minds, that whatſoever we pray for that is really good for us, we ſhall moſt certainly receive it. Which Faith, or truſting upon GOD for what we deſire of him, according to the Promiſes which he hath made to that purpoſe, is, as I have ſhewn already, the moſt ſure and certain Way whereby to obtain it. Itſelf, if ſincere and rightly grounded upon the Promiſes of GOD, being the very Subſtance of them to us, and ſo putting us into the actual Poſſeſſion of the Thing promis'd. And, therefore, this believing and truſting upon GOD for what we pray for, is that which gives Life and Efficacy to our Prayers; without which, all our Praying is a meer dead and formal Exerciſe, that will ſtand us in no ſtead at all: But with it, our Prayers are both pleaſing unto GOD, and profitable to ourſelves; inſomuch, that we may thereby be always ſecure of all and every thing that can any way conduce to make us happy.

But for this purpoſe, tho' that be alſo neceſſary, yet it is not ſufficient to act our Faith and Truſt in GOD, to answer our Prayers by the Lump, when we have finiſh'd them; but all the while

while that we are Praying, at every Petition we put up to him, we are ſtill, in our Minds, to believe and truſt on GOD for the granting of it; and ſo to walk by Faith from one Petition to another thro' the whole Prayer: For this is properly to pray in Faith. And whatſoever Requeſt we put up to GOD without this, is plainly loſt, and to no purpoſe. Which the Saints of old were ſo ſenſible of, that their very Prayers themſelves were ſo order'd, that they were, in a manner, nothing elſe but an Exerciſe of their Faith in GOD, for his granting what they had need of. Thus *David*, in the 51ſt *Pſalm*, doth frequently expreſs himſelf, ſo as to aſſert his Faith in GOD for what he deſires of him, ſaying, as it is in the Original, *Thou ſhalt purge me with Hyſop, and I ſhall be clean; thou ſhalt waſh me, and I ſhall be whiter than Snow. Thou ſhalt make me to hear of Joy and Gladneſs, that the Bones which thou haſt broken may rejoyce*, *Pſal. li. 7, 8.* and ſo often in that *Pſalm*. As, likewise, in the 67th, *GOD ſhall bleſs us, and all the Ends of the World ſhall fear him.* He that conſults the *Hebrew Text*, will find many ſuch Expreſſions in the *Pſalms*; which, tho' they be not properly formal Petitions, are the moſt proper and effectual Prayers that can be, as being ſo many Expreſſions of their Faith in GOD, for the good Things they deſire of him. And altho' it be not neceſſary for us thus to expreſs ourſelves when we pray to GOD, yet it is neceſſary to aſſert our Faith in GOD, for the granting of every Petition that we put up unto him. Which whoſoever doth, can never pray in vain.

And as we thus walk by Faith in our Praying unto GOD, ſo we muſt do alſo in our Praiſing of him; for ſeeing we praiſe one whom we can-

not ſee, unleſs we liſt our Hearts by Faith unto him, all our praizing of him with our Mouth will ſignify but little. Whereas, if, at the ſame time that we acknowledge the Greatneſs and Goodneſs of GOD with our Mouths, we apprehend it alſo by Faith, and ſo admire and extol it in our Hearts and Spirits, by this means we joyn with the holy Angels and Spirits of Juſt Men made perfect, in our Praiſing GOD, and ſo begin that Work in time, which we hope to continue for ever. Which it is impoſſible for us to do, any otherwiſe than by acting our Faith upon GOD, all the while that we are Praiſing him.

The ſame may be ſaid alſo of Reading GOD's holy Word, and of hearing it either Read or Preach'd. For it can no way profit us, any farther than as we believe it. This the Apoſtle teacheth us, ſaying, that *the Word preached did not profit them, not being mixed with Faith in them that heard it*, Heb. iv. 2. And this, queſtionleſs, is one great Reaſon why People, in our Days, hear ſo many Sermons to no purpoſe, even becauſe they only hear them, but do not really believe what they hear; for if they did, they would ſoon find the Word of GOD have that power and force upon them, that they could not but ſubmit themſelves, and conform their Actions to it. This they who are truly pious, find by daily Experience. For whenſoever they read or hear the Word of GOD, they, like *the Theſſalonians*, receive it not as *the Word of Men*, but (as it is in truth) *the Word of God, which effectually worketh in them that believe*, 1 Theſ. ii. 13. In them that believe, and none elſe: So that all others loſe the Efficacy of it. All the Benefit which we receive from the Word, being according.

according to the Faith wherewith we receive it.

Whenſoever, therefore, ye read or hear GOD'S Word, beſure to obſerve this Rule, even firmly to believe it to be the Word of GOD, the Word of him that made and governs the World, by which you muſt be one Day judged. And uſe your Faith after this manner, not only upon the Scriptures in general, but upon every part and parcel of them. By this means you will receive more benefit by reading of one Chapter, or hearing of one Sermon, than by a cuſtory running over the whole Bible, or a cuſtomy hearing of Sermons all your Life long.

But then as for the other great Duty, even the receiving of the Holy Sacrament, Faith is ſo indiſpenſably neceſſary to the due performance of it, that no part of it can be perform'd without it. The whole being indeed nothing elſe but a continued exerciſe of our Faith in CHRIST, as by his Bleſſing I ſhall endeavour to ſhew in a Diſcourſe on purpoſe.

And as whatſoever Duties they perform to GOD, ſo whatſoever Temptations they are aſſaulted with by the Devil, they who are truly Pious walk through them all by Faith. The only Defence that a Chriſtian hath againſt his ghottly Enemies. And therefore the Apoſtle calls it a *Shield*, and adviſeth, That in all our Conſlicts with *Principalities and Powers*, and the *Rulers of the darkneſs of this World*, we take eſpecial care to have it always with us: *Above all things*, ſaith he, *taking the Shield of Faith, wherewith ye ſhall be able to quench all the fiery Darts of the wicked*, Eph. vi. 16. And our Lord himſelf ſuggeſts as much to us, where he ſaith to St. Peter, *Simon, Simon, behold Satan hath deſired to have you, that he may ſift you as Wheat. But I have prayed*

that thy Faith fail not, Luke xxii. 31, 32. For from hence it is plain, that if our Faith do not fail, we need not fear what all the Devils in Hell can do againſt us. And the Reason is, becauſe that as that GOD in whom we believe is able to defend us againſt them, ſo if we believe in him, he will as certainly do it. It being an undeniable Maxim, grounded upon Scripture, and proved by the Experience of all the Saints that ever were, that GOD never fails them that believe and truſt on him: So that if our Faith do not firſt fail us, we may be confident GOD will not. And if He, whole Power no Creature is able to reſiſt, ſtand by us, beſure the Powers of Hell can never prevail againſt us.

Thus it was that our Lord himſelf overcame the Temptations of the Devil, even by acting his Faith on the Word of GOD, and retorting it againſt him, ſaying, *It is written.* As when he tempted him to miſtruſt the ordinary Providence of GOD, and to work a Miracle to feed himſelf when hungry, ſaying, *If thou be the Son of GOD, command that theſe Stones be made Bread.* Our Lord replied, *It is written, Man ſhall not live by Bread alone, but by every word that proceedeth out of the mouth of GOD,* Matt. iv. 4. And ſo for the other Temptations, He conquered them all, and made the Tempter fly the Field by his ſtedfaſt Faith in the Word of GOD. And this, doubtleſs, was written and left upon Record on purpoſe for our Admonition, that we may always know how the Captain of our Salvation did, and, by conſequence, how we may and ought to reſiſt the Devil, by Faith in GOD.

As for Example: Are we tempted to Idolatry, to the Worſhipping of Images or Idols? we may answer as our Lord did, *It is written, Thou ſhalt*
worſhip

worſhip the Lord thy GOD, and him only ſhalt thou ſerve, Matt. iv. 10. And ſo, Are ye tempted to Pride and Selfconceitedneſs? ſay, It is written, The proud in heart is an abomination to the Lord, though hand join in hand he ſhall not go unpunished, Prov. xvi. 5. Are we tempted to Gluttony and Drunkenneſs? ſay, It is written, Take heed to your ſelves leſt at any time your Hearts be overcharged with Surfeiting and Drunkenneſs, and the Cares of this Life, and ſo that day come upon you unawares, Luke xxi. 34. Are ye tempted to Whoredom or Adultery? ſay, It is written, Marriage is honourable and the Bed undefiled; but Whoremongers and Adulterers GOD will judge, Heb. xiii. 4. Are ye tempted to Covetouſneſs, or miſtruſt of God's Providence, ſay, It is written, Let your Converſation be without Covetouſneſs, and be content with ſuch things as ye have. For he hath ſaid, I will never leave thee, nor forſake thee, Heb. xiii. 5. Are ye tempted to reaſonable Devices and Conſpiracies againſt the King, ſay, It is written, Curſe not the King, no not in thy thought: and curſe not the Rich in thy Bed-Chamber, for a Bird of the Air ſhall carry the Voice, and that which hath wings ſhall tell the matter, Eccleſ. x. 20. Are ye tempted to Reſiſt and Rebel againſt your Prince? ſay, It is written, Let every Soul be ſubject to the higher Powers, for there is no Power but of GOD, the Powers that be are ordained of GOD. Whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of GOD: and they that reſiſt ſhall receive to themſelves damnation, Rom. xiii. 1, 2. Are ye tempted to preſume upon the Mercy of God, whether ye repent or no? ſay, It is written, Except ye repent ye ſhall all likewiſe periſh, Luke xiii. 3. Are ye tempted to Deſpair, altho' ye do repent and turn to God? ſay, It is written, Let the wicked forſake his way, and the un-

righteous Man his Thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our GOD, for he will abundantly pardon, Iſai. lv. 7. Again, It is written, Come unto me all ye that are weary and heavy laden, and I will give you rest, Matt. xi. 29. And again, Him that cometh unto me I will in no wise cast out, John vi. 37.

Thus whatsoever Temptation we can possibly be assaulted withal, either from the World or Devil himself, if we have but recourse to what is written in GOD's Word, and act our Faith in that, there is no fear of our falling. For the Faith we walk by will not only support us under it, but carry us through it with Joy and Triumph.

Furthermore, As a Christian thus walks by Faith thro' all the Duties he performs to GOD, and thro' all the Temptations he suffers from the Devil; so likewise thro' his whole Life and Conversation with Men: whatsoever relation he stands in to them, whatsoever Office he hath among them, whatsoever Commerce or Business he hath with them, he still walks by Faith, and so keeps himself from those Snares wherewith others are so apt to be entangled in their Temporal Affairs. For by Faith he always lives as under the Eye of GOD, the Maker of all things, and the Judge of all Men, still apprehending him as taking special notice of every Circumstance of his Life and Actions; how he fulfils the several Relations he stands in as a Subject to his Prince, as a Master to his Servants, as an Husband to his Wife, as a Father to his Children, as a Neighbour to those that are about him, and as a Christian to all Men. By Faith he sees the Duties which GOD requires of him in those several Relations, and looks upon GOD

as obſerving whether he perform them or no, and therefore dare not but live accordingly. And whatſoever Office is conferred upon him by the Providence of GOD, either in Church or State, he by Faith looks upon himſelf as GOD's Servant, and hath CHRIST's Judgment-Seat always before his Eyes, where he muſt one Day give an Account of his Stewardſhip. And ſo in his outward Calling or Employment, in his Trading or Trafficking with Men, in every thing he ſaith or doth with them, by Faith he always beholds the Judgments which GOD hath threatned againſt thoſe who Oppreſs, or Lye, or Steal, or Cheat and Over-reach their Neighbours, and the Bleſſings which he hath promiſ'd to thoſe who are juſt and righteous in all their Dealings. By which means he living thus in the true Faith and Fear of GOD, he cannot but live alſo in humble Obedience to the King, and in Juſtice and Equity, Love and Charity towards all Men. As firmly believing that he can ſay nothing but GOD hears it, he can do nothing but GOD ſees it, and that he ſhall one Day receive, according to what he now doth, whether it be Good or Evil. Which his Faith represents ſo clearly to him, that he dare not tell a Lye to gain the World, nor commit the leaſt Sin to avoid the greateſt Suffering in it. He dares no more Cheat in his Shop than he dares Rob upon the High-way; and is as careful to avoid ſecret, as he is to avoid the moſt open and notorious Sins that be.

Until a Man hath attained to this he cannot be ſaid to walk by Faith: For that being the *Evidence of things not ſeen*, he that walks by that, cannot but walk continually as in the ſight of GOD, in one place as well as in another. And

this is the great Reason why thoſe who are truly Pious towards GOD, are ſo exact and circumſpect in all their Dealings towards Men, becauſe they always walk by Faith in them.

And ſo they do, in the laſt place, thro' the ſeveral States and Conditions they meet with in the World. Whilſt we are here below, our Life is like the Air we live in, ſometimes ſerene and calm, at other times ſtormy and tempeſtuous. Now all things ſeem dark and gloomy about us, but preſently the Clouds are diſperſed, and we are lightſome and pleaſant again. At leaſt, we can never promiſe ourſelves to continue one whole Day together in one and the ſame State of Life, all and every Circumſtance of it being liable to continual Changes. So that ſhould we walk only by ſight, and look no farther than to the preſent, our Minds would be as changable as our Condition, toſſed to and fro with every Wind that blows upon us. Sometimes liſted up with Succeſs and Proſperity, and preſently caſt down again with Croſſes and Diſappointments, and ſo never continuing in one ſtay.

But now they that have attained the Art of living by Faith, live always above theſe lower Regions of the World, and ſo are not ſubject to the many Changes and Mutations that are in them. For they looking down upon all things here below with the Eye of Faith, do thereby clearly perceive that all things that happen, are equally for their good, one thing as well as another. Inſomuch that Riches or Poverty, Health or Sickneſs, Honour or Diſgrace, is in effect the ſame to them, not only as proceeding from the ſame Wiſdom and Goodneſs, but likewise as equally contributing to their Comfort and Happineſs.

pineſs. For by Faith we not only think, or ſuppoſe, or hope, but *we know that all things work together for good, to them that love God, to them who are the called according to his purpoſe,* Rom. viii. 28. He that believes and knows this, as all that believe the Goſpel muſt needs do, what need he concern or trouble himſelf about any thing that falls out in the World, when at the ſame time he believes and knows it is for his Advantage, and that it would be worſe for him if it was not ſo?

And verily, altho' ſome things may ſo fall out, that by the Eye of Senſe and Reaſon we cannot ſee how they can be good for us, yet having the Word of GOD for it, by Faith we plainly ſee, not only that they may be, but are ſo: and that there is no one thing ever happen'd to us, but what was ſome way or other profitable and advantageous for us: that whatſoever our Condition be, it is that which the Wiſdom that governs the World knows to be the beſt for us, and therefore that which we ourſelves ſhould chuſe was it left to us. And this is that which makes a Chriſtian's Life ſo pleaſant and deſirable: Becauſe by Faith we always look upon GOD as ordering and diſpoſing of every thing in the World: that he is our Father, and therefore hath a ſpecial regard to us in all his Providences, and, by conſequence, that whatſoever our Condition be, it is that which our heavenly Father hath allotted for us. And that he would not have allotted it, but that he knew it to be the beſt we could be in at that time. Could we but walk by ſuch a Faith as this, among all the Changes and Chances of this mortal Life, what happy and what holy Lives ſhould we then lead? For then, as we ſhould never be dejected at any Trouble, ſo nei-
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ther ſhould we be diſcompoſed in our Minds at any Succeſs that happens to us.

For, as for all the Troubles and Croſſes which beſal us, by Faith we know they could not beſal us, but according to the Will of our heavenly Father, who always willing our Good, would not ſuffer them to fall upon us, but that he knows them to be good for us, and as neceſſary for our Souls, as Phyſick is to a ſick Body. By Faith we ſee his Love and Favour in laying any Affliction upon us, as well as in removing it from us; and in taking any outward Bleſſing from us, as well as in his beſtowing it upon us; and ſo are always able to bleſs him for the one, as well as for the other, as *Job* did, ſaying, *The Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord*, *Job* i. 21. By Faith we look upon all the Troubles that do or can beſal us in this World, as far leſs than our Iniquities deſerve; and therefore inſtead of repining at them, cannot but acknowledge GOD's Mercy and Goodneſs in them. By Faith we beheld GOD ſupporting us under the Troubles which he lays upon us, and ſo as manifeſting his Mercy in the miſt of Judgment. By Faith we beheld him timing and ordering every Affliction, ſo as to make it conduce to his Glory and our own Good; the ſickneſs of our Bodies to the health of our Souls, the loſs of Temporal to our gaining of Spiritual Riches, and our preſent Diſgrace to our future Honour. In ſhort, By Faith we are fully aſſur'd, that, as the Apoſtle ſpeaks, *Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while, by Faith, we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen are temporal, but the things*

things which are not ſeen are eternal, 2 Cor. iv. 17, 18.

Thus all that are truly Pious walk by Faith, thro' all the Calamities they meet with here below; and therefore it is no wonder that they are neither dejected at any thing that befalls them at preſent, nor diſturb'd with Fear of what may happen hereafter. For their Hearts being always fixed, truſting in the Lord, whatſoever Storms and Tempeſts may be without them, there is ſtill Tranquility and Peace within, grounded upon a full aſſurance, that GOD never chaſteneſh us but for our *Proſit*, *that we might be partakers of his Holineſs*, Heb. xii. 10. and that whatſoever we or others may think at preſent, if not before, at leaſt when we come into the other World, we ſhall then moſt perfectly underſtand what cauſe we have to ſay with *David*, *It is good for me that I have been aſſiſted*: and to praiſe and magnify the Eternal GOD for all and every Loſs, and Croſs, and Trouble that ever beſel us in this World.

And then as for outward Proſperity and Succeſs, which is commonly a Snare to others, it alſo is really good to thoſe that are ſo; and all becauſe they walk by Faith thro' it. For whiſt they who look no further than the outſide of things, are mightily taken with the ſeeming Pleaſures, and Proſits, and Grandure of this World, ſo as to ſell their Souls to purchaſe and enjoy them; They who beheld them with the Eye of Faith, and ſo look into the inſide of them, they plainly diſcover, that there is nothing at all in them wherefore they ſhould be deſir'd. For by Faith we ſee that all things upon Earth are not only Vanity itſelf, but *Vanity of Vanities*, and *Vanitation of Spirits* too; having no other Exiſtence

istence but in Mens distracted Fancies ; nor any other effect upon us in themselves, but to vex and torment us with Cares and Fears. By Faith we know that he who made all things in the World, made nothing in it to satisfy our Desires, intending himself alone, and his own Perfections for the Object of our Felicity, and, by consequence, that it is in vain for us to expect it from any thing here below. By Faith we perceive that the Love of this World is inconsistent with the Love of GOD ; for *if any man love the world, the love of the Father is not in him*, 1 John ii. 15. and therefore we dare not set our Affection upon any thing here below, lest we should thereby take it off from him who alone deserves it. By Faith we are fully assured, that *a rich man shall hardly enter into the kingdom of Heaven*, Matt. xix. 23. and therefore that Riches ought to be feared rather than desired by us, in that they are so far from furthering our Progress towards Heaven, that they make our Passage thither more streight and difficult than otherwise it would be. By Faith we perceive the *fashion of this World passeth away* ; and the time is coming, when *they that have Wives shall be as tho' they had them not : they that weep as tho' they wept not : they that rejoice, as tho' they rejoiced not ; and they that buy, as tho' they possessed not*, 1 Cor. vii. 30, 31. and therefore that it is great Folly and Madness to be so eager in the pursuit of such things, which we are nor certain whether we shall ever obtain, but most certain that we shall not enjoy them long. By Faith I see myself, and every one here present, stript of all we have, and going out of the World as poor and naked as we came into it ; and other People scrambling for what we leave behind us. In brief, By Faith I see

I ſee myſelf and all Mankind before CHRIST'S Tribunal, giving up an Account of the ſeveral Talents which were here entrusted with us : where they that had more, will have more to answer for ; and the greater Proſperity they enjoyed in this World, if not rightly improv'd, will occaſion the greater Miſery and Torment in the other : and they only who did good with what they had, ſhall be ever the better for it.

Whiſt we thus walk by Faith thro' this lower World, we need never fear being enſnar'd by it. For howſoever great and conſiderable all things in it may ſeem to others, Faith will repreſent them to us in their due proportion, even as ſo little and inſignificant, that they deſerve to be the Objects of our Scorn, rather than our Admiration. And beſides that, by Faith we may conſtantly behold the Glory, Beauty, Excellency, and Perfections of the Moſt High GOD, the chiefeſt, the only Good, in compariſon of whom nothing can ſeem good or lovely; nothing pleaſing or deſirable to us. And when we have once arrived at this, what will all the Pomps and Vanities of this wicked World ſignify to us, whoſe Minds are taken up with the Contemplation of ſuch divine Perfections as theſe are? How mean and deſpiſable, how vile and baſe muſt all things elſe needs ſeem unto us? Yet thus it is with all that walk by Faith, and not by Sight. And therefore it is no wonder they are ſo indifferent as to all things here below. The greateſt Wonder is, How any can pretend to believe the Goſpel, and yet concern themſelves ſo much about them. For this plainly ſhews, that whatſoever they pretend, they walk by Sight and not by Faith, and therefore directly contrary to all true Believers, and to their own Pretences. Thus

Thus we ſee both what it is to walk by Faith, and how they who are real Chriſtians always do ſo. What now remains, but that we ſhould follow their Steps, and walk by Faith too? Which that we may do, it is neceſſary to get our Faith in GOD's Word ſtrengthened and confirmed every Day more and more, that ſo we may be able to walk by it. For which purpoſe, Faith being the *Gift of GOD*, we muſt, in the firſt place, go to him for it, ſaying with him in the Goſpel, *Lord I believe, help thou mine unbelief*, Mark ix. 24. And with the Apoſtles, *Lord encrease our Faith*, Luke xvii. 5. But ſeeing we have no ground to expect that he ſhould grant our Requeſt, except we uſe the Means which he hath appointed for that End, hence we muſt exerciſe ourſelves in his moſt Holy Word, *For Faith comes by hearing*, Rom. x. 17. Not only by hearing of Sermons, but by reading or hearing GOD's Word read or expounded, or any way made known to us. And whatſoever we thus read or hear, we are ſtill to conſider, what ſure and certain ground we have to believe it, even nothing leſs than the infallible Teſtimony of him who cannot Lye. Which being the ſtrongest foundation that we can poſſibly have, whereupon to build our moſt Holy Faith, we ought to build our Faith accordingly upon it; ſo that whatſoever we find to be there revealed, we are ſtill to ſay or think within ourſelves, GOD ſaith this, and therefore I am ſure it is true: GOD promiſeth this, and therefore I'll take his Word for it. By this accuſtoming ourſelves to act our Faith upon the particular Truths and Promiſes revealed in Holy Writ, we may ſoon, by the Bleſſing of GOD, arrive at that degree of Faith, as to be able to walk by it.

it. Eſpecially if to our frequent Meditations upon GOD's Word, we add alſo frequent receiving of his Myſtical Body and Blood, in the Holy Sacrament, ordained on purpoſe to put us in Mind of what our Lord hath done and ſuffered for us, and ſo to ſtrengthen and confirm our Faith in him and his Holy Goſpel; and ſo in every thing that is there either revealed or promiſed to us.

Could we, by theſe and the like means, once learn and practice this excellent and moſt Chriſtian Art of walking always *by Faith*, and *not by Sight*, how ſoberly, how righteouſly, how godly ſhould we then live? We ſhould then live above this World, for our Converſation would be always in Heaven, where the great Objects of our Faith are. We ſhould then deſpiſe the higheſt Proffers that this World can make us, as infinitely below the Glories which our Faith continually represents unto us. We ſhould then walk above the Sun and Stars themſelves, and converſe continually with CHRIST, with GOD himſelf, and ſolace ourſelves in the enjoyment of that Love and Favour which he hath promiſed to us in the Goſpel. And then we ſhould begin to live like Chriſtians indeed, like the true Diſciples of the Bleſſed JESUS; as thoſe who are none of our own, but are bought with a Price, no leſs a Price than his Blood; and ſo ſhould glorify GOD both in our Bodies and in our Spirits, which are his. And walking thus *by Faith*, and *not by Sight* in Time, we ſhould be certain to *walk by Sight*, and *not by Faith* to all Eternity, even in the perfect viſion and fruition of the chiefeſt Good, *Father, Son, and Holy Ghoſt.* *To whom be Glory and Honour now and for ever.*

A Sermon on this Text Vol. II. Serm. II.
but not the ſame.

JOHN iii. 16.

*For God ſo loved the World, that he
gave his only begotten Son, that who-
ſoever believeth in him, ſhould not
perish, but have everlaſting life.*

WHEN I read of that ſad Epithet which
the Apoſtle Peter lays upon ſome Here-
ſies, 2 Pet. ii. 1. That there are *damnable Heresies*,
by which the Broachers and Abettors of them
bring upon themſelves ſwift deſtruction, it preſently
ſtrikes me into a Fear and Jealouſy of myſelf,
leſt thro' the weakneſs of my own Judgment,
and the deceits of mine own Heart, prompted
by the ſecret Workings of the Prince of Dark-
neſs, myſelf ſhould be betrayed into ſuch *dam-
nable Heresies* which have *ſwift deſtruction* attend-
ing on them. And likewise it cannot but make
mine Heart to tremble when I conſider what a
ſlight Matter many make of venting, and others
of receiving and entertaining whatſoever Opi-
nions firſt preſent themſelves, without any ſeri-
ous Scrutiny and Search into the Holy Scriptures,
with the good Bereans, to ſee whether theſe
things be ſo or no. But ſurely, Brethren, you
will be cured of this Spiritual Diſeaſe, and
drawn out of this indifferency of Spirit, in Mat-
ters

ters of Opinion, if you do but ponder whatever now hath been ſaid in your ſerious Meditations, and conſider, that as your cruel Murders are damnable, as your filthy Adulteries and Fornications are damnable, as your idolatrous Cove-rouſneſs, horrid Oaths, brutiſh Drunkenneſs, and ſuch like crimſon Sins are damnable, ſo your erroneous Opinions and maintained Hereſies may be damnable too: not only your Errors in Praſiſe, but likewise your Errors in Judgment are damnable Sins. Hence it is that I look upon it as a Miniſter's Duty, and mine own amongſt the reſt (tho' the meaneſt and unworthieſt of all my Maſter's Servants) to preach Truth, as well as preſs Duty, to endeavour for the Information of your Judgments, as well as the Reformation of your Lives; the Correction of your Heads, as well as Hearts. In one word, To bring you off, and keep you from damnable Hereſies, as well as damnable Iniquities. And as it is my Duty to preach Truth, ſo is it yours to hear it; not with Hearts poſſeſt with Prejudice, nor fraught with Wrath and Malice againſt the Preaching or Preacher of it: but to hear it with Hearts ready to embrace it, as it ſhall be deliver'd and explain'd to you out of the Scriptures, which are the Word of GOD, the GOD of Truth, and therefore the Touchſtone to bring all Truth to, to examine whether they be current or no in the Kingdom of CHRIST, the Church of GOD. And indeed that which I ſhall endeavour to ſpeak a little to at this time, concerning GOD's Love to, and CHRIST's Redemption of Mankind, requires as much of our ſerious Search into as any, and that if we either conſider the ſad Conſequents, or the ſo general maintaining in your Error in it. My Thoughts

therefore concerning it I ſhall endeavour to explain out of theſe Words ; *And God ſo loved, &c.* In the ſpeaking to theſe Words I ſhall firſt endeavour the Explication of them, then I ſhall draw the Obſervation from them, then arm the Truth with Argument, and, laſtly, defend it from thoſe Objections which commonly are, or may be ſhot againſt it.

As for the Explication of the Words (that I may proceed the more clearly and methodically) give me leave to lay it down in theſe following Propositions, which ſhall chiefly tend to the explaining of the Word *World*, which is the Word principally controverted in this place.

I. I think the *World*, in this place, needs not be contracted into ſo narrow a room as to ſignify only the World, the little World of GOD's Elect. I muſt indeed acknowledge, that moſt, yea, all of our Orthodox Divines (ſo far as I can ſee) take the word *World*, in this place, according to that limited ſence, and that leſt otherwiſe they ſhould be forced to acknowledge GOD's univerſal Love of, and CHRIST's univerſal Redemption of all the World. But that Fear is groundleſs, as I ſhall endeavour to ſhow in my following Diſcourſe. For the preſent, let me only tell you, That tho' I think the word *World* may, yea, ought to be, in ſome places, taken for the *World of GOD's Elect*, yet I ſee not how it can be taken ſo here ; for in this *World* here ſpoken of, there is intimated a double Rank of Perſons, Believers and Unbelievers, which (beſides the Context) the Text itſelf holds forth in theſe words, *ὅτι πᾶς ὁ πιστεύων*, that *whoſoever believes* ; for if by the word *World* was only meant the *World of GOD's Elect*, it could not be ſaid, that *whoſoever believes*, for then all the World will queſti-

questionleſs believe. I confeſs I dare not abſolutely ſpeak againſt this Interpretation of the Words, leſt I be thought to ſwim againſt the Stream of ſo many Learned Divines who aſſert it. Yet, howſoever, methinks the words, if put together according to this Expoſition, does not ſound well; *For God ſo loved his Elect, (who ſhall certainly believe) that he gave his only begotten Son, that whoſoever believeth, ſhould not periſh, but have everlaſting Life.* Let others Ears judge of the Harmony of theſe words; for my part, I think, according to this Interpretation of the word *World*, they ſhould rather have run, *For God ſo loved his Elect, that he gave his only begotten Son for them, that believing they might not periſh but have everlaſting Life.*

2. By *World*, in this place, we cannot underſtand the *World* in its largeſt ſence, according to the general Deſcription or Definition of it, as it is *compages omnium Creaturarum*, as it contains under it all Creatures, of whatſoever Denomination; for according to this ſence not only all the Perſons upon the face of the Earth, but even the Reprobates in Hell, the Devil himſelf, the Holy Angels, yea, and CHRIST himſelf, as to his Human Nature, are parts of the *World*. Now you cannot think that GOD ſo loved all theſe, that he ſent his only begotten Son, that whoſoever amongſt them all ſhould believe, *ſhould not periſh, but have everlaſting Life.* For CHRIST was never intended as Redeemer for any part of the *World*, but only Man; which is ſo clear that it needs no demonſtration. So then, of neceſſity, we muſt underſtand the word *World* ſynechdochically, as it is taken for that part of the *World* Mankind.

3. Neither (I think) can every particular Perſon in the World, Man and Woman, be meant by the *World* here ; for GOD cannot be ſaid to love every particular Perſon in the *World*, for himſelf ſaith, that he *hateth all workers of Iniquity*, *Pſal. v. 5.* Who are workers of Iniquity, if not ſuch who are not inveſted and adorned with the glorious Robes of CHRIST's Righteouſneſs ? And have all the *World* put off the *filthy Rags* of their own wickedneſs, and put on theſe Robes of our Saviour's Righteouſneſs ? No, ſurely. And yet more particularly, *Mal. i. 2, 3.* and *Rom. ix. 13.* where it is ſaid, *Jacob have I loved, Eſau have I hated* ; and that, if you obſerve the Context, before they had done Good or Evil. Now if he hated *Eſau*, how could he be ſaid to love every particular Perſon in the *World* ? And this will likewise further appear, if you do but conſider that the words cannot bear this Interpretation without a very ſenceleſs Conſtruction. For admit of this Interpretation, and the words ſhould run thus, *μεγαλαςινος*, For GOD ſo loved every particular Perſon in the *World*, *Jacob* and *Eſau*, ſuch as ſhall believe, and ſuch as ſhall not believe, that ſuch as ſhall believe ſhould not periſh, but have everlaſting Life. If he gave his only begotten Son, that ſuch as ſhould believe ſhould be ſaved, ſurely he cannot be ſaid to embrace *Unbelievers* too with the ſame Affection. Surely according to that ſence the words ſhould rather have run thus, *For God ſo loved every particular Perſon that he gave his only begotten Son, that none might periſh, but that all might come to everlaſting Life.* But how can GOD, without a great Abſurdity, be ſaid to love ſuch a Perſon with this peculiar and ſpecial Love, whom he never intends to bring to the enjoyment of Him-

Himſelf. What ! ſhall the Flames of God's Love be enkindled towards ſuch a Perſon in particular, whom the Flames of Hell-fire muſt ſcorch unto all Eternity ? No, ſurely ; every one that God ſo loves upon Earth, ſhall one Day take their fill of his Love in Heaven.

4. By *World* in this place (methinks) we may well underſtand Mankind in general, yet without reſpect unto any particular Perſon whatſoever. ; and ſo the Senſe runs thus, *For God ſo loved the little World of Mankind, upon which at the firſt he enſtamped his own Image, that he ſent his only Son, that whatſoever particular Perſon, contained under this general Nature ſhould believe in him, ſhould not periſh, but have everlaſting Life.* Now, left, by avouching this, I ſhould be thought to aſſert the Univerſality of **CHRIST's** Redemption, I would have you to conſider, that it is not ſaid, *For God ſo loved the World, that he gave his only begotten Son for it,* then, I confeſs, *Arminius* might have thought to have picked ſomething out of what hath been ſaid, for the proping up of his Opinion ; but, *He gave his only begotten Son, that whoſoever believes in him.* As if he ſhould have ſaid, *For God ſo loved Mankind, that he ſent his only begotten Son, for the Redemption of every ſuch Perſon amongſt them who ſhall believe, that ſuch might not periſh, but have everlaſting Life.* Now you cannot gather hence, that he intended the Redemption and Salvation of every particular Perſon, but rather the contrary, only of ſuch who ſhall believe. Let me Inſtance it by a familiar Compariſon. A King having many Kingdoms under his Dominion, one amongſt the reſt becomes Diſloyal, Refractory and Diſobedient, for which cauſe he lays upon them great Preſ-

fures and heavy Bondage; yet, it being one of his own Countries, he ſo far loves it, that he'll ſend his Son, his only Son into it, that whatſoever Perſons in all the Nation ſhall Reverence this his Son, (tho' he knows all will not, nay, he knows that ſuch and ſuch in particular will not) and perform due Homage and Obeifance to him, ſhall be deliver'd from their Bondage, and reſtor'd to their former Liberty. Now, you'll ſay, this the King may, from that Reſpect which he hath for the Nation in general, without having reſpect to any particular Perſons whatſoever. And farther, you may eaſily perceive, the King, by ſending his Son amongſt them, did not intend the Redemption of all, (for he knew all would not perform the Condition) but only of ſuch who ſhall perform the Condition of doing Reverence and giving Obedience to his Son. The Caſe is the ſame here: Tho' Man hath rebell'd againſt his Maker, the King of Glory, yet ſo far doth this good King reſpect Mankind, that he'll ſend his only begotten Son amongſt them, not with an Intention to redeem and ſave all, (for himſelf knows all will not believe, nay, he knows none can believe, but ſuch which he ſhall by his own Grace enable to it) but only with an Intention to ſave ſuch who, by Grace deriv'd from himſelf, ſhall believe in his Son. The Words being thus explain'd, you may eaſily ſee, That notwithstanding that I take not the Word *World* only for the World of God's Elect, yet that univerſal Redemption, or God's intending to ſave all by CHRIST'S Death, is ſo far from finding any footing upon this Text, that the contrary is clearly drawn from it.

The Proposition, therefore, which theſe Words,

Words, thus explained, preſent us with is this, GOD ſent his only begotten Son into the World, only for the Salvation and Redemption of ſuch as believe in him. Or thus, The End of CHRIST's coming into the World, was not the Salvation of all and every particular Perſon in it, but only of thoſe who ſhall believe in him. This Aſſertion the *Arminians*, or *Remonſtrants*, brand with notorious Falſity, and would ſet the Crown of Truth upon the Head of the quite contrary. Let one of them ſpeak for all. The Author to the Book intitl'd, *God's Love to Mankind*, in the 82d Page, Edit. 1633. upon thoſe Words, *John* xii. 47. and *John* iii. 17. ſaith, *That theſe Negations, joined with Affirmations, ſhew, that the Salvation of all Men was the End of Chriſt's coming into the World, the End excluſively, no other End was properly intended by it but this.* And preſently after, *The End of Chriſt's coming into the World, was the Salvation of all and every Perſon in it.* This, therefore, is the Queſtion, which, by GOD's Aſſiſtance, and your Patience, I ſhall endeavour to ſpeak a little to, and ſhew you, that CHRIST did not come into the World intentionally to ſave every particular Perſon in it. A Truth which, tho' it hath many and ſtrong Opponents, yet, I think, it may be defended by one of weak Parts, I mean mine own. Truth wanting nothing but its own Nakedneſs and Explication to ſet it out. But before I enter the Liſts, give me leave to premiſe this Conſideration, That when I ſay Chriſt's Death was not intended for all, I do not ſay that Chriſt's Death was not ſufficient for all; for I aſſert, and really believe, That that Ranſom which Chriſt paid to his Father for our Redemption, was both of Value and Vertue enough to have redeemed e-

very particular Perſon in the World, if Chriſt had intended it for them, and GOD ſhould apply it to them. So that if we reſpect the Price paid by Chriſt to his Father; if GOD, of his own good Will and Pleaſure, ſhould ſhew Mercy upon all, yet would not his Juſtice be any loſer. But I would have you obſerve this Diſtinction, It is one thing for Chriſt's Death to be ſufficient for all, and another thing for Chriſt to die ſufficiently for all; the firſt we aſſert, but deny the ſecond. For to ſay that Chriſt died ſufficiently for all, implies that his End and Intention in dying, was to make ſufficient Satisfaction for the Sins of every particular Perſon in the World, and, likewise, that by his Death he hath merited ſufficient Grace for every one, for the attainment of Eternal Happineſs. So that theſe two, univerſal Grace and univerſal Redemption, border each upon the other, ſo that I cannot ſpeak to the one, but I muſt likewise be forced to ſpeak ſomething to the other; and if either fall, the other cannot ſtand.

To prove, therefore, that it was not Chriſt's End and Intention, in coming into the World, to ſave all and every particular Perſon in it, I might produce theſe Places of Scripture where the Merit of his Death is reſtrain'd to many, as Matt. xx. 28. *And to give his Life λύτρον ἀντὶ πολλῶν, a Ransom for many.* So Matt. xxvi. 28. *For this is the Blood of the New Testament, τὸ αἷμα πολλῶν, which was ſhed for many, for the Remiſſion of Sins.* Heb. ix. 28. *So Chriſt was once offered ἵνα τὸ πολλῶν ἀνεργῇ ἁμαρτίας, to bear the Sins of many.* Which Words ſeem to be taken from Iſa. liii. 12. *And he was numbred amongſt the Tranſgreſſors, נִשְׁמַר כְּמִשְׁתָּרִים, and he bore the Sins of many.* Now that we may better underſtand what is to be underſtood by many, Scripture

Scripture interprets them of thoſe who believe, and ſo are really engrafted in him, ſometimes calling them his Sheep, as *John x. 15. And I lay down my Life, ὡς τὸν ἀγνῶστων, for the Sheep.* If he had died for the Goats as well as for the Sheep, why ſhould he reſtrain the End and Merit of his Death only to the Sheep? Sometimes he is ſaid to have died for his Church. *Ephes. v. 25. Husbands love your Wives, even as Chriſt alſo loved his Church, and gave himſelf, ὡς αὐτὴν, for it.* If Pagans and Heathens, as well as Chriſtians; Infidels, as well as Believers, had a ſhare in Chriſt's Sufferings, ſurely he would have given himſelf for the one as well as the other. So likewiſe he is ſaid to have purchas'd the Church of GOD *with his own Blood, Acts xx. 28. To ſave his People from their Sin,* *Matt. i. 21. and to gather together the diſperſed Children of God, John xi. 51, 52.* Now, how could the End of his coming be reſtrain'd only to theſe, if he came to ſave all and every Perſon in the World? If the Devil's Brats, as well as GOD's Children; the Reprobates, as well as the Elect; all the World, as well the Church of GOD, was Redeemed by Chriſt, or intended to have been Redeemed by him, ſurely we had never read or heard of any ſuch Places in Scripture as theſe are. And theſe and ſuch like Texts muſt be raced out of the Word of GOD, before Chriſt can be ſaid to have died for all. But for the Reaſons take Three.

1. If Chriſt intended by his Death to ſave and redeem all, then either all are ſaved, or Chriſt is fruſtrated of his Intentions. One of theſe muſt of neceſſity follow. For either Chriſt had his End, or elſe he had not his End. If he had his End, then all are ſaved; if he had not his End, then was he fruſtrated of his Intentions. But that

that both theſe are falſe, I mean, that neither all are ſaved, nor yet Chriſt fruſtrated of his Intentions, is evident ; yea, the Sun in all its Meridian Glory is not ſo clear as either. As for the firſt, That all are not ſaved, our Saviour plainly ſhews, when he ſaith, more ſhall be damned than ſaved, more ſhall go to Hell's Miſeries than to Heaven's Manſions, *Matt. vii. 13, 14.* But, I ſuppoſe, none of you doubt of this. But for to aſſert, that Chriſt is at any time fruſtrate of his Intentions, is to bring his Divinity into queſtion, to take away his Omnipotency, and to brand him with Impotency, *viz.* That he is not able to bring about what himſelf intends. Suppoſe there were 20 Priſoners ſhut up in a Dungeon together, I having a mind to bring them all out, go to the State, intending to pay a ſufficient Ransom for the Redemption of every particular Perſon amongſt them ; but when I come there my Hopes are daſh'd, my Intentions fruſtrated, for all that I can do, is only to bring out ſome three or four of them. Now doth not this argue mine own Weakneſs, either in that I intended more than I was able to perform, or elſe in that I was not able to perform what I intended. Change but the Name, and the Caſe is ours. All the Perſons in the World were but like ſo many poor Priſoners, captivated by the Devil, and bound with the Fetters of their own Corruptions : Chriſt ſeeing this, addreſſes himſelf to his Father, lets out his own Blood, lays down his own Life, with an Intention that every particular Perſon might be redeemed : But when all is done, there are only ſome few that receive any Benefit by his Death and Paſſions. Now, doth not this argue Chriſt's Weakneſs, in that he intended more than

than he could do, or else could not do so much as he intended? And is not this, in plain Terms, to deny Christ's Divinity, or else! GOD's Omnipotency? And is not that horrid Blasphemy?

2. If Christ died so for all, then hath he satisfy'd Divine Justice for the Sins of every particular Person in the World. But that is false. Therefore, that I may explain this to the meanest Capacity in the Congregation, I shall speak to each Proposition distinctly.

First, I say, If Christ thus died for every Person, then hath he satisfy'd Divine Justice for the Sins of every Person; for otherwise his Death, as to some Persons for whom he died, would have been in vain. The Reason of Christ's coming into the World was, because we, by the Transgression of the most holy Law of GOD, are become liable and obnoxious to the Strokes of Divine Justice. And it cannot stand with the Justice of GOD to pardon any one Sin, without Satisfaction made. Hence Christ comes into the World, and by his Death makes sufficient satisfaction. Our Sins, we know, commonly go under the Name of *Debts*. Hence the *Greeks* call them *ὀφειλήματα*, and the *Syrians* *ܕܢܐܢܐ*, and *Sinners* are called *ܕܢܐܢܐ*, *Debtors*. And the reason is, because that by our Sins we owe Punishment to Divine Justice, which must most certainly be paid, either in our own or some other fit Person. But now Christ, as our Surety, undertakes the Payment of our *Debts*, and suffers those Punishments which were due to GOD from us. So that all the large Scores of our Sins are blotted out of the Book of GOD's Remembrance, by the Blood of our Saviour: So that for as many

ny as he undertakes to pay their *Debts* for them, for the Sins of so many hath he satisfied **Divine Justice**.

Secondly, But now, That the Divine Justice is not satisfied for the Sins of every Person, is evident, for then **GOD** could not punish nor damn any for their Sins. For how can it stand with the Justice of **GOD**, to punish any one for those Sins which Christ hath made satisfaction for. A Debtor owes so much to another, his Surety makes satisfaction to the Creditor for this Debt. Now how can the Creditor justly come upon the Debtor again for the Payment of the same Debt? Hence it is that we say, that in that Place which is so much insisted upon by our Adversaries, 2 Cor. v. 19. viz. *That God was in Christ, reconciling the World to himself, not imputing their Sins unto them*, it cannot possibly be meant of every particular Person in the World: For if **GOD** be actually Reconciled with every particular Person in the World, what is the reason that he is still at Enmity with any one? And if **GOD** imputes their Sins to none, how can he damn any? How can he damn any for those Sins which he doth not impute unto them? So that this Place of necessity must be understood only of such Persons who, by Faith, are really interested in the Death of Christ. Neither will *Arminius's* Distinction, which he so much insists upon, especially in his Treatise against *Perkins*, *That per mortem Christi redemptio est omnibus impetrata, licet non sit omnibus applicata*, That by the Death of Christ, Redemption is obtained for all, (and that by Prayer too, as the Word *Impetrata* imports, tho' Christ himself says he prays not for all, *John* xvii. 9.) tho' not applied to all. This Distinction, I say, availeth nothing; for in vain

is it *obtained for all*, if not *applied to all*. And again, if Chriſt hath purchas'd Redemption for all, and that with his own Blood, how can it ſtand with the Juſtice of GOD, to withhold it from any? I purchaſe ſo much Land from another, for the Uſe of ten Perſons: Now would it not be Injuſtice in this Man, to keep any of theſe ten Perſons from the Enjoyment of it?

Thirdly, For whomſoever Chriſt died, for them hath he merited as the Pardon of their Sins, ſo likewiſe ſufficient Grace for the Attainment of Salvation. And hence it is that they are forced to run to their univerſal Grace, for the keeping up of their univerſal Redemption. But now, that there is no ſuch thing as univerſal Grace, or that every Perſon in the World hath not ſufficient Grace and Means for Salvation, I might prove,

1. From the Heathen, who have no higher, no other Means than the Light of *Nature*. And how far that can go, the *Athenian* Philoſophers ſeem to ſhew in that Inſcription which was engrav'd upon their Altar at *Athens*, *Acts xvii.* *Αγνώστῳ θεῷ, To the Unknown God.* That there was a GOD they knew, but what this GOD was they knew not. And again, Tho' the Heathens may know ſomething of GOD, as a Creator, yet can they know nothing of him, as a Redeemer. All their great *Aſtrologers* could never read Chriſt's Satisfaction for the Sins of Man in the Stars. No; there was never any but one Star that lead to Chriſt, and that, I am ſure, they never ſaw. And did many of them never hear of Chriſt? Then, I am ſure, they cannot be ſaved. *For there is no Name given under Heaven by which we can be ſaved, but the Name of Chriſt, Acts iv. 12.* And if they never heard of Chriſt,

Chriſt, ſurely they can never be ſaved by him. But I ſhall inſiſt no longer upon that.

2. If there be any ſuch thing as univerſal Grace, or every Man have Grace ſufficient for their Salvation, then either all do, or all do not participate of this Grace alike. One of theſe muſt neceſſarily follow, becauſe they are contradictory one to the other. But now, that this univerſal Grace, ſufficient for the Salvation of all Men, can neither be ſaid to be equally, nor yet unequally diſtributed amongſt Men, I ſhall endeavour to prove by Parts.

Fiſt, If all do not participate of this Grace alike, then either ſome have more than enough, or elſe others have not enough to bring them to Salvation, *Ex. gr. Peter and Judas*. If *Judas* had not ſo much Grace as *Peter*, and yet had enough to bring him to Heaven, then *Peter*, who had more than *Judas*, had more than enough; for if he had had but as much as *Judas*, he had had enough. And then on the other ſide, if *Peter* had only Grace enough to bring him to Heaven, (as, queſtionleſs, it is impoſſible any ſhould have more than enough Grace) then *Judas*, who had not ſo much as *Peter*, had not enough.

Secondly, If all have Grace alike, then it neceſſarily follows, That either all muſt be ſaved, or elſe all muſt be damned. Let me inſtance in the ſame Perſons. If *Peter* and *Judas* had the ſame Grace, or Grace alike, what is the reaſon that one ſhould be ſaved, and the other damned? To this they anſwer, Becauſe *Peter* made uſe of his Grace, but *Judas* did not. I reply; Did *Peter* make uſe of his Grace, and *Judas* not? Why then *Peter* had more Grace than *Judas*; *Peter* had Grace to make uſe of his Grace, which *Judas* had not. But now to ſolve this, they are forced

forced into a worſe Abſurdity than before, *viz.* to ſay, That the reaſon why one makes uſe of his Grace and another not, is not from ſupernatural Grace, but from their natural Abilities: Which is as much as to ſay, That the Salvation of Man depends upon his own free Will; the reaſon why any Man is ſaved is not from GOD, but from himſelf. Why then may not a Man boaſt and glory in himſelf, and vaunt it over his Neighbour, from whom himſelf hath made himſelf to differ? Juſt contrary to what the Apoſtle ſaith, 1 Cor. iv. 7. *Who made thee to differ? Or what haſt thou, which thou haſt not received? Now if thou receivedſt it, why doſt thou glory, as if thou receivedſt it not?*

I might bring many other Arguments againſt both univerſal Grace, and univerſal Redemption; but I ſhall rather ſpend the remainder of the Time, in answering thoſe Arguments which commonly are brought for them.

1. They object. 1 *Jahn* ii. 2. *And he is a Propitiation for our Sins: and not for ours only, but alſo* *πρὸς ὅλην τὴν κόσμῳ*, *for the whole World, or, For the Sins of the whole World.*

To this I answer, That by *whole World*, there cannot poſſibly be underſtood every particular Perſon in the World: Which is clear, if you look into the force of the word *ἱλασμός*, *Propitiation* in the Text. Which as it denotes the expiation of Sins, ſo ſometimes (as in this place) it ſignifies, *Id quo & propter quod peccata expiantur & Deus placatur*, *That whereby our Sins are actually expiated, and God pleaſed*, Zanchy. Now, if by CHRIST'S Death all the Sins of every particular Man be expiated, and GOD pleaſed with all, how comes it to paſs that all are not ſaved? You'll ſay, *Be cauſe all do not believe in CHRIST;*
they

they do not lay hold upon this Propitiation. To that I answer, If their Sins be not pardoned, if God be not pleased, and if their Souls be not saved, because they do not believe in CHRIST, therefore likewise was not CHRIST a Propitiation for them, because they will not believe; and, by consequence, he is not a Propitiation for every particular Person in the World, but only for such as believe. But then, how are the words to be understood? (Mark!)

And he is a Propitiation for our Sins: and not only for our Sins, but for the Sins of the whole World. As if he should have said, Neither would I have you think, that he is a Propitiation for ours only, for ours who live and believe here in Patmos (where he is suppos'd to have been when he wrote this Epistle) only, but, likewise, for the Sins of the whole World; that wheresoever and whensoever, in any Part of the whole World, any believe in him, for their Sins likewise will he be a Propitiation, as well as for ours. And so, likewise, is the whole World taken not for every particular Person in it, even for such who had heard of CHRIST and Faith, (which we cannot say every particular Person in the World had) Rom. i. 8. Hence you may also see how to understand that place, Col. i. 20, *By him to reconcile all things to himself*: You cannot say, by the Death of CHRIST all things are reconciled to God, for then the Devils, yea, and holy Angels, who were never out with him, should be reconciled to him, but that whatsoever things in Heaven above or Earth beneath, are reconciled to him, it is only in and thro' the Merits of CHRIST JESUS. And so for these places, Rom. v. 18. and 1 Cor. xv. 22. where the Apostle seems to extend our Guilt by Adam, and
God's

GOD's Gift by **CHRIST**, to an equal Latitude. But the words cannot be understood ſo; for then, as every particular Perſon is made guilty by *Adam*, ſo every particular Perſon ſhould be juſtified by **CHRIST**: But if that was ſo, truly Hell would be very empty, unleſs juſtified Perſons ſhould be ſent thither with **CHRIST**'s Merits upon their Backs. And how that can ſtand with the Juſtice of God, judge you. But Saint *Auguſtine* ſeems to give the beſt, yea, and that a full gloſs upon theſe words, ſaying, *Hoc loco non indicatur omnes homines juſtificari in Chriſto, ſed omnes qui juſtificantur non aliter poſſe juſtificari quam in Chriſto.* This place (ſaith he) doth not hold forth that all Perſons are juſtified by *Chriſt*, but that all that are juſtified, are juſtified no other way than in *Chriſt*. That as there is but one way whereby all that are made Sinners become ſo, even by the firſt *Adam*; ſo there is but one way whereby all that are made Righteous and Juſtified become ſo, even by the ſecond *Adam*. And in this ſenſe do we commonly take the word *all* in our vulgar Speech. As ſuppoſe there was but one Door to come into the Church at, you would ſay that *all* came in at that Door; not as if every particular Perſon in the World came in at it, but that *all* that do come in, only come in that way. And this, likewise, gives light to that place, *Heb. ii. 9.* where **CHRIST** is ſaid to *taſte Death for every Man*, that is, It is by **CHRIST** alone that any Man can be ſaved; none hath taſted Death, none hath ſuffered for our Sins, but only **CHRIST**. And again, **CHRIST** taſted Death for every Man, that is, it cannot be underſtood of every particular Perſon, Believer or Unbeliever; for, for whomſoever **CHRIST** taſteth Death, the Punishment of their Sins doth

he undergo, and then, surely, they shall never undergo them too in their own Persons; but he tasted Death for every Man that, by the Grace of GOD, shall be enabled to believe in him. And in such a restrained and limited Sense, you may clearly see the words *every Man* taken, Col. i. 28.

2. They object. *If all be bound to believe that Christ died for them, then did Christ die for all. But all are bound to believe that Christ died for them.* This is that *Argumentum, πάλυ-θεύχαστον*, whereby Arminius and his Fellows think to conquer all Gainsayers, triumph over the Truth, and erect the Trophies of their own Opinions. But give me leave to answer it in these following Propositions.

First, To the whole. If this kind of Argumentation was true and prevalent, then likewise would it follow, that because all Men are bound to believe they are elected, therefore are all elected. That all are bound to believe they are elected by GOD, is as manifest as that all are bound to believe they are Redeemed by CHRIST. For, questionless, none can be Redeemed by CHRIST, but such as are elected by GOD; neither could any one be elected by GOD, but such as should be Redeemed by CHRIST. And again, if all were not bound to believe they were elected, then might some lawfully Sin, as not being bound not to despair; which, I hope, will be granted to be a Sin. But now, I believe, there is none of you have your Understandings so far darkned, as to conclude, That because all are bound to believe they are elected, therefore all are elected. And so likewise here, Tho' all are bound to believe that Christ died for them, yet doth it not follow that he died for all.

Secondly,

Secondly, To the *minor* I answer, All are not bound absolutely to believe Christ died for them, but only Conditionally. I mean, All are bound only to believe Christ died for them, if they repent of their Sins, and believe in him. This is the Method which our Saviour himself preſcribes, *Mark i. 15. Repent, and believe the Goſpel.* What! do you think that ſo long as any lie wallowing in the Mire of of their Sins, that they are bound to believe Christ died for them? No, ſurely, they are rather to think, that unleſs they repent of their Sins, Hell is preparing to torment them to all Eternity. But this they are to believe, That if they turn from their Sins, and turn to GOD in Christ, they were Elected, are Redeemed, and ſhall be Saved.

Thirdly, Admit of an absolute Obligation lying upon all Men to believe that Christ died for them, yet doth it not follow that he died for all Men; for therefore did he not die for all Men, becauſe all would not believe in him, and ſo believe that he died for them. Let me explain myſelf thus: It is a Duty incumbent upon all Perſons, to believe that Christ died for them; yea, ſo far as that this is made as a Condition, inſomuch that if they do not believe this, Christ did not die for them. Now, all not doing this Duty which they are thus bound to do, and ſo not performing the Condition upon which Christ is offered, therefore it is that Christ did not die for all. And herein, likewiſe, lies the Punishment of their Incredulity, even their denial of any Redemption by that Christ, in whom they will not believe. I ſhould be larger in explaining my Thoughts of this, but that there are other Objections to be answered.

3: If GOD did not ſo love every Perſon, as to
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ſend his Son to Redeem him, then is not every Man bound to love GOD, becauſe 'tis ſaid, 1 John iv. 19. We love him, becauſe he loved us firſt? This Argument favours not much of Arminian Subtilty, and therefore I ſhall ſpeak but little to it. Only conſider theſe two Things.

Firſt, What tho' Chriſt did not die for all, yet there is never a Man in this Life that can be aſſured he did not die for him: Nay, as they themſelves in the foregoing Objection avouch, every Man is bound to believe that Chriſt died for him. Now ſhall every Man be bound to believe that Chriſt died for him, and ſhall not every Man be bound to love that GOD, who firſt ſo loved him, as to give his only Son to die for him.

Secondly, What tho' I was aſſured Chriſt did not die for me, yet am I bound to love GOD upon this ſame ground, becauſe he firſt loved me, yea, and hath expreſſed his love unto me in many Particulars. Believe it, Chriſtians, every Morſel of Bread, every Drop of Drink, every Farthing of Money, every Moment of Health, yea, every Moment of Life and Being in the World, is a Monument of GOD's love to us, and ſhall not we love him again?

4. They object. 2 Pet. iii. 9. GOD is ſaid, Not to be willing any ſhould periſh, but that all ſhould come to Repentance. And, 1 Tim. ii. 4. Who will have all Men to be ſaved, and come to the knowledge of the Truth. And hence they infer, That GOD hath given all Men Grace ſufficient for the attainment of Eternal Happineſs. But for the better underſtanding of theſe Places, and ſo the anſwering this Objection, let me premiſe but this one Conſideration, That we may apprehend in GOD, not only his abſolute effica-

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cious Will, which is always joyned with his Power, to bring about whatſoever he thus wil-
leth, but alſo a ſimple Complacency, or Wil-
lingneſs, which is not always accompany'd with
this his irrefiſtable Power. Now this ſimple
Velleity, or Willingneſs in GOD, I cannot bet-
ter explain to you, than by that Willingneſs
whereby a Lawgiver is willing, yea, wills his
Laws ſhould be obey'd, but yet doth not exert
the utmoſt of his Power for the keeping of his
Subjects in their Obedience to theſe his Laws,
but ſimply, as they are his Laws, he would have
them kept, and reſolves to puniſh the Breach of
them with due Punishment. This Diſtinction
Arminius himſelf admits of; and therefore, I hope,
will not be denied by any of his Followers.
This being premiſed, I anſwer,

Fiſt, This Place cannot be underſtood of the
absolute efficacious Will of GOD, for of that it
is well ſaid, *Who hath reſiſted his Will?* And this
we may likewiſe ſee, in that it is not ſaid, *ὁ θεὸς
πάντας ἀνθρώπους σῶζειν*, but *σῶσθαι*, not *Who will ſave
all Men*, but, *Who will have all Men to be ſaved*;
that is, It is his Will and Commandment, tho'
he intends not to make uſe of all means tending
to it, for then 'tis impoſſible but all ſhould be
ſaved. Neither will it avail any thing here to
ſay, GOD will it efficaciously if Man wills
it, (as our Adverſaries are forced to ſay) for then
the Efficaciousneſs of GOD's Will would depend
upon the Determination of the Will of Man,
and ſo the firſt Cauſe be determin'd by the ſe-
cond, which is againſt all, even Philoſophical
Principles. And again, It cannot be ſaid GOD
wills it efficaciously if Man wills it, for Man
cannot will it, unleſs GOD firſt wills it efficaci-
ouſly; that is, unleſs GOD firſt ſo wills it, as to

use his Power in the bringing it about, and so work this Will in Man. For 'tis he alone that worketh in us both to *will* and to *do*.

Secondly, It must therefore necessarily be understood of his *simple Willingness*, whereby God, as Lawgiver, *wills* his Laws should be obey'd, rather than his Subjects punish'd for their Disobedience. And this, indeed, *Arminius* himself adheres to. Which, likewise, seems to come in with that Distinction of *Damascens*, (which he makes so much of, and insisteth so long in the explaining of it in his Treatise against Mr. *Perkins de Predestinatione*) viz. Of the Will of God in *Antecedentum & Consequentem*.

But now, hence to conclude, That because God is willing all should be saved, and come to the Knowledge of the Truth, viz. As he is the supreme Lawgiver, and so commands all should endeavour to be saved, and come to the Knowledge of the Truth, that therefore he sent his Son to die for all, or give sufficient Grace to all for their Salvation, argues much weakness; for if he use all the means he can for the bringing them to Salvation, (as he must do, if he gives them sufficient Grace) it is no longer his *simple Velleity* or *Willingness*, but his absolute efficacious *Will*. Let me express my meaning thus: A King issues forth his Commands, and, amongst other of his Laws, enacts, *That none shall commit Adultery under pain of death*. You'll say he takes no pleasure in the Death of the Disobedient, but had rather they had obey'd his Commands; yet hence doth it not follow, that he must set a Guard about every Person, to keep them from the Breach of this Law. So 'tis here. God, the King of Heaven and Earth, commands all Men should repent and believe, and whosoever doth not, shall pe-

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riſh. So that it is his Will and Command, that all ſhould be ſaved, and come to the knowledge of the Truth; yet doth it not follow, that he muſt ſet a Guard of Graces about every Man, ſufficient to keep them from the Breach of the Law; to enable them to obey what he hath commanded, and ſo to avoid what he hath threatned. And hence we may likewise bring light to theſe places, *Ezek. xviii. 31.* For I have no pleaſure in the Death of him that dieth. And *chap. xxxiii. 11,* וְחַי אֲנִי נֹאֵם אֲדֹנָי יְהוִה אֲנִי חֹפֵץ, *As I live,* ſaith the Lord, I have no pleaſure in the Death of the Wicked, but that the Wicked turn from his way and live. As he is the Great Lawgiver of Heaven and Earth, he had rather his Commandments were obey'd, than his Punishments inflicted; yet doth it not follow, that he'll give all Grace, which, by their good Huſbandry, (as one doth not ſtick to ſay) may be ſufficient for their Salvation, or to keep them from the Transgreſſion of his Laws; nor yet a CHRIST, to die for all the Transgreſſors of it. And therefore he doth not ſay, I will give you Grace ſufficient to turn you, but he calls upon them to do it, and commandſthem, *Turn you, turn you from your evil Ways; for why will you die, O Houſe of Iſrael?* And this brings me to the laſt Objection.

5. *If all have not Grace ſufficient for Salvation, what uſe then is there of Ordinances, eſpecially to ſuch Perſons who are not endu'd with this ſufficient Grace? Or how can GOD lay his Injunctions upon ſuch who have not power to do what he commands? I have not time now to give a full Answer to this, only conſider,*

First, That when GOD firſt enacted his Laws, at the ſame time that he gave Laws to be obeyed, he gave Strength to obey thoſe Laws. And

ſo he may juſtly require that to be done by us now, which himſelf once gave us Strength to do, tho' we proved Bankrupts, and loſt it. Hence he may juſtly threaten Punishment to the Refractory and Diſobedient, and promiſe Rewards, under the Condition of Obedience. So that the afore-mention'd Author's Simile, in this Caſe, doth not hold. Saith he, *It is all one, for me to offer a Piece of Money to one blind Man, under Condition that he will open his Eyes, and tell me what Stamp it bath upon it, and flatly deny it to another.* I ſay it is not all one, if that blind Man pull'd out his own Eyes, for ſo himſelf becomes the cauſe of his loſing the Money offer'd; for had not he been ſo fooliſh as to pull out his own Eyes, he might have performed the Condition upon which the Money was proffered, and ſo have had the Money, which the other, to whom it was never offer'd, could never have.

Secondly, The Ordinances of God chiefly tend to the bringing about of their Salvation, whom God intends effectually to bring to himſelf. Hence are all theſe paſſionate Wiſhes, heart-melting Conſiderations, ſtrong Expoſtulations, and other pathetical Expreſſions in the Word of God. Giye me leave to make uſe of one of them; and then I ſhall apply it, *Ezek. xxxiii. 11. Turn ye, turn ye from your evil ways; for why will ye die, O Houſe of Iſrael?* Let me paraphraſe a little upon theſe words. You who came to the Church at this time, and brought Hearts with you full fraught with all manner of Corruption, delighting in Sin, ſupporting and pleaſing yourſelves in breaking the Laws, and incenſing the Wrath of Almighty God againſt you; to you, I ſay, *Turn ye, turn ye from your evil ways; for why will ye die, O ye ſinful Wretches?* You Car-

nal Epicures, who can ravel out the precious Minutes of your short-liv'd Days in indulging your carnal Appetites with sinful Pleasures, in whose Religion Seriousness is an Heresy, who can spend whole Days, Weeks, yea, Months and Years, without any serious Thoughts of Heaven and Eternity, *O turn ye, turn ye from your evil ways; for why will you die, ye Carnal Epicures?* You Covetous Worldlings, who live like so many brute Beasts, always poring upon Earth, panting and breathing after the Dust thereof, whose Great *Diana*, that you so much honour and cry up, is nothing else but Riches, who can see poor Creatures starve for want of Food, and you, out of your Abundance, not relieve them, *O turn ye, turn ye from your evil ways; for why will ye die, ye Covetous Worldlings?* You Ambitious Aspirers after Vain-glory, who are always endeavouring to clamber up to the highest Pinnacle of Honour, who prefer your own, before the Glory of God, and had rather be honour'd of your Fellow-Creatures, than your Great Creator, *O turn ye, turn ye; for why will ye die?* You Prophane, Hypocritical Sabbath-breakers, who can come, perhaps, to Church once or twice upon a *Sunday*, but neither mind what is said when there, nor endeavour to practice it when you come Home; you who sit or stand where ye do, but have your Thoughts busily employ'd about something else, who matter not what either Man or God can say unto you, *O turn ye, turn ye from your evil ways; for why will ye die, ye gazing Hypocrites, ye miserable Caitiffs?* O every one amongst ye, Man and Woman, Rich and Poor, Old and Young, who live in any one known darling Sin, who are not yet turned from your Sins to Almighty God, every Moment

ment poſting headlong to Eternal Deſtruction, let me now prevail with you, in the Name of Almighty G O D, your Great Creator, the G O D of Heaven and Earth, *O turn ye, turn ye from your evil ways ; for why will ye die, O my Chriſtian Brethren ?* Chriſtians, if I could have ſpoken more pathetically to you, I promiſe ye I would : But for all that I have ſaid, I know not whether there be Twenty of you have minded what I have been ſpeaking ; and of all this vaſt Congregation, perhaps but one that will now reſolve to to *turn from his evil ways, and live ;* perhaps but one Converted by all that I have ſaid. Yet let me tell thee, my happy, my bleſſed, becauſe my converted Brother, or Siſter, it was for thy ſake chiefly that this Sermon was preached ; it was for thy ſake G O D ſent me hither to Day, and put theſe Words into my Mouth, for which thou haſt cauſe to bleſs and praiſe his Name to all Eternity.

And thus, my Brethren, have I endeavour'd to arm this Truth with Arguments, and like- wiſe to repel whatſoever Darts are uſually ſhot againſt it ; and if the Arguments produced ſeem not convincing, or the Arguments objected ſeem not convicted, I deſire you not to impute it to the weakneſs of the Cauſe defended, but to the weakneſs of him who hath endeavour'd to defend it. And if any of you ſeem not yet fully ſatisfied as to this Point, I deſire you to roll what hath been ſaid a little better in your Thoughts, to ſteep them in your Meditations, ruminate longer upon them, and perhaps they may give you farther ſatisfaction. However, I would not have you to believe the contrary only becauſe any Man ſaith it, but rather to ſearch the Scrip- tures,

tures, and consult right Reason in the deduction of Inferences from it, and I fear not but, at the length, your Judgments will readily embrace the Truth discover'd. For the present I shall speak no more, but only exhort you not to be carry'd up and down with every Wind of Doctrine; take heed of drinking in every Opinion that is broach'd, lest at the length you reel into Heresy; but endeavour to establish your Judgments upon the true Foundation of Christian Religion. And thus your Judgments being rightly informed in the Truth, your Affections may be conformed to the Will of God; and so upon the Wings of Faith and Love your Souls may, at the length, mount up to the Belief in, and Embrace of that Saviour, of whose Redemption we have now been speaking, and by whom, e're long, after a few Years, or Weeks, or Days spent in this lower World, we hope to be carry'd up to the Enjoyment of our Maker, the chiefest Good, where we shall solace ourselves in the Sweetnesses of Heaven; be ravished with the unspeakable Joys of that unspeakable Glory; and bathe ourselves in those Rivers of Pleasure which are at GOD's right Hand for evermore.

Vid.

Vid. Vol. II. Serm. VI.

מללמל Christ Crucified.

ST. PAUL, in this and his other Epistles, often calls himself the Apostle and the Servant of JESUS CHRIST, which is the highest Title he could give himself; yea, the highest that can be given to any one upon Earth. For JESUS CHRIST being the greatest, as well as the best Master in the World, the *King of Kings and Lord of Lords*, his Service must needs be the most noble Employment, and the greatest Honour that any Mortal can have; which St. Paul was so sensible of, that he delighted and gloried in it, as he well might, more than all things else. And always looking upon himself as standing in this Relation to JESUS CHRIST, he made it his whole business to serve Him, his great Lord and Master, by setting forth his Glory and Goodness in the Redemption of Mankind. And this he did not with excellency of Speech or of Wisdom, as he speaks in the Verse before my Text, but with that plainness and simplicity which became the *Gospel of Christ*. Which, lest any should wonder at, he here gives the *Corinthians* the reason of it, even because he determin'd not to know, or make known any thing among them, *save Jesus Christ and him Crucified*.

This was the Summ and Substance of all his Writing, and of all his Preaching. And so it ought to be of all theirs who succeed him, and the

the reſt of the Apoſtles in the Miniſtry of the Goſpel: *For neceſſity is laid upon us, yea, we unto us, if we preach not the Goſpel of JESUS CHRIST,* 1 Cor. ix. 16. Unleſs we do that, we do not answer the End of our Miniſtry, which was ordained on purpoſe to plant, propagate, and keep up the Knowledge of JESUS CHRIST upon Earth; that Men may alway know him by whom they may be ſaved, and without whom they can never be ſaved: *For there is none other Name under Heaven given among men, whereby we muſt be ſaved,* Acts iv. 12. And therefore it is in vain to expect it from any other. *Ariſtotle* can never ſave us with all his Philoſophy, nor *Tully* with all his Rhetorick, nor *Plato* neither with his fine Notions borrow'd from *Mofes*; no, nor *Mofes* himſelf; he muſt lead us through the Wilderneſs, but *Joſhua*, or, as the *Greeks* call him, *Jesus* muſt bring us to the Land of *Canaan*. The Law muſt direct our Steps, the Goſpel only can ſave our Souls. The Goſpel, as it reveals JESUS CHRIST our Saviour to us; and therefore reveals him that we may know him, and how to be ſaved by him.

Which kind of Knowledge the Apoſtle preferred before all other; and not only before the Knowledge of all other things, but before all other things he knew: *Yea doubtleſs, I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord,* Phil. iii. 8. He having attained to the Knowledge of *Chriſt Jeſus his Lord*, he found ſo much excellency in it, that he reckon'd that he ſhould have been a great Loſer, if he had gain'd all things elſe without knowing him; and therefore thought he could not do any Man a greater Kindneſs, than to communicate this moſt excellent Knowledge to them, by preach-

preaching *Jeſus Chriſt, and him Crucified*. Which he therefore did, notwithstanding that in thoſe Days alſo, as well as ours, there were ſome who were offended, and others that laughed at him for it: *We preach, ſaith he, Chriſt Crucified, to the Jews a ſtumbling-block, and to the Greeks fooliſhneſs, but to them which are called, both Jews and Greeks, Chriſt the Power of God, and the Wiſdom of God,* 1 Cor. i. 23, 24. They who were called to the Knowledge of *Jeſus Chriſt*, could not but admire and adore him, as the Power of the Almighty, and the Wiſdom of the alwiſe God; but other People would either ſtumble or make mock at it. But what ſort of People were they? That we may learn from the ſame Apoſtle, ſaying, *The preaching of the Croſs is to them that periſh fooliſhneſs,* 1 Cor. i. 18. And again, *If the Goſpel be hid, it is hid to them that are loſt. In whom the God of this World hath blinded the Eyes of them who believe not, leſt the light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine upon them,* 2 Cor. iv. 3. Wherefore ſuch, if there be any ſuch now, who deride the preaching of the Goſpel, or deſpiſe the Knowledge of *Jeſus Chriſt*, have little reaſon to value themſelves upon it. For my part, I would not be in their Caſe for all this World.

St. Paul, beſure, when Inſpired by God himſelf, was of another Mind; for he determined, *not to know any thing, nor to make any thing known among them, to whom he preached, but Jeſus Chriſt, and him Crucified*. And having the Example of ſo great an Apoſtle before me, I ſhall, by God's Aſſiſtance, entertain your Devout Meditations at this time, with conſidering only what we ought to know of JESUS CHRIST, and how much that is to be deſir'd and taught before all other Knowledge.

That

That there was ſuch a Perſon once upon Earth who was called JESUS CHRIST, we all know; but we muſt know withal, that he was ſuch a Perſon, that there never was, nor ever can be ſuch another in the World. For he was not only a Man, ſuch as we are, but GOD: nor GOD only, ſuch as the Father is, but Man too: And both GOD and Man in one and the ſame Perſon. For unleſs we know him to be GOD, we cannot believe him to be JESUS, the Saviour; unleſs we know him to be Man, we cannot believe him to be CHRIST, the Anointed: and unleſs we know him to be both GOD and Man in one Perſon, we cannot believe him to be the one Mediator between GOD and Men. So that this is the moſt fundamental Article of the Chriſtian Faith, upon which all our Hopes and Expectations are grounded; and therefore ſo clearly revealed in GOD's Holy Word, that none but ſuch as wilfully ſhut their Eyes, or harden their Hearts, can be either ignorant or doubtful of it. And if we know this, and carry it always in our Minds, it will give us great Light into all things elſe that we ought to know or believe concerning JESUS CHRIST.

Now this *Immanuel*, God with us, as the Prophet calls him, *Iſai. vii. 14.* or, as the Angels call him, *Τὸ Ἅγιον, that Holy Thing, Luke i. 35.* A Thing made up of the moſt Holy GOD, and a Holy Man together, being conceived and made ſo by the Holy Ghoſt coming upon, and the Power of the Higheſt overſhadowing the Bleſſed Virgin, he was accordingly born of her, and grew up by degrees, as Men uſe to do, living as it were *incognito* till he was about Thirty Years of Age, and then he ſhewed himſelf openly to the World, and manifeſted forth his Divine Power

Power and Glory, by doing ſuch Works which none could do as he did them, but GOD only; that Men might ſee and believe, that altho' he appear'd among them only as a Man, yet he was at the ſame time the one almighty GOD. *He ſpoke as never Man ſpoke*, for his Answers were all the Oracles of GOD. He declared, that the End of his being made the Son of Man, and coming as ſuch among them was, to *give his Life a Ransome for many*, Matt. xx. 28. He revealed many great Truths which had before been hid, ſuch eſpecially as were neceſſary to the purifying Mens Hearts with a right Faith in GOD. He vindicated the Law which he had publiſhed upon *Mount Sinai*, from the falſe Gloſſes which the *Jews* had put upon it, declaring the true meaning and the full extent of it. He taught Men their whole Duty to GOD, to themſelves, and to one another; and that they muſt give Account to Him at the Laſt-Day how they have perform'd it. He ſhewed them how to do what he taught, by doing it himſelf, and living in all reſpects as he taught them to live. For he never thought, or ſpoke, or did amiſs, but went about continually doing good. So that he fulfilled all Righteouſneſs in the Nature of Man, as much as any Man, or *Adam* himſelf, in his State of Innocence, was capable of doing it: And more too, for his Righteouſneſs was the Righteouſneſs not only of Man, but of GOD too, which was more than ever was, or could be requir'd of meer Man; and of greater Worth than the Righteouſneſs of all the Men in the World could have been, if they had all continued in a State of abſolute Perfection.

The only begotten Son of G O D, of one Subſtance with the Father, having thus converſed with Men in their Nature alſo, for ſome Years, until he had finiſhed all he was to do, while he lived upon Earth : he then ſuffer'd himſelf to be Apprehended, Arraigned, Condemned, and at laſt Crucified, as if he had been ſome great Malefactor.

This the Apoſtle here lays great ſtreſs upon, determining with himſelf, not only to know *Jeſus Chriſt*, but *him Crucified*. For unleſs he had died, and unleſs he had died the accuſed Death of the Croſs, he could not have answered the End of his coming into the World ; for he would not have given his Life as a Ransom for any, ſo as to redeem them from the Curſe which G O D had laid upon all that *continue not in all things which are written in the Book of the Law to do them*, Deut. xxvii. 26. Gal. iii. 10. Which therefore that he might, while he hung upon the Croſs, he voluntarily and of his own accord gave up the Ghoſt, and died in that Nature which was united to his Divine Perſon, offering it up as a Sacrifice inſtead of all that are of that Nature, ſo as to be a *propitiation for the Sins of the whole World*, 1 John ii. 2. The Death that he ſuffered in the whole Nature of Man, being equivalent to the Death of all Mankind : and of infinitely greater Value and Merit. For if all Mankind had died eternally, their Death could have been no more than the Death of ſo many humane and finite Perſons, whereas his was the Death of a Perſon who was Infinite and Divine : And therefore by his dying upon the Croſs, he did not only *redeem us from the Curſe of the Law, being made a Curſe for us*, Gal. iii. 14. But he merited alſo for us the Favour of G O D, and all

the Blessings we can desire, to make us happy : which GOD therefore, for his sake, hath promised to all that believe in him.

Now the Word of GOD being thus fulfilled, and his Justice being abundantly satisfied for the Sins of Mankind, by the Death which his only begotten Son had suffer'd in their Nature, and in their stead, the third Day after he rose again, and continued forty Days upon Earth, to convince his Disciples that he was indeed risen; and then he went up to Heaven, where he hath been ever since, and is now *at the right-hand of God, Angels, and Authorities, and Powers being made subject to him*, 1 Pet. iii. 22. For GOD hath there set him *above all Principalities and Powers, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come : and hath put all things under his Feet, and given him to be Head over all things to the Church, which is his Body*, Eph. i. 21, 22. To the Church, which he hath purchased with his own Blood, Acts xx. 28. It was for the sake of that, that this supreme Authority and Power over all things is given to him, that he may order and dispose of all things so, that nothing may ever destroy his Church, or hinder the Salvation of any of the sound Members of it, but that, according to his Word, *whosoever believeth in him should not perish, but have everlasting Life*, John iii. 16.

Such a glorious, such an almighty Saviour have we now in Heaven, sitting at the right-hand of GOD, where he is the Mediator between GOD and Men, 1 Tim. ii. 5. and is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them, Heb. vii. 25. For GOD hath exalted him with his right-hand, to be a Prince and a Saviour, to give repen-

tance to Israel, and forgiveness of Sins, Acts v. 31. First Repentance, and then Forgiveness. And if we accordingly believe and trust on him, in the first place, to give us Grace to repent and turn to God with all our Hearts, he will certainly give us it, in the use of the Means which he hath appointed in his Church for that End. And when we have obtained that, then, and not till then, we may be sure that he will take us into his own particular Care and Conduct, he will wash us from our Sins in his own Blood: He will reconcile us to his Father, and make our Peace with him: He will supply the defects of our Righteousness with his own: His Grace shall be always sufficient for us, and his Strength made perfect in our Weakness, thro' the whole course of our Lives; and then he will bring us to that everlasting Kingdom which he hath purchased, and is now preparing for all that believe in him and keep his Commandments. Which God therefore grant we may all for the future do.

These few, of the many great Truths concerning JESUS CHRIST, being revealed in his Holy Gospel, I thought it my Duty, in his Name, to put you in mind of them, tho' I do not question but ye know them already, and heartily wish that all Men did so. And that they had not only a superficial and speculative, but a practical and experimental Knowledge of them: For that, after all, is the Knowledge of *Jesus Christ, and him Crucified*, which the Apostle speaks of, and accounts so excellent. Not that which swims only in the Brain, but that which sinks into the Heart, moves the Affections, and puts us upon believing and living, in all respects, according to what we know. So that we have

them not only in the Theory, but ſee and taſte the wondrous things that he hath done for us, and feel the happy Effects of them in ourſelves, finding, by our own Experience, that he assumed our Humane, by our partaking of his Divine Nature: that he died for our Sins, by our living unto Righteouſneſs: that he is exalted above all things in Heaven, by our preferring him before all things upon Earth. They who have attained to ſuch a Knowledge of *CHRIST* as this, will need no Arguments to perſwade them, that it excels all other. They feel more of it than others can tell them, and more than they themſelves can tell to others. Whereas they who never had any ſenſe or experience of it upon their own Minds, will hardly be convinced of the excellency of it by any Words that can be uſed about it. Neither indeed are there any to be found whereby it can be fully expreſs'd.

But, howſoever, it may not be amiſs to obſerve, that the excellency of this Knowledge appears ſufficiently from the height and excellency of the Objects upon which it is exerciſ'd. For whereas our Knowledge of other things lies low and flat upon the Ground, perplex'd and entangl'd among the Creatures which *GOD* hath made, this ſoars aloft upon him that made them; among the Divine Perfections which he maniſteſted in the Redemption of Mankind, and the higheſt Myſteries of his Holy and Everlaſting Goſpel. For by knowing *Chriſt Jeſus* we know the Word and Son of *GOD*, by whom *all things were made, and without whom nothing was made that was made*, John i. 2. By knowing the Son, we know the Father alſo, whom no Man knoweth ſave the Son, and he to whomſoever the Son ſhall reveal him, Matt. xi. 27. By knowing *Jeſus Chriſt*,

Chriſt, and him Crucified, we know how *Grace and Truth* came into the World, *John* i. 17. How the Almighty Creator of all things comes to be ſo merciful and propitious to fallen Men, and not to fallen Angels, altho' they be both alike his own Creatures! How all the Loſſes that we ſuſtained in the firſt *Adam*, are abundantly repair'd and made up by another! How, as by one Man's Diſobedience many were made Sinners; ſo by the Obedience of one, many are made Righteous! How the Devotions and good Works which we ſincerely perform, come to be acceptable to GOD, notwithstanding their manifold Imperfections! How all things come to *work together for good to thoſe who love God*! *Rom.* viii. 28. How there comes to be ſuch a Mediator between GOD and Men, who can bring two Parties, that are at ſuch an infinite diſtance, together, and reconcile them to one another! How we, who (at preſent) are ſinful Mortals upon Earth, may, ere long, be made glorified Saints in Heaven. But why do I offer at ſhewing any of theſe glorious Sightſ which the Knowledge of Chriſt lets us into? Theſe are Contemplations fit for Angels; The Angels themſelves deſire to look into them: and the more they ſee, the more they admire and wonder. How much more ſhould we do ſo, who are ſo highly concern'd in them more than the Angels are? We certainly may well deſire and determine with *St. Paul*, *not to know any thing ſave Jeſus Chriſt, and him Crucified.*

And yet, it is much to be obſerv'd, that tho' this Knowledge be ſo high and wonderful, it is the moſt certain Knowledge that we can have of any thing that is. In compariſon of which, our Knowledge of other things is generally no

more than mere gueſs and conjecture; as being received only from our Senſes or Reaſon, or eſſe from the Teſtimony of other Men; which ways, we know, are all Fallib'e. Whereas we have the Knowledge of Chriſt, and from the infallible Teſtimony of GOD himſelf; who hath reveal'd all things neceſſary for us to know concerning Him in his own Word. Whereby it comes to paſs, that we are as certain of every thing that is written or ſaid there concerning *Jeſus Chriſt*, as we can be of the moſt evident thing that is. As certain that He and the Father are One, as that two and two make four, *John x. 30*. As certain that he came into the World to ſave Sinners, as that there are any Sinners in the World to ſave. As certain that he roſe from the Dead, as that we are now alive. As certain that he is at the right-hand of GOD in Heaven, as that we are now in this place. For our Knowledge of theſe and ſuch like things being grounded upon the Word of GOD, of Truth itſelf, it muſt needs be as certain as it is poſſible to be, as certain as that GOD is true.

And it is very well for us that it is ſo: conſidering the great uſe and need we have always of it. I do not deny but that the Knowledge of other things is, in many Caſes, very uſeful: Some to private Perſons, ſome to publick Societies, ſome to whole Kingdoms, ſome to Mankind in general, ſome to the right underſtanding of the Holy Scriptures, and ſo to the Knowledge of Chriſt himſelf. Yea, there is ſcarce any ſort of Knowledge but, ſome way or other, helps towards the raiſing, refining, and enlarging our Underſtandings; and ſo to the making us more capable of knowing him. But whatſoever it may be at preſent, unleſs it tends to that end,

end, at laſt it will ſtand us in no ſtead. For what if we were ſkill'd in all the Arts and Sciences that ever were invented, and could manage them every one to the beſt Advantage? What if we had the whole Syſtem of Logic in our Heads, and could argue with all the Art and Sophiſtry that ever Men did? What if we could dive into all the depths of Natural Philoſophy, and ſee into Springs and Movements of all Second Cauſes? What if we had turned over all the Records of the Church, and the Hiſtories of all Places and Ages ſince the World began, and could reduce every thing that ever happen'd to its proper Time? What if we could count the number of the Stars, call them all by their Names, and deſcribe their Motions to an Hair's breadth? What if we underſtood all Languages, and could diſcourſe with People of all the Nations upon Earth in their own Mother Tongue? What then? Notwithſtanding all this, without the *knowledge of Jeſus Chriſt, and him Crucified*, we ſhould be loſt and undone for ever. For as much as there is no way to be ſaved but by him, neither can any be ſaved by him, except they believe in him; nor believe in him, except they firſt know him. For, as the Apoſtle obſerves, *How can they believe in him of whom they have not heard, and ſo know not what to believe?* Rom. x. 14.

This Knowledge, therefore, being ſo neceſſary to our believing in Chriſt, it is ſo likewiſe to every thing requiſite to our obtaining the *End of our Faith, even the ſalvation of our Souls*. So that we cannot make one true Step towards Heaven without it, no more than the Children of *Iſrael* could have gone thro' the Wilderneſs to the Land of *Canaan*, without having that

Type of Chriſt, the *Pillar of a Cloud by Day, and of Fire by Night to guide them.* For the whole of our Salvation, from firſt to laſt; is begun, continued, and finiſhed by God our Saviour. And unleſs we know him, we can neither know what to do, nor do any thing we know, in order to our being ſaved by him. And therefore we ſee how they who live without the *Knowledge of Chriſt*, live as *without God in the World*. They may profeſs to know God, but in Works they deny him, being, *abominable, diſobedient, and to every good Work reprobate*, Tit. i. 16. Their Eyes are ſo blind that they cannot ſee, and their Hearts ſo hard that they cannot feel any difference between Good and Evil. They may be *wiſe to do Evil, but to do Good they have no knowledge*, Jer. iv. 22. They live in perfect Slavery to their own Humours and Paſſions, and to the Devil himſelf, being *taken captive by him at his Will*, 2 Tim. ii. 26. And all becauſe they know not him who *was maniſteſted to deſtroy the Works of the Devil*, 1 John iii. 8.

But, as the Apoſtle obſerves, Men *eſcape the pollutions of the World, through the knowledge of the Lord and Saviour Jeſus Chriſt*, 2 Pet. ii. 20. For by it we know how to overcome the World, ſo as to live above it: how to reſiſt the Devil, ſo as to make him flee from us: how to work out our Salvation with fear and trembling, ſo as to make our Calling and Election ſure: how to mortify our Sins, ſo as to *walk in newneſs of Life*, through *all the Changes and Chances of this mortal Life*, till we come to *Life eternal*. To which the true Knowledge of Chriſt will as certainly bring us at laſt, as if we had it already; as we hear from him who alone can give it, ſaying to his Father, *This is Life eternal, that they might*

might know thee the only true God, and Jeſus Chriſt, whom thou haſt ſent, John xvii. 3.

When I think of theſe things I cannot but reflect upon the Corruptions of the Age we live in, and the great cauſe of them. It was our unſpeakable Happineſs, that in the laſt Age ſave one, the Doctrines of our Church was ſo reformed, that it agrees exactly with God's Holy Word, as underſtood and interpreted by his whole Catholick Church. And it might reaſonably be expected, that where the Doctrine was ſo well reformed, Mens Lives ſhould be ſo too: but we find the contrary by ſad Experience; that piece of Reformation is ſtill wanting, and ſeems to be reſerved for this Age, and for this happy and glorious Reign: wherein ſome Attempts have been made already towards it; but all will be in vain, unleſs a way could be found out, that all who are born and bred within the Pale of our Church may underſtand the Doctrine which ſhe teacheth, particularly that which reſpects our bleſſed Saviour. For otherwiſe, altho' the Branches may be lopt off, or kept from ſpreading abroad; or above Ground, the Root of Vice and Wickedneſs will ſtill remain; for that can never be deſtroyed, but by the Knowledge of *Jeſus Chriſt, and him Crucified*, which he knows is but rarely found among us; and that hitherto there hath not been that Care taken for the Propagation of it, which he deſigned and expected, when he was graciously pleaſed, in ſo wonderful a manner, to cauſe the Doctrine of our Church to be ſo well reformed.

But, to our great Comfort, he knows withal, that the Fault is not in our Church itſelf; for that ſhe hath done all ſhe could think of, to ſpread his Gospel all over the Kingdom, that all might

might know him, from the higheſt to the loweſt Perſon in it. She hath ordered that all that are young or ignorant ſhould be inſtructed in the Principles of the Chriſtian Religion every Sunday and Holiday in the Year. She hath ſet apart ſeveral Feaſts and Faſt-Days every Year, to keep up the Memory, and put People in Mind of what our bleſſed Saviour ſaid, or did, or ſuffered for us, and of what his Evangeliſts and Apoſtles did or taught by his Direction and Aſſiſtance. She hath ſo compoſed her Liturgy of Leſſons, Pſalms, Hymns, Creeds, Prayers and Collects, all concluding in the Name of JESUS CHRIST, that it contains all the Fundamental Articles of the Chriſtian Faith: So that it ſeems morally impoſſible that any who heartily uſe, and attend diligently to the Prayers of our Church, as they ought to do every Day, ſhould be ignorant of any one thing that is needful for them to know. So great Care hath our Church taken, that all who live in her Communion might come to the true Knowledge of CHRIST their Saviour. And if her Rules and Orders were but as Religiouſly obſerved by the whole Nation, as they are wiſely and piously contrived by her, what an underſtanding, what a wiſe, what an holy People ſhould we then be? Then would be fulfilled that which was ſpoken by the Prophet, *That the Earth, or at leaſt this part of it, ſhall be full of the knowledge of the Lord, as the Waters cover the Sea,* Iſai. xi. 9. And then we ſhould clearly ſee of what mighty uſe and advantage it is, not only for particular Perſons, but for the whole Kingdom, to know Jeſus Chriſt and him Crucified.

Neither is this ſo unpleaſant or ſo inſipid a kind of Knowledge, as ſome imagine. But to them
 them

them only who never taſted of it; for they who have, cannot but have found ſo much ſweetneſs in it, that they can reliſh no other, but long for more and more of it every Day; never thinking they can have enough. It is indeed the only true Joy and Comfort of a Chriſtian's Heart. The Knowledge of other things may pleaſe our Fancies, this only can ſatisfy and delight our Souls. For whatſoever elſe we know, beſure we all know ourſelves to be Sinners: and if Sinners, then liable to the Wrath of our Almighty Creator, and to all the Curſes and Judgments that he hath threatned againſt Sinners. The thoughts whereof lie ſo heavy upon ſome Mens Minds, that they are ready to ſink down into Horror and Deſpair. And they make all Men ſometimes ſad and melancholy, do what they can, in the miſt of all their Mirth and Jollity. And where ſhall we ſeek for any Comfort or Support? We may look where we will, but we ſhall never find any but in the Chriſtian Religion: For it is that and that only which affords us certain Principles whereon to truſt for God's Mercy in the Pardon of our Sins, and his Reconciliation to us in his beloved Son, in whom he is well-pleaſed. Wherefore they who know not him, can ſee no ground on which to build any hope of Pardon and Salvation, but whenſoever they reflect upon themſelves, if they ever do ſo, are tormented with the frightful Apprehenſions of that judgment and fiery Indignation which will at laſt devour them. Whereas to know Jeſus Chriſt, and him Crucified; to know that the only begotten Son of God came into the World to ſave Sinners, ſuch Sinners as we are; that he is the Propitiation for the Sins of the whole World, and for ours among the reſt; that he was deliver'd for

*our Offences, and rais'd again for our Juſtification ;
that he is now our Mediator and Advocate with the
Father, appearing continually before him on our
behalf, and preparing a place in Heaven for us,
againſt our departure out of this wicked World ;
this raiſeth and refresheth our drooping Spirits,
this fills our Souls with ſolid and ſubſtantial Joy,
with Joy in him, whom having not ſeen ye love ;
in whom though now ye ſee him not, yet believing
ye rejoice with Joy unſpeakable and full of glory,
1 Pet. i. 8.*

I PET. ii. 5.

Ye alſo as lively Stones, are built up a ſpiritual Houſe, an holy Priethood, to offer up ſpiritual Sacrifices, acceptable to God by Jeſus Chriſt.

CHRIſT a living Stone, *Pſal. cxviii. 22. Matt. xxi. 42. Iſa. xxviii. 16. Acts iv. 11.*

Fiſt, All that believe in him are living Stones in him, *1 Pet. ii. 6.*

As ſuch they are built up a Spiritual Houſe or Temple, *1 Cor. iii. 16. Chap. vi. 19. 2 Cor. vi. 16. Eph. ii. 19, 22. Gal. vi. 10. Jud. 20. Eph. iv. 12.*

An Holy Priethood, *1 Pet. ii. 9. Apoc. i. 6. Chap. v. 10. to offer up, Exod. xix. 6.*

Spiritual Sacrifices. They are therefore built up that they may offer ſuch Sacrifices.

I. Sacrifices.

1. Themſelves, *Rom. xii. 1. Pſal. li. 17*
2. Good Works, *Heb. xiii. 16. Phil. iv. 18. Pſal. iv. 5. Pſal. li. 19. Mic. vi. 7, 8. Iſai. i. 16.*
3. Prayer, *Pſal. cxli. 2. Prov. xv. 8.*
4. Praise, *Heb. xiii. 15. Pſal. cxvi. 17. Pſal. cxix. 108. 50, 23. Pſal. lxix. 30, 31. Pſal. cvii. 22.*
5. The Eucharift, *1 Cor. xi. 26. Heb. xiii. 10.*

II. Spiritual.

1. Becauſe of a Spiritual Nature, not Corporeal.
2. Of-

2. Offered in the Spirit, *Rom. i. 9. C. vii. 6. Gal. 5. 22. 1 Cor. xiv. 15.*
3. Offered in a Spiritual manner, *Col. iii. 17. Phil. iv. 13. Heb. xiii. 15.*

Secondly, Acceptable to GOD by JESUS CHRIST.

I. What is it to be acceptable to GOD?

Pſal. lxxix. 30. Heb. xiii. 21. Lev. i. 9, 13.

2 Cor. ii. 15. Phil. iv. 18. 1.9. iudæis &c.

1. Not in themselves, *Prov. xv. 8. Chap. xxi. 27. Eccleſ. vii. 20.*

2. Not by any other, *Acts iv. 12.*

II. But by JESUS CHRIST, *John i. 17.*

Eph. i. 6. Heb. xiii. 21. Luke ii. 14.

1. He performed perfect Obedience in his Life, *1 Pet. ii. 22. 1 John iii. 5. Heb. vii. 26. Phil. ii. 8.*

2. He, by his Death, made Propitiation for the Sins of the whole World, *1 John ii. 2. 2 Cor. v. 21.*

3. All that believe in him are built upon him; and ſo partake of his Righteouſneſs and Merits, whereby they and their good Works are acceptable to GOD, *Phil. iii. 9. Heb. iii. 14. Rom. v. 19.*

Hence learn, 1. How neceſſary it is to believe, *Heb. xi. 4, 6. Job xlii. 8, 9. Jer. vi. 20. Amos v. 20.*

2. How happy they are that do, *John xx. 29.*

3. What encouragement they have to do good, *1 Cor. xv. 58. 1 Theſſ. iv. 1.*

4. Believe what ye do acceptable by CHRIST, *Pſalm xix. 14.*

2 P E T. i. 2.

*Grace and Peace be multiplied unto you,
through the Knowledge of God, and
of Jeſus our Lord.*

THE Knowledge of GOD, and JESUS
CHRIST is neceſſary for our attaining of
Grace and Peace.

First, What kind of Knowledge?

I. Of ſimple Intelligence.

II. Of Approbation, *Verba ſenſus includunt
voluntatem & affectus.*

So that we are to know him

1. So as to aſſent unto all Scripture
Truths concerning him.

2. Chuse him for our chiefest Good.

3. Embrace him with our Affections.

1. Of Love.

2. — Joy.

3. — Fear.

4. — Trust, *Pſal. ix. 10.*

4. Repent and be grieved for our offend-
ing him, *2 Chron. xxxiii. 13.*

5. Avoid Sin, *1 John iii. 6.*

6. Chearfully obey his Will, *1 Theſſ. i. 8.*

7. Readily ſuffer any thing for his ſake,
Heb. xi. 27.

8. Glorify him as GOD, *Rom. i. 21.*

*Secondly, What ſhould we know concerning
GOD?*

That

That he is GOD, *Jehovah*, Jer. xxiv. 7.

1. That he is a Being absolutely in and of himself, *Exod. iii. 14. Rev. i. 8.*
2. And so hath all Perfections intrinsically in his own Nature.
3. That he gives Being to all Creatures, *Isai. xlv. 24. Rom. xi. 36. Acts xvii. 28.*
4. And is the supreme Governor of the whole World, *Matt. x. 29, 30.*

Thirdly, What should we know concerning CHRIST?

1. That he is the Son of the Living GOD, *Matt. xvi. 16.*
2. That he assumed the Nature of Man, *John i. 14.*
3. That he is the Messiah promised in the Old Testament, *John xx. 31.*
4. The only Saviour of the World, *Acts iv. 12.*

Fourthly, How does it appear that the Knowledge of GOD is so necessary for Grace?

Because no Grace can be had without it.

I. Not Repentance, *2 Chron. xxxiii. 13.*

1. Neither mourning for,

2. Nor turning from Sin, *Zach. i. 3.*

II. Nor Faith, *Rom. x. 14, 15.*

III. Nor Love.

IV. Nor Desire.

V. Nor Hope.

VI. Nor Trust, *Psal. ix. 10.*

VII. Nor Fear, *Jer. v. 22.*

VIII. Nor Joy.

IX. Nor Thankfulness, *Job i. 20.*

X. Nor Heavenly-mindedness, *Col. iii. 1.*

XI. Nor

XI. Nor Patience.

XII. Nor Obedience.

Fifthly, But how is it neceſſary for Peace?

1. For Peace with GOD, *Rom. v. i.*
2. For Peace of Conſcience.

U S E.

I. See the woful Condition of moſt People.

II. Be humbled for your Ignorance.

Conſider,

1. It is a Sin, *Hof. iv. 1.*
2. The Cauſe of Sin, *Matt. xxii. 29.*
3. The Punishment of Sin.

III. Labour after this Knowledge.

Conſider,

1. Its Excellency, *Prov. iii. 15.*
2. — Neceſſity.
 1. To our Serving, *1 Chron. xxviii. 9.*
 2. — Enjoying GOD, *John xvii. 3.*

M E A N S.

1. Pray, *Jam. i. 5.*
2. Read.
3. Hear.
4. Meditate.

2 P E T. i. 5.

*And besides this, giving all diligence,
add to your Faith Virtue.*

First, **W**E are to give all diligence for these things.

I. Prefer them most in our Judgments.

II. Desire them most, *Psalms lxxiii. 25.*

III. Seek them most, *Matt. vi. 33.*

1. By Prayer, *Jam. i. 6.*

2. Hearing the Word, *Rom. x. 17.*

3. Meditation.

Secondly, We must believe.

I. Know GOD and his Promises, *Heb. xi. 13.*

II. Assent, 1 *John v. 8, 9; 10.*

III. Applying them to ourselves, *Heb. xi. 1.*
John xx. 28.

IV. Trust in the Performance, *Gen. xxxii. 9, 13.*

V. A Perswasion of GOD's Ability and Fidelity in the Performance, *Rom. iv. 18, 19, 20.*

1. By reason of his own Properties.

2. Upon the Account of CHRIST, whom
we so believe in, as to receive him,
John i. 12.

1. As our Prophet.

2. Priest.

3. King.

U S E,

I. Believe.

1. Without Faith nothing else will help us.

2. Wish it all things shall do us good.

II. Ver-

II. Vertue ; that is, the Habit of true Vertue.

I. Reasons.

1. The Word should be engrafted in us, *Jam. i. 21.*
2. We should put on the New Man, *Colos. iii. 5. 2 Cor. v. 17.*
3. We should be transformed into the Image of CHRIST, *Col. iii. 10. John i. 16.*
4. We are to rise with CHRIST, *Rom. vi. 5, 6.*
5. Without the Habit we shall soon be removed, *Col. 1. 21, 22, 23.*
6. Nothing is good but what is done from a good Heart, *Luke 8. 15.*
7. Nothing is accepted but what proceeds from a good Heart, *Matt. vii. 18.*
2. How may we get Vertue ?
 1. Be sensible of our own Weakness, *2 Cor. iii. 5. 1 Cor. iii. 18.*
 2. Rely only on CHRIST to enable us, *John xv. 5. Phil. iv. 13.*
 3. Avoid the occasions of Vice, *Prov. iv. 14.*
 4. Beg it of GOD, *Jam. i. 5. Acts iv. 29.*
 5. Exercise Vertue, *1 Tim. iv. 7.*

USE. Add to Faith Vertue.

Signs.

1. An Aptness to it, *1 Thess. iv. 9.*
2. Constancy in it, *Eph. iv. 14; 15.*
3. Delight in it, *Prov. xxi. 15.*
4. Abhorring the contrary Vice, *Psal. cxi. 16.*
5. Universality, *1 Cor. 13. 7. Col. i. 10.*

MOTIVES.

1. There are no Good-Words without Vertue.
2. Nor Faith without Works, *Jac. ii. 26.*

I. Vertue ; that is, the Habit of true Vertue.

I. Reasons.

1. The Word should be engrafted in us,
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3. Avoid the occasions of Vice, *Prov. iv. 14.*

4. Beg it of GOD, *Jam. i. 5. Acts iv. 29.*

5. Exercise Vertue, *1 Tim. iv. 7.*

Faith Vertue.

1. Believe it, *1 Theſſ. iv. 9.*

2. Confess it, *Eph. iv. 14, 15.*

3. Practice it, *Prov. xxi. 15. Psal. cxix. 163.*

4. Resist contrary Vices, *Col. i. 10.*

5. Persevere in it, *13. 7.*

6. Without Vertue

Jam. ii. 26.

Li. 52.

2 Pet.

2 PET. i. 5.

*And to Vertue, Knowledge.**First,* **W**HAT muſt we know?I. GOD, *Hof. iv. 1.*

1. What he is in himſelf, *Exod. iii. 14.*
2. What to us, *Heb. viii. 10.*
3. What he hath done for us.

II. CHRIST, *1 Cor. ii. 1.*

1. What he was, *John i. 1, 2.*
2. What he hath done.
3. What he now doth, *Heb. vii. 25.*

III. The way of Salvation.

1. By Repentance, *Luke xiii. 3.*
2. Faith, *Act. xvi. 31.*
3. Holineſs, *Heb. xii. 14.*

IV. The Scriptures, *John v. 39.*

1. The Truths revealed.
2. The Laws enjoined.
3. The Promiſes alluring to Duty.
4. The Threatnings deterring from Sin.

V. Ourſelves, *2 Cor. xiii. 5.*

1. What we were.
2. What we are.
3. What we may be.

Secondly, What kind of Knowledge ſhould we have?

I. Without Curioſity; which is,

1. When we would know ſuch things as GOD hath not revealed, *Dent. xxix. ult.*
Act. i. 6, 7.

2. Such

2. Such things as only concern others?
I *Thess.* iv. 11.

3. Things unnecessary, 2 *Tim.* ii. 23. *Tit.* iii. 9.

4. Search into abstruse things and neglect
the plain, *Eccles.* xii. 13. I *Tim.* vi. 3.

II. Without Pride, I *Cor.* viii. 1.

III. Such that becomes Men, not Children,
I *Cor.* xiv. 20. *Heb.* v. 12.

Thirdly, How we may get Knowledge?

1. Lay aside all carnal Wisdom, I *Cor.* iii. 18.

2. Avoid carnal Pleasures, *Eph.* iv. 18.

3. Devote yourselves to Holiness and a pious
Life, *Psalms* xxv. 14. *Prov.* xxiv. 7. *John*
xiv. 22.

4. Think lowly of yourselves, *Rom.* xii. 3.

5. Pray for it, *Jac.* i. 5.

6. Read and hear the Word, 2 *Tim.* iii. 16, 17.

7. Practice what you know, *John* xiii. 17.

U s E. Labour after Knowledge.

Consider,

1. Otherwise you are but like Brutes, *Psalms*
xxxii. 9.

2. Worse than Brutes, *Isai.* i. 2, 3.

3. Knowledge is pleasing to the Soul, *Prov.*
xxiv. 13, 14. *Chap.* iii. 17.

4. Ignorance is the Cause of Error and Her-
esy, *Matt.* xxii. 29.

5. It is the cause of Sin, I *Cor.* ii. 8.

6. It is the cause of Destruction, *Hos.* iv. 6.

7. Without Knowledge you can do no good
thing, *Rom.* x. 2, 3.

8. Nor ever come to Heaven, *Luke* xi. 52.

2 PET. i. 6.

*And to Knowledge, Temperance;
and to Temperance, Patience,*

TEMPERANCE.

First, What is Temperance?

- I. GOD hath made ſeveral Objects pleaſing to Man's Senſes.
- II. The Affections of the Soul are apt to follow the Senſes of the Body.
- III. Hence ſenſual Pleaſures are apt to draw us into Vice.
- IV. It is our great Duty and Concern to moderate our Affections towards ſenſual Pleaſures.
- V. Herein conſiſts the true nature of Temperance, not in deſtroying the Affections, More particularly it conſiſts,
 1. In ſubjecting our Affections to Reaſon, and ſo denying them, *Tir. ii. 12.*
 2. In abſtaining principally from ſuch Luſts as we are moſt obnoxious to, *1 Pet. iv. 2, 3, 4.*
 3. In abſtaining from the inward Deſires, as well as the outward Acts of Intemperance, *Rom. viii. 13.*
 4. In not being too much liſt up with the Enjoyment, nor caſt down for the loſs of carnal Pleaſures, *1 Cor. vii. 29, 30, 31. 2 Cor. vi. 10.*

USE. Add Temperance.

Consider,

1. We should not love the World, *1 John ii. 15.*
2. Consider the Vanity of all things here below, *1 John ii. 17.*
3. Look not upon Pleasures as they come, but as they go, *Rom. vi. 21.*
4. Suppress the first Risings, *Jam. i. 14, 15.*
5. Employ your Thoughts and Affections still upon right Objects, *1 Cor. ix. 27.*

PATIENCE.

I. What is Patience?

1. GOD orders the World, *Matt. x. 29, 30.*
2. As he gives Pleasures, so sometimes Troubles to us, *Isai. xlv. 7.*
3. As we are to moderate our concupiscible Affections to the Pleasures, so our irascible to Troubles.
4. This must be done from a sense of God's Will, *Job i. 20. 1 Sam. iii. 17.*
5. As we must not repine at GOD himself, so neither at his Instruments, *1 Pet. ii. 23. Chap. iii. 9.*

II. How may we exercise this Grace.

1. Faint not under Troubles, *Heb. xii. 5.*
2. Be ready always to bear the greatest, *Acts xxi. 13.*
3. Rather Rejoice than Faint under Tribulations, *Heb. x. 34. Matt. v. 11, 12.*

Considering,

1. GOD's Wisdom in Contriving.
2. His Mercy in moderating.
3. His End in inflicting Troubles
Heb. xii. 10.

U s e. Add Patience to Temperance.

Consider,

1. No Trouble ſo great as you deſerve, *Lev. iii. 39.*
2. None ſo great as good.
3. Impatience makes it but greater.
4. By Patience we make it better.
5. Without Patience we can do no good.
6. Nor enjoy ourſelves, *Luke xxi. 19.*
7. God will give ſtrength to bear and go through all Troubles, *1 Cor. x. 13.*

2 P E T. i. .6.

--- And to Patience, Godlineſs.

First, **W**HAT is Godlineſs?

1. God was always infinitely glorious in himſelf, *Exod. iii. 14.*
2. His Glory was known to none but himſelf till the Creation.
3. At the Creation he made all things for the manifeſtation of his Glory, *Prov. xvi. 4.*
4. Yet none on Earth but Man is made capable of knowing and acknowledging that Glory, *Pſal. xix. 1.*
5. Hence we may conclude, that Man was deſign'd to make all imaginable acknowledgment of God's Glory.
6. Theſe Expreſſions of our acknowledgment of God's Glory are properly that which we call the Worſhip of God.

7. This

7. This Worſhip of God is in Scripture called Holineſs, *ἁγιότητα*.

Secondly, Wherein doth it particularly conſiſt?

I. In knowing him.

1. As in himſelf, *Heb. xi. 6. Exod. xx. 2.*

2. As he is to us.

II. In preferring him in our Judgments before all things elſe, *Pſal. cxxxvii. 6. Matt. xix. 17. Phil. iii. 8.*

III. In preferring him alſo in our Wills above all things.

1. In loving, *Deut. vi. 5.*

2. Deſiring, *Pſal. lxxiii. 25.*

3. Joying in him more than all things, *Hab. iii. 18.*

IV. In ſubmitting to him in all things he doth, *1 Sam. iii. 17.*

V. In believing whatſoever he ſaith.

1. The Truths he aſſerts, *1 John viii. 10.*

2. The Promiſes he makes, *Heb. xiii. 6.*

VI. In directing all we have or do to his Glory, *Prov. iii. 9, 1 Cor. x. 31.*

VII. In performing thoſe ſolemn Duties he enjoins us.

1. Praying.

2. Hearing.

3. Sacraments.

VIII. In reverencing him, *Pſal. xcv. 6.*

1. When we think of him, *Pſal. cxxxix. 58.*

2. When we ſpeak of him, *Deut. xxviii.*

3. When we come before him, *Gen. xxviii. 16, 17.*

Thirdly, Why ought this to be added to our other Vertues,

1. Becauſe it was the end of our Creation.

2. Of

2. Of our Preservation.
3. Because without this there is no such thing as real Vertue, this being the ground of all Vertues.

U S E. Add Godlineſs.

1. Your Happineſs on Earth conſiſts in it.
2. Only by this can ye be capable of Heaven.
3. Be Godly here and Happy hereafter, *Heb. xii. 14.*

2 P E T. i. 6, 7.

--- And to Godlineſs, Brotherly-kindneſs; and to Brotherly-kindneſs, Charity,

First, **W**HAT is Brotherly-kindneſs?

- I. The Sins contrary are,
 1. Hating, *Lev. xix. 17, 18.*
 2. Envyiſg, *1 Pet. ii. 1.*
 3. Cenſuring, *Mat. vii. 1.*
 4. Wrath, *Eph. iv. 31.*
 5. Speaking Evil of one another, *Jam. iv. 11.*
 - II. The Nature of it conſiſts,
 1. In really loving one another, *John xiii. 34. Chap. xv. 12, 17.*
 2. In loving as Brethren, *1 Pet. iii. 8.*
 1. We have all the ſame Father.
 2. The ſame Mother, *Gal. iv. 26.*
 3. The ſame elder Brother, *Heb. ii. 11.*
- III. Why

III. Why ſhould we thus love one another ?

1. We are expreſſy commanded.
2. We are to love our very **Enemies**, *Matt. v. 44.*
3. There can be no true love to **GOD**, where there is not **Brotherly-kindneſs**, *1 John iv. 20, 21.*

Uſe. Add Brotherly-kindneſs to Godlineſs.

1. Without this it is not true Godlineſs.
2. Unleſs we love others **GOD** will not love us.

Secondly, **CHARITY.** Which conſiſts,

I. In loving other Perſons as ourſelves, *Lev. xix. 18. Rom. xiii. 3, 9.*

1. In wiſhing him no more Evil than ourſelves.
2. In wiſhing his good as well as our own.
3. In endeavouring to do good to others as well as to ourſelves, *Lev. xix. 17. Gal. vi. 10.*

II. In reprovng their **Sins**, *Lev. xix. 17.*

1. With Prudence.
2. With Meekneſs, *Gal. vi. 1. 2 Tim. ii. 25.*

III. In forgiving their Injuries, *Eph. iv. 32. Matt. xviii. 21, 22. Chap. vi. 14, 15.*

IV. In thinking well of them, *Rom. xii. 10.*

1. None but have ſome Good in them, *1 Pet. ii. 17.*
2. We know more Ill of ourſelves than of any other.

V. In praying for them, *1 Tim. ii. 4.*

VI. In Rejoicing and Grieving with them, *Rom. xii. 15.*

VII. In Relieving them in Neceſſity.

1. In Obedience to **GOD**, *Matt. vi. 1.*
2. In

2. In the Name of CHRIST, *Mark ix. 41.*
3. In proportion to our Estates, *2 Cor. ix. 5, 6, 7.*
 1. Hereby we imitate GOD, *Luke vi. 35, 26.*
 2. GOD gives us Estates only to lay out as he preſcribes.
 3. VVhat we give to the Poor we lend to GOD, *Prov. xix. 17.*

USE. Add Charity to your other Vertues.

1. This is accounted the chief Grace, *1 Cor. xiii. ult.*
2. No true Grace without it, *Jac. i. 27.*
3. VVithout this we have no ground to expect GOD's Favour.
4. If we be Charitable to others GOD will be ſo to us.
5. At the Day of Judgment our Charity will be narrowly examined, *Matth. xxv. 34, 35. &c.*

2 P E T. I. 10.

Wherefore the rather, Brethren, give diligence to make your Calling and Election ſure.

First, **W**HAT is it to make our Calling and Election ſure? *Reſponſus eſt.*

1. To manifeſt it to others, *Adact. v. 16.*
2. To confirm it in ourſelves, *2 Pet. iii. 18.*
3. To make ſure of Heaven, *Phil. ii. 12.*

Secondly, How may we do it?

I. By Repentance, *Acts ii. 37, 38.*

Conſiſting,

1. In Conviction, *John xvi. 7, 8.*
2. — Contrition, *Pſal. xxxviii. 17, 18.*
3. — Conversion, *2 Cor. vii. 10. Joel ii. 13.*

II. By Faith.

1. In GOD'S Mercies, *Jonah iii. 9.*
2. In CHRIST'S Merits, *Acts xvi. 30, 31.*

1. For Pardon, *Eph. i. 7.*
2. Acceptance, *2 Cor. v. 21.*
3. Grace, *1 Cor. i. 30. Heb. xii. 2.*
 1. Preventing, *2 Cor. xii. 9.*
 2. Aſſiſting, *John xv. 5.*
4. Glory, *John xiv. 2.*

III. By Good Works, *Titus ii. 11, 12, 13.*

1. Piety towards GOD, *Heb. xii. 14.*
2. Equity to our Neighbour, *1 Theſſ. iv. 6.*
3. Charity to the Poor, *1 Tim. vi. 17, 18, 19.*

Thirdly,

Thirdly, Why give diligence to do this?

1. It is the only Comfortable, *Prov. iii. 17.*
2. — Honourable, *Psal. xvi. 3. 1 Sam. ii. 30.*
3. — Necessary thing we can be diligent about, *Luke x. 42.*

USE.

1. Reproof to such as have been negligent in it.
2. Exhortation.
 1. You can be diligent in things of less Moment.
 2. Diligence in other things will do us no good without this.
 3. This is the only thing we can never be too diligent in.
 4. All GOD's Providences call upon us to be diligent in this Point.
 5. We know not how little time we have to do this great Work in, *Rom. xiii. 12, 13, 14.*
 6. It is a VVork of difficulty, and therefore requires diligence.
 7. If diligent we need not fear to effect it.
 8. Heaven will recompence all our diligence, *1 Cor. xv. 58.*

2 P E T. iii. 2.

That ye may be mindful of the Words which were ſpoken before by the holy Prophets, and of the Commandment of us the Apoſtles of the Lord and Saviour.

Doct. **W**E are to be mindful of the Commandment deliver'd by the Apoſtles.

God hath revealed his Will theſe ways.

Fiſt, רוח הקודש By the Holy Spirit.

Secondly, בַּזְקוֹל A Voice from Heaven, Rev. xiv. 13. Acts ix. 5. Matt. iii. 17.

Thirdly, אֲוִיִּם וּמִטִּים By Urim and Thummim, Exod. xxviii. 30. Numb. xxvii. 21. which reſpected only the Political Government of the Jews, ſo long as God was their King.

Ἀρχὴ ὧς ἡμεῖς ἡμεῖς. Joſeph.

Ὁ Θεὸς ὡς ἡμεῖς ἡμεῖς ὡς βασιλεὺς ἐπέλεξε τὴν χρείαν. Theodoret.

1 Sam. xii. 12. Chap. viii. 7. Chap. xxviii. 6.

Fourthly, נְבוּאָה Prophecy, 2 Pet. i. 20, 21.

Fiſtly, By CHRIST himſelf in Perſon, Heb. i. 1, 2.

Sixtly, By his Apoſtles.

I. What Power had the Apoſtles to command?

1. As

- I. As CHRIST's Vicegerents, and ſent by him, *John* xx. 21.
2. As endowed with the Spirit, *John* xx. 22. *Acts* ii. 4. *John* xiv. 16.
- II. Where are the Commands of the Apoſtles to be ſought for?
 1. Not in unwritten Traditions.
 2. Not in many Books aſcribed to them, as Apoſt. *Διδαχ.* Conſtitutions, Recognitions, Canons, Itinerarium, *Petri Evangelium prædicationis, Acta, Apocalypſis, Judicium, Hier. Pauli Epist. ad Laodicenses, Col. iv. 16. Jacobi Protevangelium, Lyrurgia. Barnabæ Epistola.*
 3. But in the Scriptures, *2 Tim. iii. 16.*
 1. St. Paul's Epiſtles, written
 1. To particular Churches, *Rome, Cor. Gal. Eph. Phil. Col. Theſſ.*
 2. To particular Perſons, *Timothy; Titus, Philemon.*
 2. St. James's General to all.
 3. St. Peter's General.
 4. St. John's Epiſtles, Revelations.
 5. St. Jude's ——— *1 Cor. xi. 28.*
- III. How are we to be mindful of them?
 1. Mindful to read them, *John v. 39. Col. iv. 16.*
 2. Hear them, *Fam. i. 21.*
 3. Underſtand them, *Pſ. cxix. 18. 1 Cor. ii. 14.*
 4. Meditate on them, *Pſ. i. 2. 1 Tim. iv. 19.*
 5. Practice them, *Fam. i. 22.*
 1. Univerſally, *Pſal. cxix. 6.*
 2. Sincerely, *2 Cor. i. 11.*
 3. Obedientially.
 4. Chearfully, *Rom. xii. 8.*
 5. Conſtantly, *1 Cor. xv. 58.*

U s e. Obey theſe Commands.

1. Repent of Sins, *Act*s xvii. 30. * *Chap.* ii. 38.
Rev. ii. 5, 16.
2. Believe in the Lord J E S U S, *Act*s xvi. 31.
3. Be ſubject to higher Powers, *Rom.* xiii. 1.
Tit. iii. 1. *1 Pet.* ii. 13.
4. Pray without ceaſing, *1 Theſſ.* v. 17.
5. In every thing give Thanks, *1 Theſſ.* v. 17.
6. Deal juſtly with all, *Rom.* xiii. 7. *1 Theſſ.*
iv. 6.
7. Be Liberal to the Poor, *1 Tim.* vi. 17, 18.
*Act*s xx. 35.
8. Love one another, *1 John* iv. 11, 21.
9. Rejoice in the Lord, *1 Theſſ.* v. 16. *Phillip.*
iii. 1. *Chap.* iv. 4.
10. Do all to the Glory of G O D, *1 Cor.* x. 31.

M O T I V E S.

1. They are the Commands of C H R I S T; *Mat.*
x. 40. *2 Cor.* v. 20. *Matt.* xxviii. 19, 20.
2. Our Happineſs even in this World depends
upon our Obedience to them, *John* xiii. 17.
3. Unleſs you obſerve the Commands of the
Apoſtles, they will riſe up in Judgment
againſt you, *Matt.* x. 14, 15. *Act*s xiii.
50, 51. *Matt.* xix. 28.

2 P E T. iii. 18.

Grow in Grace.

WE ought not only to endeavour after the Truth, but the growth of Grace.

Before I open this, consider Four things :

I. All Men have not Grace, 2 *Theſſ.* iii. 2.

II. None have Grace without Sin.

III. Of those that have Grace, some have more, some less.

1. Some are strong, others weak, *Rom.* xv. 1.

2. Some Men, some Babes, 1 *Cor.* iii. 1.

3. Some Cedars, *Pſal.* xcii. 12. others Reeds, 1 *King.* xiv. 13. *Iſai.* xl. 11. *Matt.* xii. 20.

IV: The strongest as well as weakest should endeavour to grow in Grace.

First, What is the Grace we should grow in?

I. Negative.

1. Not Knowledge and Abilities.

2. Not only in temporary Faith and Affections.

3. Not only in outward Performances.

II. Positive. In the truth of Grace.

Particularly,

1. Sincere Repentance, 2 *Cor.* vii. 10.

2. Saving Faith.

3. True Love to G O D, *Matt.* xxii. 37.

4. Christian Charity to all, *Matt.* v. 44.

5. An holy Submission to G O D's Will, 1 *Sam.* iii. 18.

6. Resolved Selfdenial, *Matt.* xvi. 24.

7. Well-

7. Well-grounded Humility; *Acts* xx. 19.
8. Trustful dependance upon God,
1 *Chron.* xx. 12.
9. Heavenly-mindedness, *Col.* iii. 2.
10. Hearty Thankfulness for all things,
1 *Thess.* v. 18.

Secondly, How may we grow in Grace?

1. By the Performance of Duties.
2. The Exercise of Graces.
3. Be humble, *Jam.* iv. 6. 1 *Tim.* i. 15.
4. Pray for it, *Jam.* i. 5, 6. *Luke* xi. 13.
and xvii. 5.
5. Fast often, 1 *Cor.* ix. 27.
6. Receive the Sacraments as often as you
can.

Thirdly, How should we grow in Grace?

1. In the Root.
2. The Habits.
3. The Acts of Grace, 2 *Pet.* i. 5.
4. In all Graces proportionably.

Fourthly, Why grow in Grace?

1. The Saints of God have still grown in
Grace, *Pſalm* lxxxiv. 7. *Phil.* iii. 11.
2. They have prayed for their own and
one another's growth, *Eph.* iii. 14, 15,
16. *Phil.* i. 9. *Col.* i. 9, 10. *Luke* xvii. 5.
3. We are commanded to grow in Grace,
Heb. vi. 1. 2 *Pet.* i. 5. 1 *Cor.* xv. 58.
1 *Thess.* iv. 1.

USE I. Examine whether you grow in Grace.

1. Are you better able to withstand Tem-
ptations than you were?
2. Can you perform Duties better?

3. Art thou more converſant in the ſtrictest Exerciſes of Religion?
4. Canſt thou truſt in God better than thou didſt? *Rom. iv. 18, 19, 20.*

USE II. Exhortation: Labour to grow in Grace.

Conſider,

1. We have ſtrong Temptations to deal with.
 1. Strong Temptations from Satan, *Eph. vi. 10, 11.*
 2. Strong Oppoſitions from the World, *1 Cor. xvi. 9, 13.*
 3. Strong Corruptions in our own Hearts.
2. Unleſs thou grow in Grace, thou wilt grow in Sin, *2 Pet. i. 8.*
3. All deſire to grow in what they Prize, as Knowledge, Riches, &c.
4. The more thou groweſt in Grace, the more thou wilt be eſteem'd by God, *Job i. 8. 2 Kings xxiii. 25.*
5. The more we grow in Grace, the more like we ſhall be to God, *1 Pet. i. 15.*
6. Thou knoweſt not what Tryals thou may'ſt be brought into, which need ſtrong Grace to undergo.
7. Growth of Grace is the only Sign of the truth of Grace, *John xv. 2.*
8. Without growth in Grace we ſhall loſe all our Comfort in it.
9. When we are grown to the higheſt we ſhall ſtill want much, *Phil. iii. 11, 12.*
10. The more Grace thou haſt here, the more Glory thou ſhalt have hereafter, *Matt. xii. 47. 1 Cor. xv. 58. 41.*

1 JOHN i. 9.

If we confeſs our Sins he is faithful and juſt to forgive us our Sins, and to cleanse us from all unrighteouſneſs.

First, WHAT are the Sins we are to confeſs?
All.

1. Original, *Pſal. li. 5.* and Actual, *Pſal. li. 4.*
2. Open and Secret, *Pſal. xc. 8. Pſ. xix. 12.*
3. Commiſſion and Omiſſion, *Matt. iv. 41.*
4. Personal and National, *Ezra ix. 6, 7. Dan. ix. 5, 6, 7, 8.*

Secondly, How ſhould we confeſs our Sins?

1. We muſt confeſs to GOD, *Pſalm li. 4. 2 Chron. xxx. 22.*
2. Cordially, *Joel ii. 13.*
3. Univerſally; all our Sins.
4. With Sorrow for them, *Dan. ix. 3, 4.*
5. With Reſolutions againſt them,
6. With Endeavours to avoid Sin, *Job xxxiv. 31, 32.*
7. With Prayer for its Pardon, *Dan. ix. 19.*

Thirdly, What is Forgiveneſs of Sins?

1. GOD hath given us a Law.
2. To this Law he has annexed Punishments and Rewards.
3. Sin is the Tranſgreſſion of this Law, *1 John iii. 4.*
4. Hence by Sin we are obliged to bear the Punishments due to it.

5. When GOD takes off this Obligation to Punishment he is ſaid to forgive Sin.

Fourthly, What is it for GOD to cleanſe us from all Unrighteouſneſs?

1. Sin defiles the Soul, *Tit. i. 15.*
2. When therefore GOD takes away the ſtrength of Sin and ſanctifies us he is ſaid to cleanſe us, *Iſai. i. 16, 17.*

Fifthly, How is GOD ſaid to be juſt and faithful to forgive our Sins, &c.?

1. Upon the account of CHRIST's Satisfaction.
2. Upon the account of his own Promiſes, *Exek. xxxvi. 25, 26.*

UſE. Confels your Sins.

Conſider,

I. Without this Confefſion we cannot have a true ſenſe of Sin.

II. We cannot pray aright, *1 Pet. v. vi.*

III. Hereby we ſhall give Glory to GOD, *Neh. ix. 33. Pſal. li. 4. Joſh. vii. 19, 20.*

IV. Hereby we ſhall obtain, through Grace, the pardon of Sin; whereby

1. We ſhall not be ſubject to the Curſe of the Law.

2. Nor to the Wrath of GOD.

3. Nor to eternal Torments.

V. Hereby we ſhall have our Hearts cleanſed, whereby,

1. Sin ſhall reign no longer in us, *Rom. vi. 4.*

2. Satan have no longer Power over us.

3. Our Conſciences void of Offence.

4. Our Souls made capable of the enjoyment of GOD here.

5. We ſhall come to Heaven hereafter.

I JOHN

1 JOHN ii. 3.

Hereby we know that we know him, if we keep his Commandments.

Doct. **K**eepling of God's Commandments is a ſure Sign of our knowing him.

Fiſt, What is it to know GOD? The knowledge of GOD is both

I. Pure and Perfect, 1 Cor. xiii. 13.

II. Neither Pure nor Perfect, 1 Cor. ii. 14.

III. Pure, but not Perfect; and this is

1. Scriptural, that he is, *Matt.* xxii. 29.

1. In himſelf.

1. One in Nature, *Deut.* vi. 4.

2. Three in Perſons, 1 *John* v. 7.

3. Infinite in all Perfections, *Exod.* iii. 14.

2. To us,

1. Our Maker, *Gen.* i. 1.

2. Preſerver, *Acts* xvii. 28.

3. Governour.

4. Redeemer.

5. The only Object of our preſent Comfort and future Happineſs, or the chiefſt Good, *Pſ.* lxxiii. 25.

2. Experimental, *Pſal.* xxxiv. 8.

3. Practical; for they that know GOD know

1. His Power to Command, *Jam.* iv. 12.

2. His Righteouſneſs in commanding, *Rom.* vii. 12.

3. His Juſtice in puniſhing Tranſgreſſions, *Deut.* xxviii. 15.

4. His Mercy in rewarding the Obedient, *Pſal. xix. 11. Exod. xx. 6. Deut. vi. 1.*

Secondly, What Commandments? there are

I. Judicial, *Rom. xiv. 1.*

II. Cereſmonial, *Gal. v. 2.*

III. Moral Laws, *Matt. v. 17.*

Containing,

1. Our Duty to GOD, *Matt. xxii. 17.*

2. To Men alſo, *ver. 39.*

More largely, *Tit. ii. 12.*

1. Soberly.

2. Righteouſly; *Juſtitia eſt conſtans & perpetua voluntas jns ſuum cuique tribuendi.*

3. Godly; accounting, chuſing, and worſhipping GOD as the chiefeſt Good.

Thirdly, How muſt we ſo keep the Commandments as thereby to evidence we know him?

I. From right Principles, *1 Tim. i. 5.*

1. A pure Heart.

2. A good Conſcience.

3. Faith unfeigned.

1. Believing that what we do is commanded by GOD, *Rom. xiv. 22, 23.*

2. Will be accepted through CHRIST, *1 Pet. ii. 5.*

II. In a right manner.

1. Underſtandingly, *1 Cor. xiv. 15.*

2. Spiritually, *John iv. 24.*

3. Obedientially, *1 Sam. xv. 22.*

4. Chearfully, *Pſal. xl. 8, 2 Cor. ix. 7.*

5. Regularly, as to Time, Place, Perſon, and Means.

6. Univerſally.

1. All Commands, *Pſalm* cxix. 6. *Luke* i. 6.
 2. The whole of every one, 1 *Sam.* xv.
2, 3, 9, 13, 14.
 7. Constantly, 1 *Cor.* xv. 58. *Luke* i. 74, 75.
- III. To right Ends.
1. Negatively.
 1. Not to be applauded before Men,
Matt. vi. 2.
 2. Nor thereby justified before God,
Gal. ii. 16.
 2. Positively.
 1. Ultimately, to God's Glory, 1 *Cor.*
x. 31. *Matt.* v. 16.
 2. Subordinately.
 1. In the credit of the Gospel, 2 *Thess.*
iii. 1.
 2. The good of others, 1 *Cor.* ix. 19.
 3. Our own Salvation, 1 *Cor.* ix. 27.
1 *Tim.* iv. 16. *Heb.* xi. 26. *Chs.* xii. 2.

USE. Examine whether you know God

1. Do ye love him, *Matt.* xxii. 37.
2. Do ye fear him? *Prov.* xxiii. 17.
3. Do ye desire him? *Pſalm* lxxiii. 25.
4. Do ye trust on him? *Pſalm* ix. 10.
5. Do ye rejoice in him? *Phil.* iv. 4.
6. Do ye believe aright in him? 1 *John* iv. 5, 6.
7. Do ye love one another? 1 *John* iv. 7, 8.
8. Do ye obey God?

I JOHN ii. 15.

Love not the World.

First, **WHAT** is the World? 'Tis taken,

I. Negatively,

1. For Heaven and Earth, *Psalms* i. 12.

2. The Earth, *Matt.* iv. 8.

3. For Mankind, *Rom.* v. 12. *John* iii. 16.

II. Positively, *1 John* ii. 17.

1. The Lust of the Flesh.

2. The Lust of the Eye, *Matth.* xvi. 26.

1 Cor. vii. 31. *Eccles.* v. 11.

3. The Pride of Life, *Gal.* vi. 13, 14.

Secondly, What is it to love the World?

It implies, *Col.* iii. 2.

1. Our Esteem of it, *Phil.* iii. 8.

2. Chusing it.

3. Desiring it, *Psalms* lxxiii. 25. *Prov.* xxx. 8.

4. Delighting in it.

5. Loathness to part with it, *Matt.* xix. 22.

Thirdly, Why not love the World? *Matt.* vi. 24.

1. It is inconsistent with the Love of God,
1 John ii. 16.

2. The World is not of God, *1 John* ii. 17.

To these Reasons add,

I. The World is unsuitable, *Neb.* vi. 11.

1. To Men.

2. To Christians, *Neb.* vi. 11. *2 Cor.* iv. 18.

II. Unsatisfying.

1. By reason of its Vanity, *1 Cor.* vii. 31.

2. The

2. The Soul's Capacity, *Matt. xvi. 26.*
Ecclef. i. 8.

III. Unquieting.

1. To others, *Jam. iv. i.*
2. To ourselves, *Matt. xiii. 22.*
 1. To the Body, *Pſalm cxxvii. 2.*
 2. To the Mind, *Ecclef. ii. 26.*
 3. To the Conſcience.

IV. Unneceſſary.

1. To the making us happy,
2. To the bringing us to it, *1 Pet. i. 18.*

V. Unconſtant, *1 John ii. 17.*

USE.

I. Reproof to ſuch as love the World above all things.

1. Such as are troubled at the loſs of it.
2. Had rather omit Duty than loſe the World, *Amos viii. 5.*

1. Praying.

2. Hearing, *John v. 44.*

3. Sacraments.

4. Charity, *1 John iii. 17.*

3. That uſe unlawful Means to get it,
Iſai. iii. 14, 15.

4. That labour more for Earth than Heaven, *Matt. vi. 33.*

5. That are not contented with what they have, *1 Tim. vi. 8. Phil. iv. 11.*

II. Love not the World.

1. Love to the World occasions many Sins,
1 Tim. vi. 9.

2. Cauſes all our Miſery.

3. Deprives us of true Happineſs.

4. Hinders us from looking after Eternal Happineſs, *Matt. xix. 22.*

5. And ſo will keep us from it.

III. Love

III. Love not the Lust of the Flesh.

1. They are but Lusts.
2. Of the Flesh.

IV. Nor the Lust of the Eye.

1. Riches are not good.
2. Nor can do good.
3. But much harm.
 1. Weary the Body.
 2. Torment the Mind.
 3. Distract the Thoughts.
 4. Debase the Affections.
 5. Destroy the Soul.

V. Nor the Pride of Life.

1. We have nothing to be proud of.
2. Much to be humbled for.

1 JOHN ii. 16.

For all that is in the World, the Lusts of the Flesh, the Lusts of the Eye, and the Pride of Life, &c.

First, **T**HE Lusts of the Flesh, *Tit. ii. 12.*

I. They are but Lusts, *ἐπιθυμίαι*. Desires, no Enjoyments.

II. Of the Flesh.

1. And so beneath the Soul.

2. Contrary to it, *Gal. v. 17. 1 Pet. ii. 11. Rom. viii. 6, 7, 8. Chap. xiii. 14.*

Secondly, The Lusts of the Eye, Covetousness, *Eccles. v. 11.*

I. What is Covetousness?

1. It is in the Heart, *Ezek. xxxiii. 31.*

2. The inordinate desire of Riches, *φιλονεικία*
1 Tim. vi. 10. φιλαργυρία.

3. It is manifested.

1. In getting.

1. Another's, *1 Kings xxi. 2.*

2. Using unlawful Means, *Prov. x. 2. Chap. xxviii. 8.*

3. In spending more time in getting them, than in serving GOD, *Luke xxii. 5. Isai. v. 8.*

4. In using them to unlawful Ends.

1. Of loving them for themselves,

2. Using them on our Lusts, *Ja. iv. 3.*

2. In keeping them.

1. For

1. For themſelves, *Eccleſ. vi. 2.*
2. So as not to be Charitable, *1 Tim. vi. 17.*

Uſe.**I. Examination.**

He is Covetous

1. Whoſe Mind is always on the World, *Luke xii. 22, 25, 29.*
2. Who is more cunning for the World than for Heaven, *Matt. xiii. 22. Luke xvi. 8.*
3. Whoſe Joy and Sorrow depend on outward Succeſs, *Luke xii. 19.*
4. Who thinks much of the time ſpent in any thing elſe, *Amos viii. 5.*
5. Who gives way to earthly Thoughts in Divine Service, *Ezek. xxxiii. 31.*

II. Love not theſe things.

1. Riches are not good.
2. Nor can do good, *Prov. xi. 4. Ezek. vii. 19. Zeph. i. 18.*
3. But much harm, *1 Tim. vi. 9, 10.*
 1. Weary the Body.
 2. Torment the Mind, *1 Tim. vi. 10.*
 3. Diſtract the Thoughts.
 4. Debaſe the Affections.
 5. Deſtroy the Soul.

III. Love to them is Idolatry, *Eph. v. 5. Col. iii. 5.***MEANS.**

1. Meditate on the Vanity of the World.
2. Oft think of the Uncertainty of this, and the Eternity of the Life to come, *Luke xii. 20, 21.*
3. Pray againſt it, *Pſalm cxix. 36.*

4. Truſt

4. Trust in God's Providence, *Luke xii. 28, 30.*
5. Labour after true Riches, *Luke xii. 31. Matth. vi. 33.*

Thirdly, The Pride of Life.

I. What is it?

1. Thinking highly of ourselves, *Rom. xii.*

3. Ezek. xxviii. 2.

2. Preferring ourselves before others, *Phil. ii. 3.*

II. Why avoid it?

1. It is a great Sin.

1. Abominable to God, *Prov. xvi. 5.*

2. Destructive to the Soul, *1 Pet. v. 5.*

Jam. iv. 6. Isai. lvii. 15.

2. A great Folly. Art thou proud

1. Of Wisdom?

2. Strength? *Jer. ix. 23.*

3. Estate?

4. Honours?

5. Gifts? *2 Cor. iv. 6, 7.*

6. Acts formerly done?

7. Graces? All is Folly.

USE. Have a care of this Sin.

1. It may creep insensibly into thine Heart.

2. Spoil all thou dost.

3. To be proud of what we have, is the way to be deprived of it, *Luke xiv. 11. Prov. xvi. 18. Chap. xxix. 23.*

4. God resists the Proud, *1 Pet. v. 5, 6.*

5. Nothing more pleasing to God than Humility, *Micah vi. 8.*

MEANS.

1. Oft think of thy natural Vileness, *Job xvii.*

14. Chap. xiv. 6.

2. Of

2. Of thy actual Sins, *Psal. xix. 12.*
3. Of thy habitual Lusts.
4. Think of what thou wantest more than of what thou hast, *Phil. iii. 12.*
5. Pray for Humility.



I JOHN iii. 4.

Sin is the transgression of the Law.

First, **W**HAT Law?

I. The natural Law, *Rom. i. 32.*

Πάν τὸ πρὸς τὸν λόγον τὸν ὀρθὸν οὕτω ἀμαρτάνεται ὅτι, *Clem.*

This appears

1. From Civil Laws made by Heathens, *Rom. ii. 14.*

2. By their own Conscience, *ver. 15.*

Ἔδειξαν ὁ Θεὸς νόμον ἐν τῇ φύσει ἀγαθόν. *Chap.*

Et hoc te cogit nosse lex intima in ipso tuo corde conscripta, Aug.

II. Civil Law, *Rom. xiii. 1. Tit. iii. 1. 1 Pet. ii. 13.*

III. Divine Law. This is

1. Ceremonial,

ὁ νόμος τῆς σαρκὸς καὶ τοῦ σώματος καὶ τῆς ψυχῆς καὶ τῆς ἀνθρώπου. *Bat.*

2. Judicial.

3. Moral, contained in *עשרה הברות*

Deut. iv. 13. This is not abrogated.

1. No where in Scripture.

2. It is confirmed, *Mat. v. 17. Chap. xix.*

17, 18. *Rom. iii. 31.*

3. It

3. It is plain, becauſe this Law was enacted before CHRIST was promis'd,
Matth. xix. 8.

Παρὰ τὴν ἡμετέραν ἐκείνην ἐξουσίαν
ἀδελφοὶ καὶ ἀδελφαὶ υἱοὶ, Βαſιλ.

*Pecatum eſt factum dictum aut contra
tum contra æternam legem, Aug.*

Secondly, What is it to tranſgreſs the Law?

Ἀμαρτάνειν ὁ νόμος ἐν οὐδὲν ὁ σκοπὸς aberrare.

Two Ways the Law is tranſgreſs'd,

1. In reſpect of the Matter and Subſtance.

2. The manner of Performance.

1. As to the Principal, 1 *Tim. i. 5.*

2. Circumſtances.

3. End, *Matt. vi. 2.*

Thirdly, What are the ſeveral Differences and
Diſtinctions of Sin?

I. Some are of

1. Omiſſion, *Matt. xxv. 42.*

2. Commiſſion.

II. Some are of the

1. Head and Thoughts, *Gen. vi. 5.*

2. Heart, *Prov. ii. 14. Rom. vii. 22.*

3. Mouth, *Matt. xii. 36.*

4. Hands, *Iſai. i. 15.*

III. Some ſmall, others great. There is a
difference, *John xix. 11.* No Sin little in
itſelf.

1. But the leaſt Sin

1. Tranſgreſſeth the Law.

2. Offends GOD.

3. Defiles the Soul.

4. Deſerveth Hell.

5. Is unpardonable without CHRIST.

6. Will be called into Question at the Last-Day.
7. Help to aggravate thy Torments.
2. Some are great and crying Sins, *Gen. iv.*

10. *Jam. v. 4.*

Great Sins they are that are done.

1. Against GOD, *1 Sam. ii. 25. Psalm li. 4.*
2. CHRIST; as, *Augustine of Julian, Pejus de peccato penituit quam peccavit,*
3. Light, *John iii. 19.*
4. Conscience, *Rom. ii. 15.*
5. The Spirit, *Matt. xii. 31, 32. Peccatum in Spiritum Sanctum, nullum est per se nisi finalis impenitentia, Aug.*

Est perseverantia in nequitia & malignitate cum desperatione indulgentiæ Dei, Aug.

He that sees the Works of CHRIST, done by the Spirit, and yet saith they are not done by GOD, or the Son of GOD, but *Beelzebub*, sins against the Holy Ghost.

Αγνίζοντες αὐτὴν τὴν θεότητα, Athan.

But you know the Spirit, tho' you do not know me.

Αἰσθὼν τὸ τοῦ ἁγίου πνεύματος ὅμιν ἔσται ἡ βλασφημία, Chryl.

Ὅτι τὸ τοῦ πνευμάτων ὅμιν ἐστὶ καὶ τοῦ θεοῦ τὸ δῖον ἀναγνωσθῆναι, Id.

This Sin is irremissible, *Hui qui cum in virtutibus viderint opera Dei, calumniantur & clamitent Dæmonis esse virtutem, Hieron.*

6. Vows and Resolutions.
7. Mercies, *Matt. xi. 23. Gen. xxxix. 8, 9.*
8. Sins greatly delighted in.

Tria sunt quibus impletur peccatum suggestionem delectationem & consensione, Aug.

9. Sins

9. Sins committed under the pretence of Holineſs.

Simulata ſanctitas eſt duplex iniquitas.

10. Sins frequently committed are great Sins, *Pſalm lxxviii. 40.*

Qui autem peccare conſuevit ſepultus eſt & bene de eo dicitur fetet, Aug.

ENQUIRY.

Whether is there now, or ever was any one good Man, beſides CHRIST, perfectly void of Sin? No: as appears,

- I. From Scripture, *Gal. iii. 22.*

1. *1 Kings viii. 46. 2 Chron. vi. 36.*

2. *Eccleſ. vii. 20.*

3. *Jam. iii. 2.*

4. *1 John 1. 8, 10.*

Who then can ſay, I have made my Heart clean, I am pure from Sin? Prov. xx. 9.

- II. From Reason: for,

1. In Adam the whole humane Nature was corrupted, *Rom. v. 12.*

2. The very Graces and Duties of the beſt of Saints are imperfect, and ſo far ſinful.

Omnis humana juſtitia iniuſtitia eſſe convincitur ſi diſtinctè judicetur, Greg.

Vertue is here ſo imperfect *ut ad ejus perfectionem pertinet ipſius etiam imperfectionis agnitio, Aug.*

Virtus & Charitas, in aliis major, in aliis minor, in aliis nulla, pleniffima vero in newtine, Aug.

Peccatum eſt cum vel non eſt Charitas vel minor eſt quam debet, Id.

Quod minus eſt quam debet ex vitio eſt, Id.

III. Antiquity and Experience of all Ages. *Juſtin* calls CHRIST

Τὸν μόνον ἁμάρτων καὶ δικαίων ἀνθρώπων, *Juſt.*

Μόνον καὶ ἀναμάρτητον ὁ λόγος, *Clem.-Alex.*

Nemo ſine peccato negare hoc ſacrilegium,
Ambroſ.

USE,

1. See what Cauſe we have all to be humbled,
not Proud.
2. See what Cauſe we have to bleſs GOD for
CHRIST.
3. Repent of Sin, 1 *John* i. 9.
4. Lay hold upon CHRIST for its Pardon.
5. Endeavour to avoid it as much as you can.

What Means muſt we uſe ?

1. Aſt Faith in CHRIST, *Prov.* xxi. 4.
Chap. xv. 8. *Iſai.* lxvi. 3. *Chap.* i. 11, 12.
2. Get thy Conſcience rightly informed of
thy Duty out of the Scriptures, *Rom.*
xiv. 2, 3.
3. Live always as under GOD's Eye.
4. Be much in Prayer with GOD.
5. Give thyſelf to Meditation.
 1. Upon the effects of Sin in the World,
and upon thyſelf in particular, *Pſal.*
cvii. 17. *Lam.* v. 16.
 2. Upon the Death of CHRIST.
 3. Upon the Account thou muſt, e're-
long, give at the Judgment-Seat of
CHRIST, 2 *Cor.* v. 10.

What Motives may we uſe to prevail with ourſelves and others to forſake Sin ?

I. Conſider the Properties of GOD, that he is

1. A good and gracious, *Hiſ. iii. 5. Pſalm cxxx. 4.*
2. A great and glorious GOD, *Jer. x. 6, 7.*
3. A juſt and righteous, *Iſai. xlv. 21.*
4. A wiſe and underſtanding, *Luke xvi. 15.*
5. A powerful and almighty, *Matt. x. 28.*
6. A pure and holy GOD, *Hab. i. 13. Lev. xi. 44.*

II. Conſider the Death of CHRIST, that

1. CHRIST died for Sin, *Iſai. liii. 4, 5.*
2. GOD puniſhed Sin upon his own Son, *Iſai. liii. 6.*
3. CHRIST hath purchaſed for us a Way whereby to be freed from Sin; and therefore died for Sin that we might not live in it, *Acts iii. 26. Tit. ii. 14.*

III. Conſider the odiousneſs of Sin in itſelf; it is,

1. Our Shame, *Ezra ix. 6. Ezek. xliii. 10.*
2. Our Folly, *Pſal. xciv. 8.*
3. Our Defilement, *Jam. i. 21. Mat. xv. 20.*
4. Our Slavery, *Rom. viii. 21. Chap. vi. 20.*
Plato called it

Δυλοπρεπὲς μὲν τὸν κακῶτα, ἐλευθεροπρεπὲς δὲ τὸν ἀρετῆν.

5. Our Sickneſs, *Iſai. i. 5, 6.*
ὡς ἀμαρτίας κλαίει αὕτη ἀρρώστια ψυχῆς, Baſil.
6. Our Death, *Rom. viii. 6. C. vii. 24. Eph. ii. 1.*
Ἄντη θανάτου ἐστὶ τῆς ἀθανάτου, Baſil.
7. Our imitation of Satan, *1 John iii. 8.*
John viii. 44.

8. Our alienation from GOD, *Iſai. lix. 2.*
Peccatum eſt medium ſeparans, Aug.

IV. Conſider your Vows and Promiſes unto GOD, *Eccleſ. v. 4.*

1. In Baptiſm, *Deut. xxvi. 17, 18.*

2. The Lord's-Supper.

3. In Sickneſs and Afflictions, *Ex. viii. 8, 15.*

V. Conſider how many Engagements GOD hath laid upon you to forſake Sin.

1. He made you rational Creatures and upright.

2. He continues your Lives to you.

Plutarch calls this Life, Χειρὸς νεκρῶ ἐναισθημάτων.

3. He ſent his Son to die for you.

4. He entruſteth his Ordinances with you, *Jer. vii. 13. 25.*

5. He hath ſent me, at this time, to call you from your Sins, *Ezek. xxxiii. 11.*

VI. Conſider the Prayers you make to GOD.

1. That he would pardon Sin. How ſo, if you do not forſake it?

2. That he would ſubdue it. So that you mock GOD unleſs you labour againſt it.

VII. Sin is the Fountain of all Evil.

1. Temporal, *Lam. i. 5. C. v. 16. Pſ. cvii. 17.*

2. Spiritual.

VIII. Conſider GOD's Threatnings againſt Sin and Sinners.

1. *Prov. i. 24.*

2. *Mal. ii. 2.*

3. *Job xviii. 5, 8, 11, 12.*

4. *Ezek. vi. 12. Amos ix. 12.*

Peccatum ſive hinc ſive inde trahat opus eſt diaboli, Aug.

IX. Conſider GOD's Punishments againſt Sinners, Cain, Pharaoh, Sodom and Gomorrah, Nadab and Abihu, Corah, Dathan and Abi-

ram, Achitophel, Jeroboam, Judas, &c.
which is,

1. Certain, *Numb. xxiii. 19.*
2. Sudden, *Prov. i. 27. Chap. vi. 15. Num. xvi. 31, 32.*
3. Great, according to his Threatnings.
4. Remediless, *Prov. xxix. 1.*

Quest. But do not Sinners live pleasantly?
'Tis true: but they have no reason to brag
of their Impunity; for,

1. The longer it is before their Punishment comes, the greater it will be when it does come.
2. GOD punishes them whilst he spares them.
Maxima peccati pena est peccasse, Sen. So that they carry their Punishment along with them.
3. The time of their Impunity, in comparison of Eternity is nothing, *Επι τοῖς τοῖς αἰσιν ἀνθρώπων βίη διδόνται ἔστιν ἔσθ, Plut.*
4. GOD reserves them for the last Judgment,
Αγνοῖςται δὲ ὅπως ἀθανάτης καὶ τὸν βίον ὅταν δὲ διαγνώσκειται τὴν πυχάν τοῦ ἀποθανόντος, Plut.

X. Judgment.

1. Particular, *Ecclef. xii. 7. Heb. ix. 27.*
2. General.
 1. The Certainty of it.
 1. From the Voice of Conscience,
Act. xxiv. 25.
 2. The Word of GOD, *Ecclef. xii. 14. Rom. xiv. 10. 2 Cor. v. 10.*
 3. The dictates of Reason.
 2. The Strictness of it.
 1. The strictness of the Law we shall be judged by, *Jam. ii. 12.*
 2. The strictness of the Judge we shall be brought before.

3. The ſtrictneſs of the Proceedings of the Judge, according to the Law, before whom we muſt answer,

1. For all our Actions, 2 Cor. v. 10.

2. Words, *Matt. xii. 36.*

3. Thoughts, *Rom. ii. 16.*

4. Talents, *Matt. xxv. 26, 30.*

1. Life.

2. Health.

3. Eſtates,

4. Opportunities and Ordinances.

5. Afflictions.

4. The uncertainty of the Time,

Matt. xxiv. 36.

XI. Hell. Where the Soul that dies in Sin is

1. Deprived of all Happineſs, *Mat. xxv. 41.*

2. Ingulſed in all Miſery.

Which Miſery ſhall be

1. Real.

2. Universal.

1. In Body, *Rev. xxi. 8. Matt. xxii. 13.*

2. Soul.

1. Underſtanding and its Apprehenſions, where the Soul ſhall ſee

1. The Greatneſs of that God he hath offended, 2 *Thelſſ. i. 9.*

2. The Holineſs of that Law he hath tranſgreſſed.

3. The Preciouſneſs of that Soul he hath deſtroyed, *M t. xvi. 26.*

4. The dreadfulneſs of thoſe Torments he hath deſerved.

2. The Will and its Affections.

1. Of Fear, *Heb. x. 31.*

2. Anger.

3. Grief.

4. Deſpair,

3. The

3. The Conſcience and its Concluſions, which will rack thee

1. For neglecting ſo many Duties as were commanded.

2. For committing ſo many Sins as were forbidden.

3. Continual.

4. Eternal, *Matt. xxv. 41, 46. Mark ix. 43. 2 Theſſ. 9. Jude vi.*

XII. Heaven. Which conſiſts,

1. In a freedom from all Miſery,

1. Temptations, *1 Pet. v. 8.*

2. Corruptions, *Rom. vii. 24.*

3. Afflictions, *Rev. xxi. 4.*

2. In a confluence of all Happineſs ;

1. To our Bodies, *Phil. iii. 21. Mat. xvii. 2.*

1 Cor. xv. 41, 42, 43. Job xix. 25.

2. To our Souls. Where we ſhall

1. Perfectly know GOD, *1 Cor. xiii. 12.*

John xvii. 3, 4. 1 John iii. 2.

2. Perfectly chuſe him.

3. Perfectly love him.

4. Perfectly rejoice in him.

So that our Happineſs ſhall be

1. Real.

2. Unmix'd.

3. Eternal.

Plato ſaith, that Bleſſedneſs is

Ὁμολογία θεῶν καὶ τὸ διδασκῆναι.

Ubi nulla adverſitas turbat, nulla neceſſitas anguſtat, nulla moleſtia inquietat, ſed perennis lætitia regnat, Aug.

Quicquid boni ibi eſt, quicquid mali eſt, ibi nuſquam eſt, Aug.

Ἦν δὲ ἡ μόνον βασιλεία ἐκείνη ἐν ᾗ ἡδύμηναι, Naz.

1 JOHN iii. 9.

*Whoſoever is born of God doth not
commit Sin.*

'Aquaſian i mñ.

First, **I**T is the great Privilege of ſome Perſons
to be born of GOD.

I. What is it to be born ?

There is a twofold Birth, old and new. In
which laſt (for the opening of it) conſider,

1. We are conceived by the Spirit, *John*
iii. 3. Rom. viii. 15.
2. The Seed, or Means, is the Word, *Jam.*
i. 18. Rom. x. 17.
3. This Birth is with Pains and Sorrow.
4. But hereby we have a new Principle of
Life put into us, *Ezek. xxxvi. 26.*
5. We are born into another World.
6. Have other Relations.
7. Become new Creatures, and have, *2 Cor.*
v. 17.
 1. New Underſtandings.
 2. New Wills.
 3. New Deſires and Affections.

II. In what ſenſe are we born of GOD ?

1. Not *Natural*, as CHRIST ;
2. But *Gratid* : becauſe it is GOD, who of
his Mercy infuſeth this new Life into
us by his Spirit, *Eph. ii. 10.*

III. What

III. What a Privilege is it to be born of GOD?

- 1 John* iii. 2. *1 Sam.* xviii. 23.
 1. GOD, as their Father, will love them.
 2. Protect them, *Iſai.* xli. 14.
 3. Provide for them, *Luke* xv. 17, 18.
 4. Pardon their Miſcarriages, *Luke* xv. 18.
 5. Order all things for their good, *Rom.* viii. 28.
 6. Supply them with Grace neceſſary here,
 7. And give them an Inheritance hereafter.

IV. How may we know whether we be born of GOD or no?

1. By our bearing his Image, being like to him, *Heb.* i. 2. *Eph.* viii. 1. *1 Pet.* i. 14, 15.
 1. In Knowledge.
 2. Righteouſneſs, *Eph.* iv. 24.
 3. Mercy, *Matt.* v. 48. *Luke* vi. 36.
 4. Love to all, *Matt.* v. 44.
 5. Intending his Glory in all, *1 Cor.* x. 31.
 2. By your honouring him, *Mak.* i. 6.
 3. By fearing him, *1 Pet.* i. 17.
 4. By deſiring his Favour, *Pſalm* iv. 8.
 5. By delighting in his Preſence, *Job.* viii. 47.
 6. By patient ſubmitting to his Fatherly Chaiſements, *Heb.* xii. 6, 7.
 7. By being of a more heavenly Spirit than the Men of this World, *Numb.* iv. 24. *Prov.* xvii. 27.
 8. By not committing Sin.

OBSERVATION.

Secondly, He that is thus born of GOD doth not commit Sin, *1 John* v. 28.

In what ſenſe do they not commit Sin?

I. Negatively.

1. Not as if they had no Relicks of Sin in them.

2. Not

2. Nor as if they did not sometimes fall into Sin.

II. Positively. He doth not Sin.

1. Not with Reluctancy, *Rom. vii. 15.*
2. Not with Desire, *Prov. xi. 23.*
3. Not with Delight, *Prov. ii. 14. Matt. xxvi. 75. Psal. li. 8.*
4. Not without Shame, *Jer. vi. 15. Ezra ix. 6. Luke xviii. 13.*
5. Not with a Resolution to it, *Jer. ii. 25. Chap. xlv. 16. Psalm xvii. 3. Josh. xxiv. 15.*
6. Not without Temptation, *1 Chron. xxi. 1. 1 Sam. xxv. 32, 33.*
7. Not always, as a Sinner, who doth not only Sin, but only Sins, *Prov. xxi. 1. Chap. xv. 8.*
8. Not with any allowance of themselves in it,

USE.

- I. Examine whether ye be the Sons of God.
- II. Manifest yourselves to be so, by not committing Sin.

Considering,

1. How gracious a God it offends.
2. How holy a Law it breaks.
3. How precious a Soul it defiles.
4. How many Mercies it deprives you of.
5. How many Curses it brings on you.
6. How much our Saviour hath suffer'd for it.
7. How much you must suffer too.

MEANS.

1. Live as under the Eye of God.
2. Keep your Heart.
3. Avoid the Occasions of it.
4. Often think of Death and Judgment.

I JOHN iii. 14.

We know that we have paſſed from Death to Life, becauſe we love the Brethren: he that loveth not his Brother, abideth in Death.

Doct. 1. **C**ONVERSION is a paſſing from Death to Life.

Fiſt, The ſtate of Sin is a ſtate of Death, *Eph.* ii. 1. *Col.* ii. 13.

1. Death is a ſeparation of the Soul and Body, Sin of the Soul and GOD, *Iſai.* lix. 2.
2. The Dead know nothing, *1 Cor.* ii. 14.
3. Are ſenſible of nothing.
4. Deſire nothing, *Job* xxi. 14.
5. Enjoy nothing, *Job* xxi. 15.
6. Can act nothing, *John* xv. 5.
7. Good for nothing, nor accepted by any, *Pſalm* x. 3.
8. The longer a Man is dead the worſe he is; ſo is it with the dead in Sin.

Secondly, How is Conversion a paſſing from Death to Life?

1. In paſſing from Death to Life there is a reunion of a Principle of Life before ſeparated. So here.
2. It can be effected only by the Power of GOD, *Eph.* ii. 1.

USE.

- I. See how many are Dead, *Exod. xii. 30.*
- II. Consider your Misery if you be not Converted.
 1. You are dead in Sin.
 2. Unless you pass from Death to Life, you must pass from Life to eternal Death.
 3. Labour to hate and avoid Sin, the cause of this Death, *Rom. vi. 23.*
 4. Do what you can to be translated from it.
 5. Examine yourselves.

Def. II. True Love to the Brethren is a true sign of Conversion.

- I. What are the Brethren we should Love?
 1. The Godly.
 2. Because Godly, *1 Pet. ii. 17.*
 3. All the Godly, *1 Pet. ii. 17. Jam. ii. 2, 5.*
 4. The more Godly they are the more we should love them.
- II. How love them?
 1. Really to wish well to them.
 2. Delight in their Company, *Psal. cxix. 63.*
 3. Desire and rejoice in their Graces, *John iii. 30.*
 4. Do as much good as may be to their Souls and Bodies, *Gal. vi. 10.*
 5. Not be ashamed of the meanest of them, tho' in Times of Persecution, *Mark viii. 38.*

USE, Love the Brethren.

Consider,

- I. How Wise, *Psal. cx. 10.*
- II. How Good, *1 Pet. i. 15, 16.*
- III. How Rich

1. In Grace in Poſſeſſion, *Jam. ii. 5.*

2. In Glory in Reverſion.

IV. How Honourable,

1. In their Relations,

2. Retinue, *Heb. i. 14. Pſalm xci. 11.*

3. Employment,

4. Free Admittance, *Eph. v. 2. Heb. iv. 16.*

5. Habitation, 1 *John xiv. 13.*

V. How uſeful they are.

1 JOHN iv. 13.

*Hereby we know that we dwell in him,
and he in us, &c.*

Doct. **A** BELIEVER dwells in God, and
hath God dwelling in him.

Fiſt, To open the Nature of this Myſtery,
our Union with CHRIST, conſider,

I. How the Holy Ghoſt calls it.

II. What it is compar'd to.

1. The Union of Man and Wiſe.

2. Nouriſhment and Body.

3. The Body and Branches of a Tree.

4. Head and Members.

III. How we dwell in him and he in us.

1. Not corporally, but myſtically.

2. Not imaginarily, but truly.

3. Not openly, but inviſibly.

4. Not for a time, but for ever.

IV. How

IV. How is this Union wrought?

1. On GOD's ſide, by his Spirit.
2. On our ſide,
 1. By Repentance, or coming out of Sin.
 2. By Faith.

V. What are the Privileges and Happineſs of a Believer from this Union.

1. His Sins are pardon'd, becauſe he hath already in CHRIST ſatisfied the Law.
2. His Perſon juſtified, CHRIST's Righteouſneſs being laid upon him, as well as his Sins on CHRIST.
3. His Corruptions mortified, *Gal. v. 24.* and his Heart renewed, *2 Cor. v. 17.*
4. They have Angels to guard them, *Pſalm xci. 11. Heb. i. 14. 2 Kings vi. 17.*
5. GOD will be with them in all Dangers, *Iſai. xli. 10. Chap. xliii. 2.* and deliver them out of all Danger, *Pſ. xci. 1, 2, 3, 6.*
6. All things ſhall work together for their good, *Rom. viii. 28.*
7. GOD will be their GOD, *Jer. xxxi. 33. Heb. viii. 10.* Which is
κεφάλαιον τῆς ἀγάπης, Chryſ.

Uſe.**I. Information.****II. Exhortation.**

1. To ſuch as dwell in GOD, live up to yourſelves.
2. To ſuch as do not, endeavour to get in-
to him.

III. Examination.

I JOHN IV. 13.

Because he hath given us of his Spirit.

WHAT the Spirit doth.

First, Enlightens.

Secondly, Convinces, Ἐλέγξει τὸν κόσμον, Job. xvi. 7.

I. What is it to convince?

1. To enlighten our Minds to perceive the Truth.
2. To force our Assent to it.

II. Of what doth he convince? *John xvi. 8.*

1. Of Sin, *John xvi. 9.*

1. In general.

1. Its sinfulness.

1. In that it transgresseth so holy a Law, 1 *John* iii. 4.

2. Deserves so great Punishments, *Rom. vi. 23.*

2. Our own guilt of it.

1. Of Original, *Psal. li. 5.*

2. Actual Sins, with their several Aggravations.

3. Our own Defilement with it, *Rom. vii. 18.*

2. Unbelief in particular.

1. The greatness of it in itself.

1. Derogating from the veracity of GOD, *Rom. iv. 20.*

2. Injurious to the Merits of CHRIST.
1. In reference to other Sins.
 1. It is the Root of other Sins; *Heb. xi. 6.*
 2. It makes others incurable, *Job. iii. 18.*
2. Of Righteousness, *John xvi. 10.*
 1. What Righteousness? CHRIST'S.
 1. Of his Person, as it was in him; *John viii. 46. 1 Pet. ii. 22.*
 2. Of his Office, as imputed unto us, *2 Cor. v. 2.*
 2. The Ground of it.
 1. His ascension to Heaven, *John .xvi. 10.*
 2. Continuance with the Father, *John xvi. 10.*
3. Judgment, and Power of CHRIST, being, *Acts ii. 36.*
 1. LORD, as appears, *Matt. xxviii. 18.*
 1. In the Conquest he had over Satan, *Col. ii. 15.*
 2. His condemning of the Wicked.
 3. His drawing Sinners to himself, *John xlii. 31, 32.*
 2. CHRIST, *John xx. 31.*

Thirdly, He Sanctifies, 1 Cor. vi. 11. Rom. viii. 11, 14

1. The Understanding, *Eph. v. 8.*
 1. Sanctified Knowledge is Practical, *Jam. iii. 17. 1 John ii. 3, 4.*
 2. Heart-humbling, *Job xlii. 5, 6.*
 3. Experimental, *Psal. xxxiv. 8. 1 Pet. ii. 3.*
 4. Communicative of itself, *Prov. xv. 7. Psalm li. 13.*
 5. Growing, *2 Pet. iii. 18. Col. i. 10.*

H. The

II. The Will.

1. So as always to follow the ultimate Dictates of the practical enlighten'd Understanding, *Rom. vii. 15.*
2. So as to chuse God as the chiefest Good, that is above all things, *Pſalm lxxiii. 25.*
3. So as to refuse Sin as the greatest Evil that is before all things.

III. The Affections.

1. Placing them all upon their proper Objects,
2. And that in their right manner.
3. Fixing them in that manner upon those Objects, and so converting them into Graces.

IV. Actions ; so as

1. To endeavour constantly to avoid and subdue Sin.
2. To do what God commands, *Act. ix. 6.*
3. To obey God and respect the Commands, *1 Pet. i. 2.*
4. To delight ourselves in the way of his Commands, *Iſai. lviii. 13. Pſal. xl. 8.*
5. To aim still at the Glory of God, *1 Cor. x. 31.*

U s e.

I. Examine yourselves by these things.

II. Labour after this Sanctification.

1. Consider its Excellencies.

1. It is peculiar to the Rational Creature, *Prov. xii. 26.*

Siquidem hominum atque tutorum vel solum vel certe maximum in religione discrimen est, Lactant.

2. It is the Image of GOD, *Eph. iv. 24.*
- 1 *Pet. i. 15, 19.*
3. Our Glory in Heaven, *Eph. v. 27.*
2. Its Necessity.
 1. To our Communion with GOD,
1 John i. 6.
 2. To solid Peace, *Isai. xlviii. 22.*
 3. To our advancing GOD's Glory here,
Matt. v. 16.
 4. To our being advanced to his Glory
hereafter, *Heb. xii. 14.*

USE.

I. Information.

II. Exhortation.

1. Live up to this Knowledge, like such as
have GOD dwelling in them.
 1. Do not displease him.
 2. Make him always of your Counsel.
2. Live like those that dwell in GOD,
 1. By trusting on him.
 2. Rejoicing in him,
 3. Keeping up your Communion with
him.
3. Get this Privilege of being united to
GOD in CHRIST.

III. Examination.

DOCTRINE.

GOD's giving of his Spirit to us is a certain
Sign of his dwelling in us, and we in him.

I. What is meant by the Spirit?

The Word Spirit is attributed to GOD,

1. Essentially, *ousia*, *John iv. 24.* *Heb.*
ix. 14.
2. Personally, *hypostasis*, to the Holy Ghost.

1. Pro-

1. Properly, as breathed from the Father and Son, *John* xiv. 26. *Chap.* xv. 26. *Acts* v. 3, 4.
2. Figuratively or Metonymically for the Effects and Fruits of the Spirit, *Luke* i. 15. *Acts* vii. 55. *Luke* xi. 13.

II. How may we know whether we have the Spirit or no?

1. It is an enlightening Spirit, *John* xvi. 13. *Chap.* xiv. 26. *I Cor.* ii. 14.
1. Concerning GOD, *Jer.* xxxi. 34.
 1. His Power,
 2. Sovereignty,
 3. Justice,
 4. Mercy.
2. CHRIST, *I Cor.* ii. 2. *John* xvii. 3.
 1. His Person, *Isai.* vii. 14.
 2. Offices
 1. King, *Matt.* xxviii. 18.
 2. Prophet, *Deut.* xviii. 15. *Acts* iii. 22.
 3. Priest, *Heb.* v. 5, 6.
 1. Satisfying, *Eph.* v. 2. *I Tim.* ii. 6.
 2. Interceding for us, *Hebr.* ix. 24, 25.
3. Concerning Good, *Isai.* v. 20.
 1. The chiefest Good, *Luke* xviii. 19.
 2. Inferior Goods.
 1. *Honestum.*
 1. To GOD Piety.
 2. To Man Equity.
 2. *Fecundum*, *Pſal.* xvi. 11.
 3. *Utile*, What is profitable to the attainment of the chiefest Good, *Matt.* xvi. 26.

4. Evil.

1. Real: Sin.

1. As it is the transgression of the most Righteous Law, *John* iii. 4.
2. The Provocation of the most High GOD, *Jer.* xlv. 8.
3. The Pollution of a most precious Soul, *Matt.* xv. 11.
4. The occasion of CHRIST's most cruel Passions, *Isai.* liii. 5.
5. The sole Cause of our most dreadful Torments.

2. Fancied Afflictions.

1. From whence they only come.
 2. How just it is they should come, *Lam.* iii. 39.
 3. How much good they may do when come, *Pſalm* cxix. 71.
-

I JOHN V. 7.

For there are Three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these Three are One.

First, **T**HERE are Three Persons in the Godhead.

What's a Person?

Not known by Nature, but Scripture.

In the Old Testament a Plurality, *אלהים*.

Gen. i. 26. Chap. iii. 22. a Trinity, Num. vi. 23, 24, 25, 26. Isai. vi. 3. 2 Sam. xxiii. 2.

New Testament, *Matt. iii. 16, 17. Chap. xxviii. 19. Luke i. 35. 2 Cor. xiii. 14.*

A Person is a particular Being indivisible, reasonable, subsisting in itself, not having part of another, but by some incommunicable Property distinct from all other things.

A Person in the Godhead is a *Τὸ ὁν*, A manner of being in the Godhead, distinguished by some incommunicable Properties.

U S E.

1. Trust in his Promises, and tremble at his Threatnings establish'd by Three Witnesses, *Deut. xix. 15. 2 Cor. xiii. 1.*
2. Bless God for revealing this Mystery, without which no Salvation.

3. Apprehend and admire GOD as Three Persons in the Divine Nature.

Secondly, Each of these Three Persons is really and essentially GOD.

I. Really.

1. The Father, *Rom. i. 7. Ephes. iii. 14.*
2. The Son, *Heb. i. 8. Rom. ix. 5.*
3. The Holy Ghost, *Acts v. iii. 4.*

II. Essentially, otherwise not Really.

USE.

1. Stick fast in this Faith.
2. Frame your Lives according to it.

Thirdly, Tho' each of these Three Persons be really GOD, yet all Three are but One GOD, *Deut. vi. 4. Exod. iii. 14.* He is one Almighty, *Gen. xvii. 1. Rev. xix. 6.* and *unius effectus*, one *integra & perfecta in eodem ordine causæ esse non possint.* So that what one doth the other could not do.

USE.

Acknowledge Three Persons, Worship but One GOD, *Jahn x. 30. Chap. xvii. 22.*

Fourthly, Tho' these Three Persons are really but One GOD, yet are they as really distinct from one another, and that by Notes.

- I. Internal : Which Internal distinction is not in Nature, but Relation and Order, each having his particular and proper Relation to the other.

1. The Father begets.
2. The Son begotten.
3. The Holy Ghost proceeding.

II. Ex-

II. External, by their Works, *ad extra creatio Patri, redemptio Filio, ſanctificatio Sp. Sancto. Miſſio Filii Patri, redemptio Filio abſolutio Spir. Sancto.*

U s E.

I. Hence learn how to make your Applications to each Person.

II. Hence learn your Duty to each Person.

1. Love to the Person of the Father.

2. Faith in the Merits of the Son.

3. Obedience to the Motions of the Spirit.

III. And ſeeing G O D hath revealed this Myſtery to you,

1. Receive it by Faith, without being too curious to ſearch into it.

2. Live up to it, even as thoſe who believe in and worſhip a Trinity in Unity, and Unity in Trinity.

3. Long to come to Heaven, where we ſhall have a perfect knowledge of it.

I JOHN v. 21.

*Little Children keep yourselves from
Idols.*

First, **W**HAT is an Idol?
Whatsoever Creature we give
Divine Worship to.
Worship twofold.

I. External, and so external Idolatry.

1. Heathenish; Which began, *Gen. iv. 26.*

Strug. Καὶ ἡξίασε ἰδωλονασφεία διὰ ἀνθρώπου. Epiph.

Terah. an Idol-maker.

The *Egyptians* worshipped the Sun, Beasts,

עֵדִיִּשׁ *Lev. xvii. 7.* Goats, Fishes,

Exod. xx. 4, 5.

2. Romish Saints, Eucharist, Images,

This consisteth, *Exod. xx. 5.*

1. In making them.

2. Bowing to them, וַשְׁתַּחוּוּ.

3. Serving them, עָבַד

Secondly, How appears it to be a Sin?

1. GOD forbids it.

2. It is the highest dishonour to GOD ima-
ginable.

Object. We do not Worship the Image, but
GOD represented by it.

1. GOD cannot be represented, *Deut. iv. 15.*

Isai. xl. 18, 19, 21, 22.

2. The

2. The Sun representeth GOD more than an Image.
3. GOD denies such Worship to be terminated on him, having forbidden it.

USE.

I. Bless GOD that you was ~~not~~ born amongst such Idolaters.

II. Keep yourselves from it.

1. Get yourselves convinced of ^{its} Sin and Vanity.
2. Pray to GOD against it.
3. Besure to perform external Worship to GOD alone, *Psalms* xcv. 6.

II. Internal.

1. What Idols?

1. Carnal Pleasures, *Phil.* iii. 19.
2. Riches, *Col.* iii. 5. *Ephes.* v. 5.

2. Who are guilty of this?

They that

1. Serve them, *Matt.* vi. 24.
2. Love them, *Deut.* vi. 5. *2 Tim.* iii. 4.
3. Desire them, *Psalms* iv. 8. *Psalms* lxxiii. 25.
4. Rejoice in them, *Phil.* iv. 4.
5. Trust on them, *Prov.* iii. 5.

3. Why keep from these Idols?

1. It is as bad, or worse than the Heathenish Idolatry.
2. Robs GOD of his highest Honour.
3. Keeps us from serving him here.

4. From

4. From enjoying him hereafter.
5. And throw us into eternal Miſery,
where all theſe Idols cannot help us,
Luke xvi. 24.

U S E,

Keep from theſe Idols.

I. Meditate,

1. On the World's Emptineſs and God's Fulneſs, *Pſal. xvi. 11.*
2. The World's Inconſtancy, and God's Conſtancy.
3. The World's Brevity and God's Eternity.

II. Pray to God to turn your Hearts,
Pſalm cxix. 36.

III. Frequent the Publick Ordinances, and be ſerious in them.

A P O C. vii. 3.

Saying, Hurt not the Earth, neither the Sea, nor the Trees, till I have sealed the Servants of our God in their Foreheads.

ALTHO' Mankind in general be very much corrupted and depraved both in their Principles and Practises, yet, nevertheless, there have been some, in all Ages who have sincerely endeavour'd to serve GOD themselves, and to set others an Example how to do it. But this they did, not by their own natural Strength, but by the special Grace and Assistance of GOD's Holy Spirit enlightening their Minds, purifying their Hearts, directing and inclining them to Goodness and Vertue, and enabling them to act accordingly. Hence the Church of CHRIST always looked upon itself as obliged to Praise GOD for such Persons as these, who thus lived and died in his true Faith and Fear, and to pray unto him for the like Grace and Assistance to follow their good Example. For which purpose our Church, in conformity to the Catholick, hath set apart several Days in every Year, which are therefore called Holy Days, because dedicated to the Service of the Most High GOD, and to the setting forth the Glory of his Grace, in vouchsafing such Assistances to his Saints and People.

As for the Apoſtles, and ſome other of the moſt eminent Saints, whoſe Praise is in the Goſpel, and whoſe Lives and Actions are there particularly recorded for our Imitation, there is a particular Day assigned for the Celebration of each of their reſpective Memories, or rather of that Grace and Vertue which God had beſtow'd upon each of them reſpectively. But both before and ſince that time there have been many, who, in their ſeveral Generations, have ſhone as Lights in the World; ſome whereof are mention'd in the Records of the Church. But others, and they the far greateſt part, are as yet altogether unknown to us, having left no other Monument behind them, but the effect of their Pious Example, in the reſpective Times and Places where they lived. And hence it is that the Church finding it impoſſible to commemorate every one of them particularly, hath appointed this as a Day of General Thankſgiving for all the Saints that ever lived. And therefore in the Collect for this Day we acknowledge, to the Praise of God's Goodneſs and Mercy, that it is he who hath knit together his *Elect in one Communion and Fellowship, in the myſtical Body of his Son JESUS CHRIST our Lord.* And pray unto him, that he would grant us Grace ſo to follow his bleſſed Saints in all virtuous and godly Living, that we alſo may come to thoſe unſpeakable Joys which he hath prepared for them who unfeignedly love him, through the ſame JESUS CHRIST our Lord.

And the better to excite and ſtir us up to an hearty and ſincere Performance of theſe Duties, inſtead of the Epistle for the Day, this Portion of Scripture is appointed to be read, wherein

we find, that *St. John*, in a Vision from *God*, ſaw four Angels ſtanding ready to deſtroy the Earth, and another Angel crying to them and ſaying, *Hurt not the Earth, neither the Sea, nor the Trees, till we have ſealed the Servants of our God in their Foreheads.* After which he ſaw Twelve Thouſand Sealed of each of the Twelve Tribes of *Israel*; and beſides a great multitude, which no Man could number, of all Nations, and Kindreds, and People, and Tongues, ſtanding before the Throne, and before the Lamb, clothed with white Robes, and Palms in their Hands, and crying with a loud Voice, *Salvation to our God which ſitteth upon the Throne, and unto the Lamb,* ver. 9, 10. From whence we may obſerve, to our great Comfort and Encouragement, that the Saints of *God*, although they be but few, in compariſon of the reſt of Mankind, yet abſolutely conſider'd, they are ſo many that no Man can number them.

But not to trouble you with any nice or critical Diſcourſe concerning the Deſign of the Viſion in general, in the Words that I have choſen for my Text, two things are plain and obvious.

Fiſt, The great Care that *God* takes of his Saints and Servants, in that he would not ſuffer the deſtroying Angels to hurt the Earth, till his own Servants had a Seal or Mark put upon them, whereby the deſtroying Angels, knowing who they were, might not dare to meddle with them. As it was with the Children of *Israel*, when *God* commanded them to ſprinkle the Blood of the Paſchal Lamb upon the Poſts of their Doors, that the Angel that was ſent to deſtroy the Firſt-Born

Born of the *Egyptians*, ſeeing that Mark, might paſs over thoſe Houſes, and hurt none there.

The other thing, and that which I would have you principally to obſerve here, is the Name which the Saints are here called by, *The Servants of God*. From whence we may ſee into the Notion of a Saint, he is one that ſerves God; and whoſoever doth not do that, whatſoever he may pretend, he is no Saint. Wherefore that you may know how to imitate thoſe whoſe Memories we this Day celebrate, ſo as to become Saints yourſelves, I ſhall endeavour to ſhew what it is properly to ſerve God, and how ye may and ought to do it.

See Expoſition Titus ii. 12. Vol. III. 343.

F I N I S.

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Explain'd and Illustrated in the
Four Volumes of the

Theaurus Theologicus.

*The first Capital Figure denotes the Chapter,
the smaller the Verse or Verses of that Chap.
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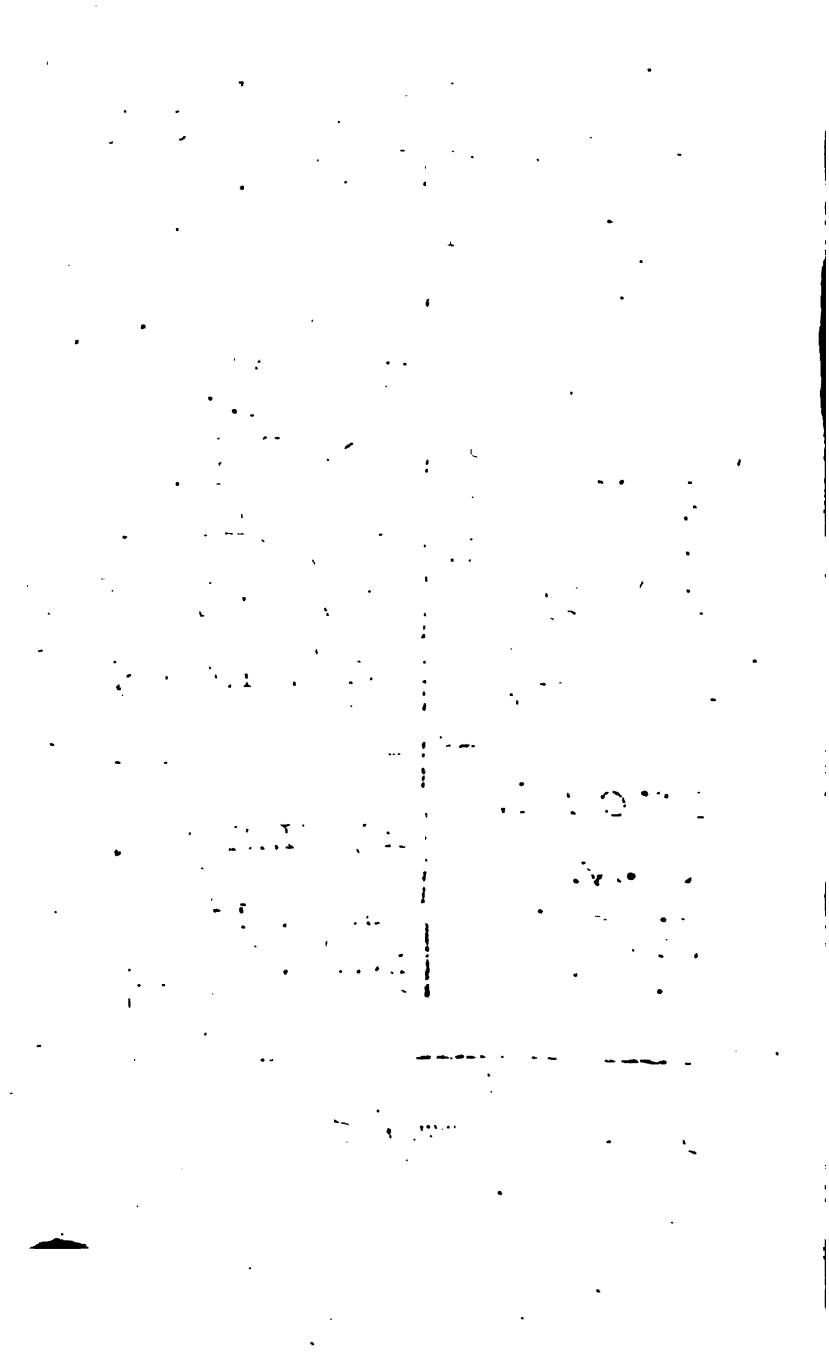
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Of all the
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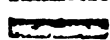
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